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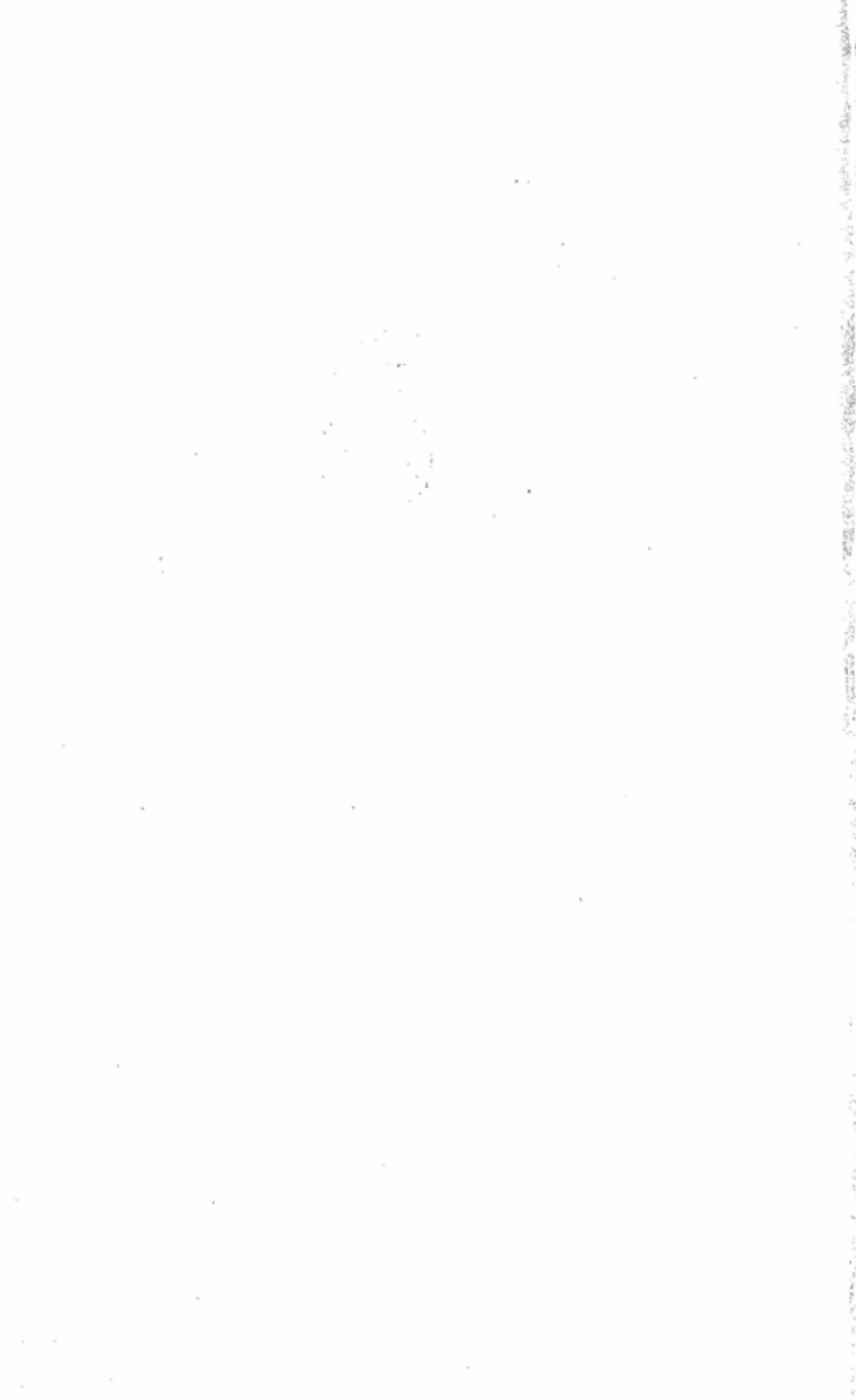
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**HYMNS OF THE ATHARVAVEDA**



# HYMNS OF THE ATHARVAVEDA

Translated with a Popular Commentary

73070



Ralph T.H. Griffith

*with introduction and new appendix by*

Dr. S. R. SEHGAL

*and a foreword by*

Dr. SIDDHESHWAR VARMA

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## PUBLISHER'S NOTE

The Atharvaveda, the fourth of the revealed collections of the Hindus, is traditionally held in a place of high importance as it contains the duties to be performed by the Brahma priests. Sāyaṇacārya, in his introduction to the commentary on the Atharvaveda Saṁhitā has very strongly advocated its importance in ritual performances and vehemently refuted its alleged *trayīvyatiriktatva*. In spite of western scholars' unanimously ascribing a lower antiquity to it than that of other saṁhitās, certain portions of it must be regarded as old as the R̥gveda, if not more; besides it reveals a particular phase of the Aryan religion not to be met with in any other Saṁhitā. It reveals the religion practised by the common people with a view to achieving very many trivial objects of life, as well as getting rid of multifarious real and imaginary calamities. Hence, the modern vedic scholars have paid due attention to its study, and as a result, it has been translated and commented upon by quite a number of scholars. While the excellent translation of W.D. Whitney is too scholarly to be utilised by average readers and that of M. Bloomfield is only selective, the *metrical* translation by R.T.H. Griffith with a popular commentary best serves the purpose.

The present edition is embedded with a new introduction, a comparative study of the recensions—Śaunaka and Paippalāda—belonging to the Atharvaveda and selected bibliography by Dr. S. R. Sehgal. Dr. Siddheswar Varma has written a foreword. We are grateful to both scholars for their contribution to enrich this volume.

We hope that our present venture will be welcomed to find it up-to-date and more useful than other just reprints, for scholars and students.







# HYMNS OF THE ATHARVAVEDA

## BOOK X

### HYMN I

1. Afar let her depart : away we drive her whom, made with hands,  
all-beautiful,  
Skilled men prepare and fashion like a bride amid her nuptial  
train.
2. Complete, with head and nose and ears, all-beauteous, wrought  
with magic skill,  
Afar let her depart : away we drive her.
3. Made by a Sūdra or a Prince, by priests or women let her go.  
Back to her maker as her kin, like a dame banished by her lord.
4. I with this salutary herb have ruined all their magic arts,  
The spell which they have cast upon thy field, thy cattle, or thy  
men.
5. Ill fall on him who doeth ill, on him who curseth fall the  
curse !  
We drive her back that she may slay the man who wrought the  
witchery.
6. Against her comes the Āngirasa, the Priest whose eye is over us.  
Turn back all witcheries and slay those practisers of magic arts.
7. Whoever said to thee, Go forth against the foeman up the  
stream,  
To him, O Kṛityā, go thou back. Pursue not us, the sinless  
ones.
8. He who composed thy limbs with thought as a deft joiner builds  
a car,  
Go to him : thither lies thy way. This man is all unknown to  
thee.
9. The cunning men, the sorcerers who fashioned thee and held thee  
fast,—

This cures and mars their witchery, this, repellent, drives it back the way it came. With this we make thee swim.

10. When we have found her ducked and drenched, a hapless cow whose calf hath died,

Let all my woe depart and let abundant riches come to me.

11. If, as they gave thy parents aught, they named thee, or at sacrifice,

From all their purposed evil let these healing herbs deliver thee.

12. From mention of thy name, from sin against the Fathers or the Gods,

These herbs of healing shall by prayer release thee, by power, by holy texts, the milk of Ṛishis.

13. As the wind stirs the dust from earth and drives the rain cloud from the sky,

So, chased and banished by the spell, all misery departs from me.

14. Go with a resonant cry, depart, like a she-ass whose cords are loosed.

Go to thy makers : hence ! away ! Go driven by the potent spell.

15. This, Kṛityā, is thy path, we say, and guide thee. We drive thee back who hast been sent against us.

Go by this pathway, breaking loose for onslaught even as a host complete with cars and horses.

16. No path leads hitherward for thee to travel. Turn thee from us : far off, thy light is yonder.

Fly hence across the ninety floods, the rivers most hard to pass. Begone, and be not wounded.

17. As wind the trees, so smite and overthrow them : leave not cow, horse, or man of them surviving

Return, O Kṛityā, unto those who made thee. Wake them from sleep to find that they are childless.

18. The charm or secret power which they have buried for thee in sacred grass, field, cemetery,

Or spell in household fire which men more cunning have wrought against thee innocent and simple,—

19. That tool of hatred, understood, made ready, stealthy and buried deep, have we discovered,

- Let that go back to whence it came, turn thither like a horse  
and kill the children of the sorcerer.
20. Within our house are swords of goodly iron. *Kṛityā*, we know  
thy joints and all their places.  
Arise this instant and begone ! What, stranger ! art thou seek-  
ing here ?
21. O *Kṛityā*, I will cut thy throat and hew thy feet off. Run, be-  
gone !  
Indra and Agni, Guardian Lords of living creatures, shield us  
well !
22. May Soma, gracious friend, imperial Sovran, and the world's  
Masters look on us with favour.
23. Bhava and *Śarva* cast the flash of lightning, the weapon of the  
Gods, against the sinner who made the evil thing, who deals  
in witchcraft !
24. If thou hast come two-footed or four-footed, made by the  
sorcerer, wrought in perfect beauty,  
Become eight-footed and go hence. Speed back again, thou evil  
one.
25. Anointed, balmed, and well adorned, bearing all trouble with  
thee, go.  
Even as a daughter knows her sire, so know thy marker, *Kṛityā*,  
thou.
26. *Kṛityā*, begone, stay not. Pursue as 'twere the wounded crea-  
ture's track.  
He is the chase, the hunter thou he may not slight or humble thee.
27. He waits, and aiming with his shaft smites him who first would  
shoot at him,  
And, when the foeman deals a blow before him, following strikes  
him down.
28. Harken to this my word ; then go thither away whence thou  
hast come ; to him who made thee go thou back.
29. The slaughter of an innocent, O *Kṛityā*, is an awful deed. Slay  
not cow, horse, or man of ours.  
In whatsoever place thou art concealed we rouse thee up there-  
from : become thou lighter than a leaf.
30. If ye be girt about with clouds of darkness, bound as with a  
net.  
We rend and tear all witcheries hence and to their maker send  
them back.

31. The brood of wizard, sorcerer, the purposer of evil deed.  
Crush thou, O Kṛityā spare not, kill those practisers of magic arts.
32. As Sūrya frees himself from depth of darkness, and casts away  
the night and rays of morning,  
So I repel each baleful charm which an enchanter hath prepared ;  
And, as an elephant shakes off the dust, I cast the plague aside.

The hymn is a charm against witchcraft.

1. *Her* : Kṛityā or Witchcraft embodied : a beautiful female form, created for malevolent purposes, like Spenser's false Duessa, by the magic power of some hostile sorcerer.

6. *The Angirasa, the Priest* : Bṛihaspati, the Purohita of the Gods and the type of priestly rank, regarded as a descendant of, or devoted to, the great Ṛishi Angiras.

7. *Up the stream* : udāpīam : Ludwig takes the word to mean unrelated, not akin (from āpi, an associate or kinsman, instead of from ap, water), with a play on the meaning 'up or against the stream.'

8. *Composed thy limbs* : as Archimago (Faery Queene, I, 1. 45) 'fram'd of liquid ayre' Duessa's 'tender partes.'

9. *Repellent* ; or, amulet ; made of the 'salutary herb' of stanza 4. *Make thee swim* ; the favourite test of the infamous 'witch-finder' Matthew Hopkins in the middle of the seventeenth century, a test to which he himself was finally subjected. Even in recent times, in Europe as well as in India, reputed witches have been ducked in the nearest stream by superstitious villagers. 'We make thee swim (away).'-Ludwig.

10. *Ducked and drenched* : 'that she has swum away,' according to Ludwig.

11. *As they gave thy parents ought* : on the occasion of some ceremony in honour of the infant or youth. *Named thee* : uttered thy name in order to make thee the object of a solemn curse or incantation.

12. *The Milk of Ṛishis* : the beneficial influence of the Sages to whom the holy texts were revealed.

16. *The ninety floods* : indefinitely for all the rivers between us and the place whence thou camest.

18. *Secret power* : valagā, charms consisting of bones, nails, hair, etc., tied up in a piece of old matting or cloth, and buried arm-deep in the ground to injure enemies. See *Satapatha Brāhmaṇa*, III. 5. 4. In connexion with this stanza cf. V.

31. 4. 5. 8. *Cemetery* : or burning-ground ; a favourite place for the preparation of magical incantations and destructive charms. Cf. Horace, *Epode*, XVII. 47.

23. *Bhava and Śarva* : see IV. 28, and VI. 93.

24. *Become eight-footed* : that is, twice as swift as a swift quadruped.

26. *He* : the sorcerer who made thee.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 520.

## HYMN II

1. Who framed the heels of Pūrusha ? Who fashioned the flesh of him ? Who formed and fixed his ankles ?  
Who made the openings and well-moulded fingers ? Who gave him foot-soles and a central station ?
2. Whence did they make the ankles that are under, and the knee-bones of Pūrusha above them ?  
What led them onward to the legs' construction ? Who planned and formed the knees' articulations ?
3. A fourfold frame is fixt with ends connected, and up above the knees a yielding belly.  
The hips and thighs, who was their generator, those props whereby the trunk grew firmly stablished ?
4. Who and how many were those Gods who fastened the chest of Pūrusha and neck together ?  
How many fixed his breasts ? Who formed his elbows ? How many joined together ribs and shoulders ?
5. Who put together both his arms and said, Let him show manly strength ?  
Who and what God was he who set the shoulderblades upon the trunk ?
6. Who pierced the seven openings in the head ? Who made these ears, these nostrils, eyes, and mouth,  
Through whose surpassing might in all directions bipeds and quadrupeds have power of motion ?
7. He set within the jaws the tongue that reaches far, and thereon placed Speech the mighty Goddess.  
He wanders to and fro mid living creatures, robed in the waters.  
Who hath understood it ?
8. Who was he, first, of all the Gods who fashioned his skull and brain and occiput and forehead,  
The pile that Pūrusha's two jaws supported ? Who was that God who mounted up to heaven ?
9. Whence bringeth mighty Pūrusha both pleasant and unpleasant things,  
Of varied sort, sleep, and alarm, fatigue, enjoyments and delights ?
10. Whence is there found in Pūrusha want, evil, suffering, distress ?

Whence come success, prosperity opulence, thought, and utterance ?

11. Who stored in him floods turned in all directions, moving diverse and formed to flow in rivers,  
Hasty, red, copper-hued, and purple, running all ways in Pūrusha, upward and downward ?
12. Who gave him visible form and shape ? Who gave him magnitude and name ?  
Who gave him motion, consciousness ? Who furnished Pūrusha with feet ?
13. Who wove the vital air in him, who filled him with the downward breath ?  
What God bestowed on Pūrusha the general pervading air ?
14. What God, what only Deity placed sacrifice in Pūrusha ?  
Who gave him truth and falsehood ? Whence came Death and immortality ?
15. Who wrapped a garment round him ? Who arranged the life he hath to live ?  
Who granted him the boon of speech ? Who gave this fleetness to his feet ?
16. Through whom did he spread waters out, through whom did he make Day to shine ?  
Through whom did he enkindle Dawn and give the gift of even-tide ?
17. Who set the seed in him and said, Still be the thread of life spun out ?  
Who gave him intellect besides ? Who gave him voice and gestic power ?
18. Through whom did he bedeck the earth, through whom did he encompass heaven ?  
Whose might made Pūrusha surpass the mountains and created things ?
19. Through whom seeks he Parjanya out, and Soma of the piercing sight ?  
Through whom belief and sacrifice ? Through whom was spirit laid in him ?
20. What leads him to the learned priest ? What leads him to this Lord Supreme ?  
How doth he gain this Agni ? By whom hath he measured out the year ?

21. He, Brahma gains the learned priest, he Brahma, gains this Lord Supreme.  
As Brahma, Man wins Agni here Brahma hath measured out the year.
22. Through whom doth he abide with Gods ? Through whom with the Celestial Tribes ?  
Why is this other called a star ? Why is this called the Real Power ?
23. Brahma inhabits with the Gods, Brahma among the Heavenly Tribes.  
Brahma this other star is called. Brahma is called the Real Power.
24. By whom was this our earth disposed ? By whom was heaven placed over it ?  
By whom was this expanse of air raised up on high and stretched across ?
25. By Brahma was this earth disposed : Brahma is sky arranged above.  
Brahma is this expanse of air lifted on high and stretched across.
26. Together, with his needle hath Atharvan sewn his head and heart.  
And Pavamāna hovered from his head on high above his brain.
27. That is indeed Atharvan's head, the well-closed casket of the Gods.  
Spirit and Food and Vital Air protect that head from injury.
28. Stationed on high, Purusha hath pervaded all regions spread aloft and stretched transversely.  
He who knows Brahma's cattle, yea, the fort whence Purusha is named,
29. Yea, knows that fort of Brahma girt about with immortality,  
Brahma and Brāhmas have bestowed sight, progeny, and life on him.
30. Sight leaves him not, breath quits not him before life's natural decay,  
Who knows the fort of Brahma, yea, the fort whence Purusha is named.
31. The fort of Gods, impregnable, with circles eight and portals nine.



Contains a golden treasure-chest, celestial, begirt with light.

32. Men deep in lore of Brahma know that Animated Being which Dwells in the golden treasure-chest that hath three spokes and three supports.
33. Brahma hath passed within the fort, the golden castle; ne'er subdued,  
Bright with excessive brilliancy, compassed with glory round about.

The subject of the hymn is Purusha or Pūrusha, the Primeval Man, or Humanity personified, and in stanzas 16, 18, 28 identified with the Supreme Being.

1. *Foot-soles* : *uchchhlakhaū* ; the word does not occur elsewhere, and its precise meaning is uncertain. I adopt Ludwig's conjectural interpretation. *Central* : in the centre of the world.

2. *They* : the agents in his creation, whoever they were.

4. *Elbows* : *kaphatūḍā* ; the meaning of the word is uncertain. Several other-words also in the enumeration of the parts of Purusha's body are not found elsewhere and are conjecturally rendered.

7. *He* : Purusha's creator.

11. *Red* . . . *purple* ; distinguishing arterial and venous blood.

12. *Form* . . . *name* ; 'Here,' Muir observes (*Original Sanskrit Texts*, V, 376, note), 'we have the *nāma* and *rūpa* of the Vedantists. Compare *Taittiriya Brāhmaṇa* II. 2, 7, 1 : "Prajāpati created living beings. They, however, were in a shapeless state. He entered into them with form. Hence, men say 'Prajāpati is form.' He entered into them with name. Hence men say 'Prajāpati is name.'" On 'Nāma-rūpe the Connecting-link between Brahman and the World,' see Max Müller, *Three Lectures on the Vedānta Philosophy*, pp. 151 sqq.

13. *General pervading air* : *vyāṇā* ; one of the five vital airs, that which is diffused throughout the body and assists digestion.

14. *Truth and falsehood* : or (the knowledge of) right and wrong.

15. *Arranged* : determined the duration of.

16. *Waters* : according to Ludwig *āpas* here is the neuter noun signifying work, sacrificial or holy work. Purusha appears in this stanza to be identified with the phenomenal Creator.

20. *Learned priest* : *śrotriyaṃ* : the Brahman versed in *śrūti* or the revealed doctrine of the Veda. Perhaps, as Scherman suggests, the rank and dignity of a Śrotriya is meant. *Lord Supreme* : Parameshthin.

21. *He, Brahma* : that is, becoming, or being identified with, Brahma or Brahman the phenomenal Creator.

22. The meaning of the second line of the stanza is unintelligible to me. The point appears to lie in using *nākshatram*, a star, as though it were *nā-kshatram*, non-power, in opposition to *kshatram*, power.

23. *Brahma inhabits with Gods* : or, He dwells as Brahma with the Gods.

26. *Pavamāna* : Here, probably, meaning Wind. The word is also applied to Agni. Scherman takes it to be an epithet of Atharvan, 'shining.'

28. *Brahma's castle* : the human body. *Whence Purusha is named* : referring to the fanciful derivation of *pūruṣha* from *pūr*, a fort or castle.

29. *Brāhmas* : Godlike Beings, the Gods.

31. *Portals nine* : the orifices of the human body, seven in the head and two below. Cf. *Bhagavad-gītā*, V. 13. *Golden treasure-chest* ; the heart.

32. *Animated Being* : *yakṣhām* ; of X. 7. 38.

The hymn has been translated by Ludwig, *Der R̥gveda*, III, p. 398 ; partially by Muir, *Original Sanskrit Texts*, V, p. 375 ; and, with the omission of some stanzas and the addition of valuable annotations, by Scherman, *Philosophische Hymnen aus der R̥g-und Atharva-Veda-Samhitā*, p. 41.

### HYMN III

1. Here is my charm the Varāṇa, slayer of rivals, strong in act.  
With this grasp thou thine enemies, crush those who fain would injure thee.
2. Break them in pieces ; grasp them and destroy them. This Amulet shall go before and lead thee.  
With Varāṇa the Gods, from morn to morning, have warded off the Asuras' enchantment.
3. This charm, this Varāṇa healeth all diseases, bright with a thousand eyes and golden glister.  
This charm shall conquer and cast down thy [foemen. Be thou the first to slay the men who hate thee.
4. This will stay witchcraft wrought for thee, will guard thee from the fear of man :  
From all distress and misery this Varāṇa will shield thee well.
5. Guard against ill of varied kind is Varāṇa this heavenly Plant.  
The Gods have stayed and driven off Consumption which had seized this man.
6. If in thy sleep thou see an evil vision, oft as the beast repeats his loathed approaches,  
This Amulet, this Varāṇa will guard thee from sneeze, and from the bird's ill-omened message.
7. From Mischief, from Malignity, from incantation, from alarm,  
From death, from stronger foeman's stroke the Varāṇa will guard thee well.
8. Each sinful act that we have done,—my mother, father, and my friends,—

From all the guilt this heavenly Plant will be our guard and sure defence.

9. Affrighted by the Varāṇa let my rivals near akin to me  
Pass to the region void of light : to deepest darkness let them go.
10. Safe are my cattle, safe am I, long-lived with all my men  
around.  
This Varāṇa, mine Amulet, shall guard me well on every side.
11. This Varāṇa is on my breast, the sovran, the celestial Plant.  
Let it afflict my foemen as Indra quelled fiends and Asuras.
12. Through hundred autumn seasons, long to live, I wear this  
Varāṇa.  
May it bestow on me great strength, cattle, and royalty and power.
13. As with its might the wind breaks down the trees, the sovrans  
of the wood,  
So break and rend my rivals, born before me and born after.  
Let the Varāṇa protect thee well.
14. As Agni and the wind devour the trees, the sovrans of the wood,  
Even so devour my rivals, born before me and born after. Let  
the Varāṇa protect thee well.
15. As, shattered by the tempest, trees lie withering ruined on the  
ground.  
Thus over throw my rivals thou, so crush them down and ruin  
them, those born before and after. Let this Varāṇa protect  
thee well.
16. Cut them in pieces, Varāṇa ! before their destined term of life,  
Those who would hurt his cattle, those who fain would harm  
the realm he rules.
17. As Sūrya shines with brightest sheen, as splendour hath been  
stored in him,  
So may the Charm, the Varāṇa, give me prosperity and fame.  
With lustre let it sprinkle me, and balm me with magni-  
ficence.
18. As glory dwelleth in the Moon and in the Sun who vieweth  
men,  
So may the Charm, etc.
19. As glory dwelleth in the Earth, and in this Jātavedas here,  
So may the Charm etc.

20. As glory dwelleth in a maid, and in this well-constructed car,  
So may the Charm, etc.
21. As glory dwelleth in the draught of Soma and the honeyed  
drink,  
So may the Charm, etc.
22. As glory dwells in sacrifice to Agni, and the hallowing word,  
So may the Charm, etc.
23. As glory is bestowed upon the patron and this sacrifice,  
So may the Charm, etc.
24. As glory dwelleth in the Lord of Life and in this God Supreme,  
So may the Charm, etc.
25. As immortality and truth have been established in the Gods,  
So may the Charm, the Varāṇa, give me prosperity and fame.  
With lustre let it sprinkle me, and balm me with magnificence.

The hymn is a charm to secure health, long life, prosperity and fame.

1. *Varāṇa* : a plant or small tree (*Crataeva Roxburghii*), used in medicine and supposed to possess magical virtues. See IV. 7. 1. note, and VI. 85. 1.

The name is derived from the root *vri* or *var*, to repel or ward off.

6. *From sneeze* : The use of the benediction, God bless you ! after sneezing is attributed to St. Gregory. Aristotle mentions a similar custom among the Greeks, and Cicero says (*de Div.* 2. 40), *Sternutamenta erunt observanda*. The same superstition has been observed also among natives of Africa and Indian tribes of North America. *The bird's ill-omened message* : the *śakūni*, or bird, here is probably the raven. The owl and the dove also were regarded as birds of ill omen. See *Rgveda*, X. 165.

7. *The Varāṇa will guard* : *varaṇo vārayishyate*.

9. *Rivals* : *bhrā'tṛivyaḥ* ; primarily, father's brother's sons, cousins ; then hostile cousins, rivals, enemies, which is almost exclusively the meaning of the word in the Veda. *The region void of light* : the Indian Tartarus or place of departed sinners, the *nāraka lokā* or world of hell of XII. 4. 16, the opposite in every respect of the bright and blissful world of Yama.

20. *As glory dwelleth in a maid* : cf. 'The splendid energy of maids' (XII. 1. 25).

22. *The hallowing word* : the sacrificial exclamation *Vashaṭ*. See I. 11. 1. note.

## HYMN IV

1. The first of all is Indra's car, next is the chariot of the Gods,  
the third is Varuṇa's alone.

The last, the Serpents' chariot, struck the pillar and then sped away.

2. Their lustre is the Darbha-grass, its young shoots are their horse's tail : the reed's plume is their chariot seat.
3. Strike out, white courser ! with thy foot, strike both with fore and hinder foot,  
Stay the dire poison of the Snakes, and make it weak as soaking wood.
4. Loud neighing he hath dived below, and rising up again replied,  
Stayed the dire poison of the Snakes, and made it weak as soaking wood.
5. Paidva kills Kasarnīla, kills both the white Serpent and the black,  
Paidva hath struck and cleft in twain Ratharvī's and the Viper's head.
6. Go onward, horse of Pedu ! go thou first : we follow after thee.  
Cast thou aside the Serpents from the pathway whereupon we tread.
7. Here was the horse of Pedu born : this is the way that takes him hence.  
These are the tracks the courser left, the mighty slayer of the Snakes.
8. Let him not close the opened mouth, nor open that which now is closed.  
Two snakes are in this field, and both, female and male, are powerless.
9. Powerless are the serpents here, those that are near and those afar.  
I kill the scorpion with a club, and with a staff the new-come snake.
10. This is the remedy against Aghāśva and the adder, both :  
Indra and Paidva have subdued and tamed the vicious snake for me.
11. We fix our thoughts on Pedu's horse, strong, off-spring of a steadfast line.  
Behind our backs the vipers here crouch down and lie in wait for us.
12. Bereft, of life and poison they lie slain by bolt-armed Indra's hand. Indra and we have slaughtered them.
13. Tiraschirājis have been slain, and vipers crushed and brayed to bits.

- Slay Darvi in the Darbha-grass, Karikrata, and White and Black.
14. The young maid of Kirāta race, a little damsel, digs the drug,  
Digs it with shovels wrought of gold on the high ridges of the hills.
  15. Hither the young unconquered leech who slays the speckled snake hath come:  
He verily demolishes adder and scorpion; both of them.
  16. Indra, Mitra and Varuṇa, and Vāta and Parjanya both have given the serpent up to me.
  17. Indra hath given him up to me, the female viper and the male,  
The adder, him with stripes athwart. Kasarnīla, Daṣonasi.
  18. O Serpent, Indra hath destroyed the sire who first engendered thee :  
And when these snakes are pierced and bored what sap and vigour will be theirs ?
  19. Their heads have I seized firmly as a fisher grasps the spotted prey,  
Waded half through the stream and washed the poison of the serpents off.
  20. Let the floods hurry on and bear the poison of all snakes afar.  
Tiraṣchirājis have been slain and vipers crushed and brayed to bits.
  21. As from the salutary plants I deftly pick the fibres out, And guide them skilfully like mares, so let thy venom, Snake ! depart,
  22. All poison that the sun and fire, all that the earth and plants contain,  
Poison of most effectual power—let all thy venom pass away.
  23. Serpents which fire or plants have generated, those which have sprung from waters or the lightning,  
Whose mighty broods are found in many places, these serpents we will reverently worship.
  24. Thou art a maid called Taudī, or Ghritāchī is thy name. Thy place;  
Is underneath my foot. I take the poison-killing remedy.
  25. From every member drive away the venom, and avoid the heart.  
Then let the poison's burning heat pass downward and away from thee.

26. The bane hath fled afar. It wept, and asked the poison how it fared.
27. Agni hath found the venom of the serpent, Soma drawn it out. Back to the biter hath returned the poison, and the snake hath died.

A charm for the destruction of venomous serpents.

1. The imaginary chariot-race represents the weakness of serpents compared with the power of the Gods who are to be invoked to destroy them.

2. *Their*: the serpents'. The meaning of the line appears to be that their chariot and the horses are the grass and reeds among which they live.

3. *White courser*: the reference is to the white serpent-slaying or Ahi-destroying horse given by the Aśvins to their devotee the royal Rishi Pedu (*Rgveda*, I. 116. 6: 117. 9). This horse, according to M. Bergaigne (*La Religion Védique*, II, 452), symbolized the Sun and Soma. Cf. 'Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu' (*Rgveda*, IX. 88. 4). *Stay the dire poison*: I adopt Geldner's interpretation of this line (*Vedische Studien*, II, p. 75).

4. *Loud-neighing*: *araṅghushāh*. Ludwig retains this word as the name of the horse.

5. *Paidva*: (the horse) belonging to Pedu. *Kasarnila*: an unidentified venomous serpent. *Ratharvi*: another species of serpent, so called on account of its rapid motion.

8. The first line is repeated from VI. 56, 1.

10. *Aghāṣva*: here, apparently, the name of a serpent. In *Rgveda*, I. 116. 6 *Aghāṣva* (having bad or vicious horses) is another name or an epithet of Pedu.

13. *Tiraṣchirājis*: serpents with transverse streaks. *Darvi*, *Karikrata*, *White*, and *Black* are other venomous snakes.

14. *Of Kirāta race*: the Kirātas (the Kirrhadae of Arrian) were a barbarous non-Aryan or degraded race who inhabited woods and mountains and supported themselves by hunting.

17. *Him with stripes athwart*: *Tiraṣchirāji*. *Daṣonasi*: another unidentified snake.

24. *Taudī*: the meaning of the word is uncertain. *Ghrītāchī* shining with or like butter or fat; the name of a species of snake.

The hymn has been translated by Ludwig, *Der Rīgveda*, III, p. 502.

## HYMN V

1. Ye are the power of Indra, ye the force and strength of Indra,  
ye his hero might and manliness.

I join you with the bonds of Prayer to the victorious enterprise.

6. For the victorious enterprise let all creation stand by me. For me ye, Waters, are prepared.

7. Ye are the share of Agni. Grant, O heavenly Waters unto us the Waters' brilliant energy.  
By statute of Prajāpati I set you down for this our world.
15. Waters, your ceremonial share of Waters which the waters hold,  
which aids our sacrifice to Gods,  
This as a remnant here I leave. Do not thou wash it clean away.  
With this we let the man go by who hates us and whom we abhor.  
Him would I fain o'erthrow and slay with this our ceremonial act, with this our prayer, our thunder-bolt.
22. Whatever evil I have done within this last triennium,  
From all that woe and misery let the waters shield and guard me well.
23. Onward I urge your gathered floods : enter your own abiding-place,  
Uninjured and with all your strength. Let nothing bend or bow us down.
24. May the pure Waters cleanse us from defilement,  
Fair to behold remove our sin and trouble, and bear away ill-dream and all pollution.
25. Thou art the step of Viṣṇu, rival-slayer, sharpened by earth,  
aglow with fire of Agni,  
Earth have I ranged : from earth we bar him who hates us and whom we hate.
26. Ours is superior place and ours is conquest : may I in all fights tread down spite and malice.  
Let him not live, let vital breath desert him.
36. With this I here invest the power and splendour, the life of that man and his vital breathing, the son of such a sire and such a woman, here do I overthrow and cast him downward.
37. I follow Sūrya's course in heaven, the course that takes him to the South.  
May that bestow upon me wealth and glory of a Brāhman's rank.
38. I turn me to the regions bright with splendour.  
May they bestow upon me wealth and glory of a Brāhman's rank.
39. I turn me to the Ṛishis Seven. May they, etc.
40. I turn me unto Prayer. May that, etc.
41. I turn me unto Brāhman's. May they etc.



42. We hunt that man, we beat him down and slay him with our murderous blows.  
We with the spell have hurried him to Parameshthin's opened jaws.
43. Let the shot missile catch him with Vaiṣvānara's two mighty fangs.  
This offering, and the mightiest Goddess, the Fuel, eat him up !
44. Thou art the bound of Varuṇa the King.  
Bind, such an one, the son of such a woman, in vital breath and in the food that feeds him.
45. All food of thine, O Lord of Life, that lies, upon the face of earth,  
Thereof bestow thou upon us. O Lord of Life, Prajāpati !
46. Celestial Waters have I sought : with juice have I besprinkled them.  
With milk, O Agni, have I come ; bestow upon me splendid strength.
47. Give me the boon of splendid strength ; give, Agni ! progeny and life.  
May the Gods know this prayer of mine, may Indra with the Rishis know.
48. What curse soever couples launch against us, whatever bitter speech the chatteringers utter,  
With Manyu's arrow, offspring of the spirit, transfix thou to the heart the Yātudhānas,
49. Destroy the Yātudhānas with thy fervour, consume the demons with thy wrath, O Agni.  
Destroy the fool's gods with thy fiery splendour, destroy the blazing ones, the insatiable.
50. Well-skilled, against this man I hurl the Water's bolt with four spikes, to cleave his head asunder.  
May it destroy all members of his body. Let the whole host of Gods approve my purpose.

The hymn, which is a mixture—sometimes even in the same stanza—of verse and prose, is a charm to secure the overthrow of an enemy and the acquisition of strength, dignity, long life, children, wealth and general prosperity.

1. *Ye* : the sacrificial Waters used in the ceremony which the hymn accompanies. *Bonds of Prayer* : the binding efficacy of devotion.

Stanza 1 is repeated in 2-5, with the substitution of Sway (royal power), Indra, Soma, and Waters respectively in the place of Prayer.

7. This stanza is repeated in 8-14 with the substitution, in the place of Agni, of Indra, Soma, Varuṇa, Mitra, Varuna, Yama, the Fathers, and God Savitar respectively. The verses in the original are in prose.

15. *Thunderbolt* : see VI, 134. I, note. This verse is repeated in 16-21, wave, calf, Hiranyagarbha (Germ of Golden Light), and the speckled heavenly stone (the thunderbolt) being substituted respectively, for 'ceremonial share.' The second, third, and fourth of these represent Agni who dwells, like the thunderbolt, in the form of lightning in the waters of the ocean of air.

25. *The step of Vishṇu* : referring to Vishṇu's three strides through the three worlds, or the rising, culmination, and setting of the Sun, which are to be symbolized in the performance of the ceremony by the officiator taking three steps between the altar and the Āhavanīya fire. See *Kauṣika-Sūtra*, VI. 14.

26. *Him* : the enemy for whose destruction the ceremony is performed. This verse is repeated in 27-35, with the substitution, for Earth (thrice) and Agni, of Heaven and Sūrya in 27 ; the Quarters and Mind in 28 ; the Regions and Vāta in 29 ; the Rīchas and Sāmāns in 30 ; Sacrifice and Brahma or Prayer in 31 ; Plants and Soma (the Moon) in 32 ; Waters and Varuṇa in 33 ; Agriculture and Food in 34 ; Vital Breath and Man in 35.

36. *That man . . . such a sire . . . such a woman* : when the ceremony is performed, the names of the object of the imprecation and of his father and mother are to be substituted.

42. *Parameṣṭhīn*, Lord Supreme, in this place is Agni, as in I. 7, 2.

48. *Couples* : sacrificers and their wives. *Manyu* : Passion or Ardour personified. See IV. 31. and 32. *Yātudhānas* : demons or sorcerers ; see I. 7. I, note.

50. *Waters' bolt* : the thunderbolt from the watery clouds.

## HYMN VI

1. With power I cut away the head of my malignant rival, of mine evil-hearted enemy.
2. This Amulet of citron-wood shall make for me a trusty shield :  
Filled with the mingled beverage, with sap and vigour hath it come.
3. What though the strong-armed carpenter have cleft thee with his hand and axe.  
Pure animating waters shall cleanse thee and make thee bright again.
4. This Amulet, decked with chain of gold, shall give faith, sacrifice, and might, and dwell as guest within our house.
5. To this we give apportioned food, clarified butter, wine, and meath.  
May it provide each boon for us as doth a father for his sons.

Again, again, from morn to morn, having approached the deities.

6. The Charm Bṛihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira for strength,

This Agni hath put on : it yields clarified butter for this man.

Again, again, from morn to morn. With this subdue thine enemies.

7. The Charm Bṛihaspati hath bound, the fatness-dropping citron-wood, the potent Khadira, for strength,

This Charm hath Indra put on him for power and manly puissance.

It yieldeth strength to strengthen him, again, again, from morn to morn, having approached the deities.

8. The Charm Bṛihaspati, etc.

This Charm hath Soma put on him for might, for hearing, and for sight.

This yields him energy indeed, again, again, etc.

9. The Charm Bṛihaspati, etc.

This Sūrya put on him, with this conquered the regions of the sky.

This yieldeth him ability, again, etc.

10. The Charm Bṛihaspati, etc.

This Charm did Chandra wear, with this conquered the forts of Asuras, the golden forts of Dānavas.

This yields him glory and renown, again, etc.

11. The Amulet Bṛihaspati bound on the swiftly-moving Wind.

This yieldeth him a vigorous steed, again, etc.

12. The Aṣvins with this Amulet protect this culture of our fields.

This yields the two Physicians might, again, etc.

13. Savitar wore this Amulet : herewith he won this lucid heaven.

This yields him glory and delight, again, etc.

14. Wearing this Charm the Waters flow eternally inviolate. This yieldeth them ambrosia, again etc.

15. King Varuṇa assumed and wore this salutary Amulet.

This yieldeth him his truthfulness, again, etc.

16. Wearing this Amulet the Gods conquered in battle all the worlds.

This yieldeth victory for them, again, etc.

17. The Amulet Bṛihaspati formed for the swiftly-moving Wind,

This salutary Amulet the Deities assumed and wore.

This yieldeth them the universe, again, again, from morn to morn. With this subdue thine enemies.

18. The seasons formed that Amulet, the Groups of Seasons fashioned it.

The Year having constructed it preserveth everything that is.

19. The regions of the heaven, the points that lie between them fashioned it.

Created by Prajāpati, may the Charm cast my foemen down.

20. Atharvan made the Amulet, Atharvan's children fashioned it. With them the sage Angirases broke through the Dasyus' fortresses. With this subdue thine enemies.

21. Dhātār bound on this Amulet : he ranged and ordered all that is. With this do thou subdue thy foes.

22. The Amulet Bṛihaspati formed for the Gods, that slew the fiends.

That Amulet here hath come to me combined with sap and energy.

23. The Amulet, etc.

That Amulet here hath come to me, hath come with cows, and goats, and sheep, hath come with food and progeny.

24. The Amulet, etc.

That Amulet here hath come to me with store of barley and of rice, with greatness and prosperity.

25. The Amulet, etc.

That Amulet here hath come to me with streams of butter and of mead, with sweet delicious beverage.

26. The Amulet, etc.

That Amulet here hath come to me with power and abundant strength, hath come with glory and with wealth.

27. The Amulet, etc.

That Amulet here hath come to me with splendour and a blaze of light, with honour and illustrious fame.

28. The Amulet Bṛihaspati made for the Gods, that slew the fiends, That Amulet here hath come to me combined with all prosperities.

29. That Amulet may the Deities bestow on me to win success, The conquering, strength-increasing Charm, the damager of enemies.

30. I bind on me my happy fate with holy prayer and energy. Foeless destroyer of the foe, it hath subdued mine enemies.

31. May this Charm, offspring of the Gods, make me superior to my foe.  
 So may this charm whose milk expressed these three worlds longingly await,  
 Be fastened on me here, that it may crown me with surpassing power.
32. The Charm to which men, Fathers, Gods look ever for their maintenance,  
 May this be fastened on me here, to crown me with surpassing power
33. As, when the plough hath tilled the soil, the seed springs up in fertile land,  
 Let cattle, progeny, and food of every kind spring up with me.
34. Charm, forwarder of sacrifice, who hast a hundred priestly fees.  
 Speed to preeminence him to whom I have attached thy happy fate.
35. Love thou, O Agni, pleased with burnt oblations, this sacred fuel that is ranged in order.  
 In him may we find grace and loving-kindness, happiness, progeny, and sight and cattle, in Jātavēdas kindled with devotion.

The hymn is the glorification of an all-powerful amulet.

2. *Mingled beverage* : *manthā*. gruel : parched barley-meal stirred round in milk.

5. *Having approached the deities* : worn by the worshipper when he sacrifices.

6. *Khadira* : the Acacia Catechu ; a tree with very hard wood from which the *sruva* or sacrificial ladle and axle-pins are made. The *Khadira* is mentioned together with the *Aṣvattha* or Sacred Fig. Tree in III. 6. 1 and V. 5. 5. See also XII. 3. 1.

12. *The Aṣvins* : regarded as the protectors of agriculture which they first taught men to practise (*Rgveda*, I. 117-21 ; VIII. 22. 6). They are also the *Physicians* of the Gods : see *Atharvaveda* VII. 53. 1 ; *Rgveda* VIII. 18. 8.

22. *Combined with sap* : the *Khadira*, of which the amulet was in part composed, is said to have sprung from the *rasa*, sap or essence of the *Gāyatrī*. Another legend (*Satapatha-Brāhmaṇa*, III. 6.2. 12 says that *Suparṇī* 'took possession (*ā-chakāda*) of Soma by means of (a stick of) *Khadira* wood, whence (the name) *Khadira*.

## HYMN VII

1. Which of his members is the seat of Fervour ; Which is the base of Ceremonial Order ?

- Where in him standeth Faith ? Where Holy Duty ? Where, in what part of him is truth implanted ?
2. Out of which member glows the light of Agni ? Form which proceeds the breath of Mātariśvan ?  
From which doth Chandra measure out his journey, travelling over Skambha's mighty body ?
  3. Which of his members is the earth's upholder ? Which gives the middle air a base to rest on ?  
Where, in which member is the sky established ? Where hath the space above the sky its dwelling ?
  4. Whitherward yearning blazeth Agni upward ? Whitherward yearning bloweth Mātariśvan ?  
Who out of many, tell me, is that Skambha to whom with longing go the turning pathways ?
  5. Whitheward go the half-months, and, accordant with the full year, the months in their procession ?  
Who out of many, tell me, is that Skambha to whom go seasons and the groups of seasons ?
  6. Whitherward yearning speed the two young Damsels, accordant, Day and Night, of different colour ?  
Who out of many, tell me, is that Skambha to whom the Waters take their way with longing ?
  7. Who out of many, tell me, is that Skambha,  
On whom Prajāpati set up and firmly stablished all the worlds ?
  8. That universe which Prajāpati created, wearing all forms, the highest, midmost, lowest,  
How far did Skambha penetrate within it ? What portion did he leave unpenetrated ?
  9. How far within the past hath Skambha entered ? How much of him hath reached into the future ?  
That one part which he set in thousand places,—how far did Skambha penetrate within it ?
  10. Who out of many, tell me, is that Skambha in whom men recognize the Waters, Brahma,  
In whom they know the worlds and their enclosures, in whom are non-existence and existence ?
  11. Declare that Skambha, who is he of many,  
In whom, exerting every power, Fervour maintains her loftiest vow ;

- In whom are comprehended Law, Waters, Devotion and Belief
12. Who out of many, tell me, is that Skambha  
On whom as their foundation earth and firmament and sky are set ;  
In whom as their appointed place rest Fire and Moon and Sun and Wind ?
  13. Who out of many, tell me, is that Skambha  
He in whose body are contained all three-and-thirty Deities ?
  14. Who out of many, tell me, is that Skambha.  
In whom the Sages earliest born, the Ṛichas, Sāman, Yajus, Earth, and the one highest Sage abide ?
  15. Who out of many, tell me, is the Skambha.  
Who comprehendeth, for mankind, both immortality and death,  
He who containeth for mankind the gathered waters as his veins ?
  16. Who out of many, tell me, is that Skambha,  
He whose chief arteries stand there, the sky's four regions, he in whom Sacrifice putteth forth its might ?
  17. They who in Purusha understand Brahma know Him who is Supreme.  
He who knows Him who is Supreme, and he who knows the Lord of Life,  
These know the loftiest Power Divine, and thence know Skambha thoroughly.
  18. Who out of many, tell me, is that Skambha  
Of whom Vaiṣvānara became the head, the Angirases his eye, and Yātus his corporeal parts ?
  19. Who out of many, tell me, is that Skambha  
Whose mouth they say is Holy Lore, his tongue the Honey-sweetened Whip, his udder is Virāj, they say ?
  20. Who out of many, tell me, is that Skambha  
From whom they hewed the Ṛichas off, from whom they chipped the Yajus, he  
Whose hairs are Sāma-verses and his mouth the Atharvāṅgirases ?
  21. Men count as 'twere a thing supreme nonentity's conspicuous branch ;  
And lower man who serve thy branch regard it as an entity.
  22. Who out of many, tell me, is that Skambha

In whom Ādityas dwell, in whom Rudras and Vasus are contained,

In whom the future and the past and all the worlds are firmly set ;

23. Whose secret treasure evermore the three-and thirty Gods protect ?

Who knoweth now the treasure which, O Deities ye watch and guard ?

24. Where the Gods, versed in Sacred Lore, worship the loftiest Power Divine—

The priest who knows them face to face may be a sage who knows the truth.

25. Great, verily, are those Gods who sprang from non-existence into life.

Further, men say that that one part of Skambha is nonentity.

26. Where Skambha generating gave the Ancient World its shape and form,

They recognized that single part of Skambha as the Ancient World,

27. The three-and-thirty Gods within his body were disposed as limbs :

Some, deeply versed in Holy Lore, some know those three-and-thirty Gods.

28. Men know Hiranyagarbha as supreme and inexpressible :

In the beginning, in the midst of the world, Skambha poured that gold.

29. On Skambha Fervour rests, the worlds and Holy Law repose on him.

Skambha, I clearly know that all of thee on Indra is imposed.

30. On Indra Fervour rests, on him the worlds and Holy Law recline.

Indra, I clearly know that all of thee on Skambha findeth rest.

31. Ere sun and dawn man calls and calls one Deity by the other's name.

When the Unborn first sprang into existence he reached that independent sovran lordship; than which aught higher never hath arisen.

32. Be reverence paid to him, that highest Brahma, whose base is Earth, his belly Air, who made the sky to be his head.



33. Homage to highest Brahma, him whose eye is Sūrya and the Moon who groweth young and new again, him who made Agni for his mouth.
34. Homage to highest Brahma, him whose two life-breathings were the Wind,  
The Angirases his sight : who made the regions be his means of sense.
35. Skambha set fast these two, the earth and heaven, Skambha maintained the ample air between them.  
Skambha established the six spacious regions : this whole world Skambha entered and pervaded.
36. Homage to highest Brahma, him who, sprung from Fervour and from toil,  
Filled all the worlds completely, who made Soma for himself alone.
37. Why doth the Wind move ceaselessly ? Why doth the spirit take no rest ?  
Why do the Waters, seeking truth, never at any time repose ?
38. Absorbed in Fervour, is the mighty Being, in the world's centre, on the waters' surface.  
To him the Deities, one and all betake them. So stand the tree-trunk with the branches round it.
39. Who out of many, tell me, is that Skambha.  
To whom the Deities with hands, with feet, and voice, and ear, and eye.  
Present unmeasured tribute in the measured hall of sacrifice ?
40. Darkness is chased away from him : he is exempt from all distress.  
In him are all the lights, the three abiding in Prajāpati.
41. He verily who knows the Reed of Gold that stands amid the flood, is the mysterious Lord of Life.
42. Singly the two young Maids of different colours approach the six-pegged warp in turns and weave it.  
The one draws out the threads, the other lays them : they break them not, they reach no end of labour.
43. Of these two, dancing round as 'twere, I cannot distinguish whether ranks before the other.  
A Male in weaves this web, a Male divides it : a Male hath stretched it to the cope of heaven.

44. These pegs have buttressed up the sky. The Sāmāns have turned them into shuttles for the weaving.

The hymn is a glorification of the Supreme Deity embodied, under the name of Skambha, the Pillar, Support, or Fulcrum of all existence.

1. *Fervour* : *tāpas* (from *tap*, to be hot); warmth, pain, penance, religious austerity, fervent devotion. *Ceremonial Order* : *ṛitām*; Divine Law; divinely appointed sacrifice.

2. *Mātariṣvan* : Wind; see V. 2. 9. note; 10. 8; 17. 1. *Chandra* : the Moon. *Skambha* : the world is the same as *stambha*, a pillar or buttress. So Sūrya (*Rgveda* IV, 13. 5) and Soma (*Rgveda* IX. 74. 2; 86. 46) are called the pillars or supports of heaven.

3. *The space above the sky* : the highest of the three heavens (see IV. 20. 2 and *Rgveda* V. 60. 6); the Heaven of heavens, of the Hebrews, above the air and the starry firmament.

7. *Prajāpati* : Lord of Life, Creator; here represented as inferior to Skambha whose commands he executes.

9. *That one part* : or, member. See stanza 25.

10. *Brahma* : the meaning here may be Prayer : 'divine thought.'—Muir. *Non-existence and existence* : all that possesses the potentiality of existence as well as all that actually exists.

11. *Devotion* : or, and *Brahma* : 'divine science'—Muir.

13. *Three-and-thirty Deities* : in the *Rgveda* the number of the God is frequently said to be thirty-three : 'Come, O Nāsatyas, with the thrice-eleven Gods' (I. 34, 11); 'Bring thou those three-and-thirty Gods' (I. 45. 2); 'O ye eleven Gods whose home is heaven, O ye eleven who make earth your dwelling, Ye, who with might, eleven, live in waters, accept this sacrifice, O Gods, with pleasure, (I. 139. 11); 'Bring, with their Dames, the Gods, the three-and-thirty' (III. 6. 9); see also *Rgveda* VIII. 28, 1; 30. 2; 35. 3; Vālakhilya, 9. 2. The late Haug remarks on an ancient Vaiṣvadeva Nivid or invoking prayer cited in his *Āitareya Brāhmaṇa*, II, p. 212; 'It is, however, highly interesting, as perhaps one of the most ancient accounts we have of the number of Hindu deities. They are here stated at 3 times 11, then at 33, then at 303, then at 3003. It appears from this statement that only the number 3 remained unchanged, whilst the number 30 was multiplied by 10 or 100. Similarly the number of gods is stated at 3339 in a hymn ascribed to the Ṛishi Viṣvāmitra, *Rgveda*, III. 9. 9. This statement appears to rely on the Vaiṣvadeva Nivid. For if we add 33+303+3033 we obtain exactly the number 3339. This coincidence can hardly be fortuitous, and we have strong reasons to believe that Viṣvāmitra perfectly knew this Viṣve Devāḥ Nivid., But as Max Müller observes (*Three Lectures on the Vedānta Philosophy*, p. 26), 'we find the incipient reasoners postulating One God behind all the deities of the earliest pantheon. As early a writer as Yāska about 500 BC has formed to himself a systematic theology, and represents all the Vedic deities as really three, those like the Fire, whose place is on earth, those like Indra, whose place is in the air, and those like the Sun, whose place is in the sky; nay he declares that it

is owing to the greatness of the deity that the one Divine Self is, celebrated as if it were many. The same ideas are well summed up in one of the Upanishads (*Bṛih. Ār. Up.*, III. 9), where we are told that there were at first more than three thousand and three hundred gods, but that they were reduced to 33, to 6, to 3, to 2, to 1½, and at last to one, which One is the breath of life, the Self, and his name is That.

17. *Purusha* : man. *Brahma* : 'the divine essence'—Muir. *Him who is Supreme Parmeshthin. The Lord of Life* : Prajāpati. *Power Divine* : *brāhmaṇam* ; 'divine mystery.'—Muir.

18. *Yātus* : evil spirits, demons. Ludwig suggests the substitution of Yatis, a mythical race of ascetics connected with the Bṛigus ; the malicious character of the Yātus (Scherman remarks) not being in accordance with their identification with the members of the All-God.

19. *Holy Lore* : *brāhma* ; 'divine knowledge.'—Muir. *The Honey-sweetened Whip* : the Madhukaṣā or Honey-whip (a symbol, perhaps, of creative and invigorating power) of the Aṣvins : see IX. 1 sqq. *Virāj* : a divine being, the result of speculation ; see VIII. 10.

20. *The Atharvāngirasas* : the Songs or Hymns of the Atharvans and Angirasas ; see I, Preface p. vi.

21. The stanza may be rendered, in accordance with Goldstücker's interpretation (*Original Sanskrit Texts*, V, p. 384) : Some count as 'twere supreme this branch existing, non-reality ; But some, inferior, deeming it reality, adore thy branch : that is, in Goldstücker's words : 'Some people think that the *existing* branch (i. e. the existing Vedas—compare verse 20), which is not *the* reality (*asat*), is, as it were (*iva*), the highest (*paramam*) Veda ; on the other hand, those (people) inferior (to the former), who believe that it is *the* reality (*sat*), worship thy branch (i. e. those later Vedas).' Ludwig suggests the reading *āpare*, other, instead of *dvare*, inferior ; in which case the meaning would be that different men entertain different opinions regarding the relative priority of the existent and the non-existent. My version in the text follows. Muir's rendering which was partly suggested by Aufrecht.

22. *Secret treasure* : according to Goldstücker, the primitive, primaeval Veda, identified with Skambha.

24. *The priest* : 'the *Atharva-veda* priest (Brahmā), who has a knowledge of those god-guardians of the primaeval Veda *has the knowledge* or, he who has such a knowledge is a (true) *Atharva-veda* priest,'—Goldstücker.

25. *Further* : Ludwig suggests *purā*, of old, instead of *parās* of the text. *Nonentity* ; cf. stanza 10.

27. *Were disposed as limbs* : so Ludwig ; 'found their several bodies.'—Muir ; 'distributed the limbs among them.'—Scherman.

28. *Hiraṇyagarbha* : the Germ of Golden Light ; here meaning Prajāpati, Lord of Creation. see IV. 2. 7. *That gold* : out of which Hiraṇyagarbha sprang to life. *Inexpressible* : *anatyudhyām* : Ludwig's 'über den hinaus sich nichts sagen lässt' and Scherman's 'Unüber-tönbaren' give more accurately the full meaning of the word.

29. *On Indra is imposed* : or in Indra is contained. In this and the following stanza stambha is identified with Indra.

30. *One Deity by the other's name* : that is, the worshipper who invokes Indra

is really invoking Skambha. *The Unborn* : Brahma, with whom Skambha is identified.

35. *Established the six spacious regions* : cf. 'What was that One who in the Unborn's image hath established and fixed firm these worlds, six regions ?' (*Rgveda* I. 164. 6).

37. *Seeking truth* : following the natural law of their being.

38. *The mighty Being* : cf. X. 2. 32, and 8. 15 ; Brahma with whom Skambha is identified.

40. *The lights, the three* : Sun, lightning, and fire ; or light manifested in heaven, the firmament, and on earth.

41. *The Reed of Gold* : meaning Agni. Cf. 'I look upon the streams of oil descending, and look the Golden Reed is there among them.' (*Rgveda*, IV. 58. 5) ; where the *Golden Reed* is Agni produced as lightning in the streams of oil or fatness, the fertilizing waters which descend from the ocean of air. See Muir's note.

42. *Two young Maids* : Ushas or Dawn and Night. *Six-pegged* : stretched over the six regions of the world. Dawn weaves the luminous web of Day, and Night removes it from the loom.

43. *A Male* : the first Man or Male ; Purusha, Adipurusha, Prajapati. *This web* : meaning here the mysterious primeval sacrifice which constitutes creation. Cf. 'The Man extends it, and the Man unbinds it : even to the vault of heaven hath he outspun it. These pegs are fastened to the seat of worship : they made the Sama hymns their weaving-shuttles' (*Rgveda* X. 130. 2.)

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 400 ; nearly in full, by Muir, *Original Sanskrit Texts*, V, 380 ; and (omitting stanzas 42-44) by Scherman, with an excellent and almost exhaustive commentary, in his *Philosophische Hymnen aus der Rig-und Atharva-veda-Samhitā*.

## HYMN VIII

1. Worship to loftiest Brahma, Lord of what hath been and what shall be,

To him who rules the universe, and heavenly light is all his own !

2. Upheld by Skambha's power these two, the heaven and the earth, stand fast.

Skambha is all this world of life, whatever breathes or shuts an eye.

3. Three generations have gone by and vanished and others near have entered into sunlight.

There stood on high he who metes out the region into green-plants hath passed the Golden-coloured.

4. One is the wheel, the tires are twelve in number, the naves are three. What man hath understood it ?

Three hundred spokes have thereupon been hammered, and sixty pins set firmly in their places.

5. Discern thou this, O Savitar. Six are the twins, one singly born.  
They claim relationship in that among them which is born alone.
6. Though manifest, it lies concealed in the vast place they call the old :  
Therein is firmly stationed all the moving, breathing universe.
7. Up, eastward downward in the west, 'it rolleth, with countless elements, one-wheeled, single-fellied.  
With half it hath begotten all creation. Where hath the other half become unnoticed ?
8. In front of these the five-horsed car moves onward : side-horses, harnessed with the others draw it.  
No one hath seen its hither course untravelled ; the height sees it more near, the depth more distant.
9. The bowl with mouth inclined and bottom upward holds stored within it every form of glory.  
Thereon together sit the Seven Rishis who have become this mighty One's protectors
10. The Verse employed at opening and conclusion, the Verse employed in each and every portion ;  
That by which sacrifice proceedeth onward. I ask thee which is that of all the Verses.
11. That which hath power of motion, that which flies, or stands, which breathes or breathes not, which, existing, shuts the eye—  
Wearing all forms that entity upholds the earth, and in its close consistence still is only one.
12. The infinite to every side extended, the finite and the infinite around us,—  
These twain Heaven's Lord divides as he advances, knowing the past hereof and all the future
13. Within the womb Prajāpati is moving : he, though unseen, is born in sundry places.  
He with one half engendered all creation. What sign is there to tell us of the other ?
14. All men behold him with the eye, but with the mind they know not him.  
Holding aloft the water as a water-bearer in her jar.
15. With the full vase he dwells afar, is left far off what time it fails,  
A mighty Being in creation's centre : to him the rulers of the realms bring tribute.

16. That, whence the Sun arises, that whither he goes to take his rest,  
That verily I hold supreme : naught in the world surpasses it.
17. Those who in recent times, midmost, or ancient, on all sides-greet the sage who knows the Veda,  
One and all, verily discuss Aditya, the second Agni, and the threefold Haṁsa.
18. This gold-hued Haṁsa's wings, flying to heaven, spread o'er a thousand days' continued journey.  
Supporting all the Gods upon his bosom, he goes his way beholding every creature.
19. By truth he blazes up aloft by Brahma, he looks down below :  
He breathes obliquely with his breath, he on whom what is highest rests.
20. The sage who knows the kindling-sticks whence by attrition wealth is drawn,  
Will comprehend what is most high, will know the mighty Brāhmaṇa.
21. Footless at first was he produced, footless he brought celestial light.  
Four-footed grown, and meet for use, he seized each thing enjoyable.
22. Useful will he become, and then will he consume great store of food—  
The man who humbly worshippeth the eternal and victorious God.
23. Him too they call eternal ; he may become new again to-day.  
Day and Night reproduce themselves, each from the form the other wears.
24. A hundred, thousand, myriad, yea a hundred million stores of wealth that passes count are laid in him.  
This wealth they kill as he looks on, and now this God shines bright therefrom.
25. One is yet finer than a hair, one is not even visible. And hence the Deity who grasps with firmer hold is dear to me.
26. This fair one is untouched by age, immortal in a mortal's house.  
He for whom she was made lies low, and he who formed her hath grown old.
27. Thou art a woman, and a man ; thou art a damsel and a boy.

Grown old thou totterest with a staff, new-born thou lookest every way.

28. Either the sire or son of these, the eldest or the youngest child.  
As sole God dwelling in the mind, first born, he still is in the womb.

29. Forth from the full he lifts the full, the full he sprinkles with the full.

Now also may we know the source from which the stream is sprinkled round.

30. Brought forth in olden time, the everlasting, high over all that is was she, the Ancient.

The mighty Goddess of the Morn, refulgent with one eye, looketh round with one that winketh,

31. Known by the name of Guardian Grace the Deity sits girt by Right.

The trees have taken from her hue, green-garlanded, their robe of green.

32. When he is near she leaves him not, she sees him not though he is near.

Behold the wisdom of the God ; he hath not died, he grows not old.

33. Voices that never were before emitted speak as fitteth them.

Whither they go and speak, they say there is the mighty Brāhmaṇa.

34. I ask thee where the waters' flower by wondrous magic art was placed,

Thereon the Gods and men are set as spokes are fastened in the nave.

35. Who gave command unto the wind that blowet !

Who ranged the five united heavenly regions ?

Who were the Gods who cared not for oblations !

Which of them brought the sacrificial waters ?

36. One God inhabiteth the earth we live on ; another hath encompassed air's mid-region.

One, the Supporter, takes the heaven and bears it : some keeping watch guard all the quarters safely.

37. The man who knows the drawn-out string on which these creatures all are strung,

The man who knows the thread's thread, he may know the mighty Brāhmaṇa.

38. I know the drawn-out string, the thread whereon these creatures  
all are strung.  
I know the thread's thread also, thus I know the mighty Brāh-  
maṇa.
39. When Agni passed between the earth and heaven devouring with  
his flame the all-consumer,  
Where dwelt afar the spouses of one husband, where at that  
moment, where was Mātariṣvan ?
40. Into the floods had Mātariṣvan entered, the deities had past in-  
to the waters.  
There stood the mighty measurer of the region : into the ver-  
dant plants went Pavamāna.
41. Over the Gāyatri, above the immortal world he strode away.  
Those who by Song discovered Song—where did the Unborn see  
that thing ?
42. Luller to rest, and gatherer-up of treasures, Savitar like a God  
whose laws are constant, hath stood like Indra in the war for  
riches.
43. Men versed in sacred knowledge know that living Being that  
abides.  
In the nine-portalled Lotus Flower, enclosed with triple bands  
and bonds.
44. Desireless, firm, immortal, self-existent, contented with the es-  
sence, lacking nothing,  
Free from the fear of Death is he who knoweth that Soul cou-  
rageous, youthful, undecaying.

The hymn consists of speculations, somewhat fragmentary and unconnected on the Supreme Being and cosmogonical and theological subjects.

*Shambha's power* : see the preceding hymn.

3. *Three generations* : according to the legend (*Śatapatha-Brāhmaṇa*, II. 5. 1), Prajāpati produced in succession three kinds of creatures, birds, small reptiles, and serpents, all of which died. The fourth generation (mammalia) lived and enjoyed the light of the sun. *He who metes out the regions* : Agni as the Sun. *The Golden-coloured* : Agni, who as lightning enters into plants with the falling rain. The stanza is found, with variations, in *Rgveda* VIII. 90. 14.

4. *The wheel* : the Sun in his annual course ; the year. *The tires* : the months. *The naves* : the three chief seasons, Summer, Rains, and Winter. *Spokes . . . pins* : the days.

5. *Twins* : the seasons, consisting each of two months. *One* : the intercalary month.



6. *It* : the wheel, that is, the Sun. *Concealed* : at night. *Vast place* : the mysterious place to which both Day and Night alternately retire. Cf. *Rgveda*, III, 55. 15.

7. *With half* : the light and heat of day. *The other half* : the Sun during the night.

8. *These* : all living creatures. *The five-horsed car* : the chariot of the Sun drawn by the five seasons, the Dewy and the Cold being counted as one. *Sidenorses* : perhaps the quarters of the sky.

9. *The bowl* : the hemispherical sky, the earth being regarded as another bowl : 'The two great meeting bowls hath he united : each of the pair is laden with his treasure' (*Rgveda* III. 55, 20). *This mighty One's protectors* : guardians of the universe.

10. *Opening and conclusion* : of a sacrificial ceremony.

12. *Hereof* : or, of this (universe).

13. *Is born in sundry places* : every birth that occurs being in reality a re-birth of the Creative Power Prajapati. *With one half* : cf. stanza 7.

15. The first line is obscure. Ludwig suggests that vase or pitcher here may mean the Moon. *A mighty Being* : *mahād yaksām* ; a supernatural animated Being. (cf. X. 2. 32 : 7. 38), apparently regarded as the First Cause of creation. *The rulers of the realms* : the Gods.

16. *That* : the mysterious place : cf. stanza 6.

17. *Āditya* : the Sun, Agni and Hansa also are names of the Sun. The latter is called *threefold* from his three strides as Vishnu, or from pervading heaven, firmament, and earth.

18. *Thousand* : 'For the heavenly world is at a distance of about 1,000 day's travelling on horseback from here (this earth).—Haug's *Aitareya Brāhmaṇa*, II, 2. 17.

20. *Kindling-sticks* : the fire-drill, whence Agni, the great giver of riches, is produced. See *Rgveda* III. 29.

21. *Footless* : moving unsupported in the sky. The epithet is applied to This Maid (Ushas or Dawn) in the *Rgveda* (VI. 59. 6.). *Four-footed* : so in the Chhāndogya Upanishad, III. 18. 2; 'This Brahma has four feet : Speech is one foot, Breath is one foot, the Eye is one foot, the Ear is one foot.'—Scherman.

23. *Him* : the Sun.

24. *They kill* : men consume by enjoying. *Shines bright therefrom* : or, is glad thereat.

25. The Moon is the subject. *One* : the new moon when it first appears. *Not even visible* : when hidden 'in the vacant interlunar cave.' *The Deity* : the Sun.

26. *The fair one* : or blissful one ; Ushas or Dawn. *In a mortals' house* : Dawn is the friend of men and the constant visitor of their dwellings. *He* : in both places the setting Sun ; Dawn being sometimes called the daughter of Prajāpati or the Sun.

27. The Moon is again the subject.

29. The Moon, regarded as the sender of rain, appears to be the subject of this stanza which, like the preceding stanza, is purposely enigmatical.

*He* : the Sun.

34. *The water's flower* : meaning, apparently, the central point of the Universe with reference to the, creative power attributed to the waters.

36. *One God* : Agni who dwells on earth as domestic and sacrificial fire. *Another* : Indra, God of the firmament. *The Supporter* : Vidharta; Sūrya or Soma may be meant. *Guard all the quarters* : the Āṣāpālas or Lokapālas are Agni, Yama, Varuna and others. See I. 31. I, note.

37. *String* : the thread or chain of sacrifice connecting men with the Gods, on which all creation depends.

39. *The spouses of one husband* : perhaps the regions of the sky may be intended personified as Goddesses each of whom is faithful to one lord and protector. *Mātariśvan* : the Wind-God.

40. *Measurer of the region* : Agni as the Sun : cf. stanza 3. *Pava-māṇa* : a name or epithet of Agni ; Brilliant. This fourth pāda is taken from *Rgveda* VIII. 90.14, and Sāyaṇa in his Commentary on the passage explains *haritāḥ* (verdant plants) as the quarters of the sky, and *Pāyamānaḥ* as Vāyu or the Wind. Grassmann takes *pāyamānaḥ* to be the Soma, and *haritāḥ* to be the horses of the Sun. This and the preceding stanza describe the descent of Agni in the form of lightning into the plants.

42. The stanza is found, with a variation, *Rgveda*, X. 139. 3.

43. *That living Being* : *yakṣhām ātmanvāt* : the Supreme Self or Soul. *Nine-portalled Lotus Flower* : the human body. Cf. X. 2. 31. *Enclosed with triple bands and bonds* : or, which the Three Qualities enclose. 'It is possible . . . that these may be here a first reference to the three *guṇas* [Fundamental Qualities] afterwards so celebrated in Indian philosophical speculation.'—Muir. The word *guṇa* meaning both rope or bond quality.

This extremely abstruse and obscure hymn has been translated by Ludwig, *Der Rgveda*, III, p. 395, and in part by Muir, *Original Sanskrit Texts*, V, p. 386, and Scherman, *Philosophische Hymnen*, p. 60. The latter scholar has added an excellent commentary on the portion which he has translated.

## HYMN IX

1. Binding the mouths of those who threaten mischief, against my  
rivals cast this bolt of thunder,  
Indra first gave the Hundredfold Oblation, welfare of him who  
worships, foe-destroying.
2. Thy skin shall be the Altar ; let thine hair become the Sacred  
Grass.  
This cord hath held thee firmly : let this pressing-stone dance  
round on thee:
3. The holy water be thy hair : let thy tongue make thee clean, 'O  
Cow.  
Go, Hundredfold Oblation, made bright and adorable, to hea-  
ven.

4. He who prepares the Hundredfold Oblation gains each wish thereby :  
For all his ministering priests, contented, move as fitteth them.
5. He rises up to heaven, ascends to younder third celestial height.  
Whoever gives the Hundredfold Oblation with the central cake.
6. That man completely wins those worlds, both of the heavens and of the earth,  
Whoever pays the Hundredfold. Oblation with its golden light.
7. Thine Immolators, Goddess ! and the men who dress thee for the feast, all these will guard thee, Hundredfold Oblation !  
Have no fear of them.
8. The Vasus from the South will be thy guards, the Maruts from the North,  
Ādityas from the West ; o'ertake and pass the Agnishṭoma, thou !
9. The Gods, the Fathers, mortal men, Gandharvas, and Apsarasas,  
All these will be the guards : o'ertake and pass the Atirātra, thou !
10. The man who pays the Hundredfold Oblation winneth all the worlds,  
Air, heaven, and earth, Adityas, and Maruts, and regions of the sky.
11. Sprinkling down fatness, to the Gods will the beneficent Goddess go.  
Harm not thy dresser, Cow ! To heaven, O Hundredfold Oblation, speed !
12. [From all the Gods enthroned in heaven, in air, from those who dwell on earth,  
Draw forth for evermore a stream of milk, of butter, and of mead.
13. Let thy head, let thy mouth, let both thine ears, and those two jaws of thine.  
Pour for the giver mingled curd, and flowing butter, milk, and mead.
14. Let both thy lips, thy nostrils, both thy horns, and these two eyes of thine.

Pour for the given, etc.

15. Let heart and pericardium, let thy lungs with all the bronchial tubes, etc.
16. Let liver, and let kidneys, let thine entrails, and the parts within, etc.
17. Let rectum and omentum, let thy belly's hollows, and thy skin, etc.
18. Let all thy marrow, every bone, let all thy flesh, and all thy blood, etc.
19. Let both thy shoulders and thy hump, thy forelegs, and their lower parts, etc.
20. Let neck and nape and shoulder-joints, thy ribs and inter-costal parts, etc.
21. So let thy thighs and thy knee-bones, thy hinder quarters, and thy hips, etc.
22. So let thy tail and all the hairs thereof, thine udder, and thy teats, etc.
23. Let all thy legs, the refuse of thy feet, thy heelropes, and thy hooves.  
Pour for the giver mingled curd, and flowing butter milk, and mead.
24. Let all thy skin, Sataudanā ! let every hair thou hast, O Cow,  
Pour for the giver mingled curd, and flowing butter, milk, and mead.
25. Sprinkled with molten butter, let the two meal-cakes be sport for thee.  
Make them thy wings, O Goddess, and bear him who dresses thee to heaven.
26. Each grain of rice in mortar or on pestle, all on the skin or in the winnowing-basket,  
Whatever purifying Mātariṣvan, the Wind, hath sifted, let the Hotar Agni make of it an acceptable oblation.
27. In the priest's hands I lay, in separate order, the sweet celestial Waters, dropping fatness.  
As here I sprinkle them may all my wishes be granted unto me in perfect fulness. May we have ample wealth in our possession.

The hymn is a glorification of the Śataudanā, the sacrificial Cow accompanied with a hundred *odanas*, messes of boiled rice or other grain mashed and cooked with milk.

1. *Binding the mouths* : addressed to the priest who is binding the mouth of the victim before immolation. *Hundredfold Oblation* : Sataudanā. Cf. the sacrifice of the Pañchaudana goat in IX. 5.

2. The Cow is addressed. *Dance round on thee* ; part of the skin is laid on the ground for the Soma press to stand on.

*Go . . . to heaven* : the victim is *ipso facto* deified goes and straight to the Gods; Cf. VI. 122, 4.

4. *With the central cake* : *apūyānābhim* ; literally, having a navel which consists, of, or is decorated with a cake of flour.

6. *Golden light* : the priests' honorarium paid in gold.

7. *Goddess* : the Cow is addressed.

8. *Agnishṭoma* : meaning Praise of Agni ; a liturgical rite, the simplest form of Soma sacrifice.

9. *Atirātra* : a form of the Soma sacrifice requiring three nocturnal recitations. See *Śatapatha-Brahmana*, II (SBE XXVI), 398.

23. *Refuse of thy feet* ; *kushṭhikāḥ* ; scraps or parts of the feet of a victim generally considered unfit for sacrificial purposes. According to Sāyaṇa the contents of the entrails.

Details of the sacrificial procedure are given in the *Kaushika-Sūtra*, LXV. 1, 2, 3, 8, 9, and LXVI, 5, 20.

The hymn has been translated in part by Ludwig, *Der Rigveda*, III, p. 270.

## HYMN X

1. Worship to thee springing to life, and worship unto thee when born !

Worship, O Cow, to thy tail-hair, and to thy hooves, and to thy form !

2. The man who knows the Seven Floods, who knows the seven distances,

Who knows the head of sacrifice, he may receive the holy Cow.

3. I know the Seven Water-floods, I know the seven distances,  
I know the head of sacrifice, and Soma shining bright in her.

4. Hitherward we invite with prayer the Cow who pours a thousand streams,

By whom the heaven, by whom the earth, by whom these waters are preserved.

5. Upon her back there are a hundred keepers, a hundred metal bowls, a hundred milkers.

The Deities who breathe in her all separately know the Cow.

6. Her foot is sacrifice, her milk libation, Svadhā her breath, Mahīlukā the mighty :  
To the God goes with prayer the Cow who hath Parjanya for her lord.
7. Agni hath entered into thee ; Soma, O Cow, hath entered thee.  
Thine udder is Parjanya, O blest Cow ; the lightnings are thy teats.
8. Thou pourest out the Waters first, and corn-lands afterward,  
O Cow.  
Thirdly thou pourest princely sway. O Cow, thou pourest food and milk.
9. When, Holy One, thou camest nigh invited by the Adityas' call,  
Indra gave thee to drink, O cow, a thousand bowls of Soma juice.
10. The Bull, what time thou followedst the way of Indra, summoned thee :  
Thence the Fiend-slayer, angered, took thy water and thy milk away.
11. O Cow, the milk which in his wrath the Lord of Riches took from thee,  
That same the vault of heaven now preserveth in three reservoirs.
12. The Cow Celestial received that Soma in three vessels, where.  
Atharvan, consecrated, sate upon the Sacred Grass of gold.
13. Come hither with the Soma, come with every footed thing ; the Cow  
With Kalis and Gandharvas by her side hath stepped upon the sea.
14. Come hither with the Wind, yea, come with every creature borne on wings.  
Laden with holy verse and song the Cow hath leapt into the sea.
15. Come with the Sun, come hitherward with every creature that hath eyes,  
Bearing auspicious lights with her the Cow hath looked across the sea.
16. When, covered round about with gold, thou stoodest there, O Holy One,  
The ocean turned into a horse and mounted on thy back, O Cow,

17. Then came and met the Blessed Ones, Deshtri, the Cow, and Svadhā, where Atharvan, consecrated, sate upon the Sacred Grass of gold.
18. The Kshatriya's mother is the Cow, thy mother, Svadhā ! is the Cow.  
Sacrifice is the weapon of the Cow : the thought arose from her.
19. From Brahma's summit there went forth a drop that mounted up on high :  
From that wast thou produced, O Cow, from that the Hotar sprang to life.
20. Forth from thy mouth the Gāthās came, from thy neck's nape sprang strength, O Cow.  
Sacrifice from thy flanks was born, and rays of sunlight from thy teats,
21. From thy fore-quarters and thy thighs motion was generated, Cow !  
Food from thine entrails was produced, and from thy belly came the plants.
22. When into Varuṇa's belly thou hadst found a passage for thyself,  
The Brahman called thee thence, for he knew how to guide and lead thee forth.
23. All trembled at the babe that came from him who brings not to the birth.  
He hath produced her—thus they cried—He is a cow, and formed by spells, he hath become skin to her.
24. He only joineth battle, yea, he who alone controlleth her.  
Now sacrifices have become victories, and the Cow their eye.
25. The Cow hath welcomed sacrifice : the Cow hath held the Sun in place.  
Together with the prayer the mess of rice hath passed into the Cow.
26. They call the Cow immortal life, pay homage to the Cow as Death.  
She hath become this universe, Fathers, and Ṛishis, hath become the Gods, and men, and Asuras.
27. The man who hath this knowledge may receive the Cow with welcoming.

So for the giver willingly doth perfect sacrifice pour milk.

28. Within the mouth of Varuṇa three tongues are glittering with light.

That which shines midmost of them is this Cow most difficult to hold.

29. Four-parted was the Cow's prolific humour.

One-fourth is Water, one-fourth life eternal, one-fourth is sacrifice, one-fourth are cattle.

30. The Cow is Heaven, the Cow is Earth, the Cow is Viṣṇu, Lord of Life.

The Sādhyas and the Vasus have drunk the out-pourings of the Cow.

31. When these, Sādhyas and Vasus, have drunk the out-pourings of the Cow,

They in the Bright One's dwelling-place pay adoration to her milk.

32. For Soma some have milked her : some worship the fatness she hath poured.

They who have given a cow to him who hath this knowledge have gone up to the third region of the sky.

33. He who hath given a Cow unto the Brāhmanas winneth all the worlds.

For Right is firmly set in her devotion, and religious zeal.

34. Both Gods and mortal men depend for life and being on the Cow.

She hath become this universe : all that the Sun surveys is she.

The hymn is a glorification of the sacred cow.

2. *Seven Floods* : the Celestial Rivers, corresponding to the Seven Rivers of the country occupied by the Āryan immigrants. *Seven distances* : more usually three distances or vast distant spaces, corresponding to the three worlds of heaven, firmament, and earth, are spoken of (*Atharvaveda*, VI. 75. 3 ; *Rgveda* VIII. 5. 8 ; 32. 22). Here seven is used to correspond with the rivers ; the distant spaces beyond them ; the secrets of furthest heaven. *The head of sacrifice* : the most important part ; sacrifice being regarded as an animated being.

5. *Metal bowls* : to serve as milk-pails.

6. *Svadhā* : food offered to the Fathers or Manes ; or the sacrificial benediction used at such presentations. *Mahilukā* ; a name or an epithet of the sacred Cow. *Parjanya* : specially the protector of the Cow as God of the rainy cloud which makes grass grow to feed her.

7. *Thine udder is Parjanya* : and pours out fatness like the raincloud.



10. *The Bull* : the mighty Vṛitra, the obstructor of the seasonable rain, conquered by Indra. Cf. the dragon-fights of the Greek Apollo and the Scandinavian Sigmund. Similarly, 'Am I a sea or a whale that thou settest a watch over me?' (Job. 7. 12); where the allusion is to the sea of air and Jehovah's struggle with one of its monsters. 'By his understanding he smiteth through the proud' (the dragon of the upper ocean)—Job. 26. 12.

13. *Kalis* : a class of mythical beings connected with the Gandharvas, and supposed to be addicted to gambling. Cf. VII. 103. 1.

16. *Deshṛī* : a divine female ; the Instructress, who points out the path of duty.

20. *Gāthās* : religious non-Vedic verses.

31. *In the Bright One's dwelling-place* : in the home of the Sun.

32. A home in highest heaven will reward the man who gives a cow as sacrificial fee to Brāhmans.

In this hymn the word for cow is *vaṣā*, meaning, according to the Commentators, a barren cow ; 'Ours art thou, Agni, Bhārata, honoured by us with barren cows (*vaṣā'bhīḥ*),' (*Rgveda*, II. 7. 5) : but frequently used as synonymous with *gā* in the feminine.

The hymn has been translated by Ludwig, *Der Rigveda*. III, p. 534.

## BOOK XI

### HYMN I

1. Agni, spring forth ! Here Aditi, afflicted, cooks a Brahmaudana, yearning for children.  
Let the Seven Ṛishis, World-creators, rub thee into existence here with gift of offspring.
2. Raise, as I bid, the smoke, my strong companions, lovers of freedom from deceit and malice !  
Victor in fight heroic, here is Agni by whom the Gods subdued the hostile demons.
3. Thou, Agni, wast produced for mighty valour, to cook Brahmaudana, O Jātavedas.  
Seven Ṛishis, makers of the world, begat thee, Grant to this woman wealth with store of heroes.
4. Burn up, O Agni, kindled with the fuel. Knowing the Gods who merit worship, bring them.  
Cooking, for these, oblation, Jātavedas ! lift up this man to heaven's most lofty summit.
5. Your portion from of old is triply parted, portion of Gods, of Fathers, and of mortals.  
Know, all, your shares. I deal them out among you. The portion of the Gods shall save this woman.
6. Strong art thou, Agni, conquering, all-surpassing. Crush down our foemen, ruin those who hate us.  
So let this measure, measured, being measured, make all our kin thy tributary vassals.
7. Increase with kinsmen and with all abundance : to mighty strength and power lift up this woman.  
Erect, rise upward to the sky's high station, rise to the lofty world which men call Svarga.
8. May this great Earth receive the skin, this Goddess Prithivi, showing us her love and favour. Then may we go unto the world of virtue.

9. Fix on the skin these two joined press-stones, duly rending the fibres for the sacrificer.  
Strike down and slay those who assail this woman, and elevating raise on high her offspring.
10. Grasp with thy hand, O man, the well-formed press-stones : the holy Gods have come unto thy worship.  
Three wishes of thy heart which thou electest, these happy gains for thee I here make ready.
11. Here thy devotion is, here is thy birthplace. Aditi, Mother of brave sons, accept thee !  
Wipe away those who fight against this woman with wealth and store of goodly sons endow her.
12. Rest in the roaring frame of wood : be parted from husk and chaff, ye Sacrificial Fibres.  
May we surpass in glory all our rivals. I cast beneath my feet the men who hate us.
13. Go, Dame, and quickly come again : the waters, enclosed, have mounted thee that thou mayst bear them.  
Take thou of these such as are fit for service : skilfully separating leave the others.
14. Hither these Dames have come in radiant beauty. Arise and seize upon thy strength, O woman.  
To thee hath sacrifice come : take the pitcher, blest with a good lord, children, children's children.
15. Instructed by the Rishis, bring those waters, the share of strength which was of old assigned you.  
Let this effectual sacrifice afford you protection, fortune, offspring, men, and cattle.
16. Agni, on thee the sacrificial caldron hath mounted : shining, fiercely flaming, heat it.  
May hottest flames, divine, sprung from the Rishis, gathering with the Seasons, heat this portion.
17. Purified, bright, and holy, let these Women, these lucid waters glide into the caldron.  
Cattle and many children may they give us. May he who cooks the Odana go to heaven.
18. Ye, Sacrificial Rice and Soma Fibres, cleansed and made pure by prayer and molten butter.

- Enter the water : let the caldron take you. May he who dresses this ascend to heaven.
19. Expand thyself abroad in all thy greatness, with thousand *Ṙishthas*, in the world of virtue.  
Grandfathers, fathers, children, and descendants, fifteenth am I to thee when I have dressed it.
20. With thousand streams and *Ṙishthas*, undecaying, *Brahmaudana* is celestial, God-reaching.  
Those I give up to thee with all their children. Force them to tribute, but to me be gracious.
21. Rise to the altar : bless this dame with offspring. Promote this woman ; drive away the demons.  
May we surpass in glory all our rivals. I cast beneath my feet the men who hate us.
22. Approach this woman here with store of cattle : together with the deities come to meet her.  
Let not a curse or imprecation reach thee : in thine own seat shine forth exempt from sickness.
23. Fashioned at first by Right, set by the spirit, this altar of *Brahmaudana* was appointed.  
Place the pure boiler on it, woman ! set thou therein the rice mess of Celestial Beings.
24. This second hand of *Aditi*, this ladle which the Seven *Ṙishis*, world-creators, fashioned.  
May this scoop deftly pile upon the altar, therein, the members of the rice-oblation.
25. Let the dressed offering and divine Ones serve thee : creep from the fire again, own these as masters.  
Made pure with *Soma* rest within the *Brahmans* : let not thine eaters, *Ṙishis*' sons, be injured.
26. Give understanding unto these, King *Soma* ! all the good *Brāhmans* who attend and serve thee.  
Oft, in *Brahmaudana*, and well I call on : *Ṙishis*, their sons, and t hose who sprang from Fervour.
27. Here I set singly in the hands of *Brahmans* these cleansed and purified and holy Women,  
May *Indra*, *Marut* girt, grant me the blessing which as I sprinkle you, my heart desireth.
28. Here is my gold, a light immortal : ripened grain from the field.  
t his Cow of Plenty give me !

This wealth I place among the Brāhmans, making a path that leads to heaven among the Fathers.

29. Lay thou the chaff in Agni Jāavedas : remove the husks and drive them to a distance.

That, we have heard, that is the House-Lord's portion : we know the share allotted to Destruction.

30. Mark him who toils and cooks and pours oblation : make this man climb the path that leads to heaven,

That he may mount and reach life that is highest, ascending to the loftiest vault above us.

31. Adhvaryu, cleanse that face of the Supporter. Make room, well knowing, for the molten butter.

Purify duly all the limbs with fatness. I make a path to heaven amid the Fathers.

32. Supporter, send to those men fiends and battle, to all non-Brāhmans who attend and serve thee.

Famous and foremost, with their great possessions, let not these here, the Ṛishis sons, be injured.

33. I set thee, Odana, with Ṛishis' children : naught here belongs to men not sprung from Ṛishis.

Let Agni my protector, all the Maruts, the Viṣve Devas guard the cooked oblation.

34. May we adore thee, Sacrifice that yieldeth an everlasting son, cow, home of treasures,

Together with increasing store of riches, long life and immortality of children.

35. Thou art a Bull that mounts to heaven : to Ṛishis and their offspring go.

Rest in the world of pious men : there is the place prepared for us.

36. Level the ways : go thitherward, O Agni. Make ready thou the Godward-leading pathways.

By these our pious actions may we follow sacrifice dwelling in the seven-rayed heaven.

37. May we invested with that light go upward, ascending to the sky's most lofty summit.

Wherewith the Gods, what time they had made ready Brahmaudana, mounted to the world of virtue.

The hymn is an accompaniment to the preparation and presentation of a Brahmaudana (a mess of rice pap boiled in milk and partly distributed to Brāhmanas, especially to priests who officiate at the sacrifice) which is to ensure children, prosperity, and happiness to the institutor of the sacrifice and his wife: 'Brahmaudana that winneth all things. (*Atharvaveda*, IV. 35. 7).

1. *Spring forth* : be born ; spring into life from the fire-drill and burn brilliantly, so that the sacrifice may be effectually performed. *Aditi* : see I. 9. 1, note ; here regarded as the type of motherhood (*Ādityāḥ, vai prajāḥ* men are Aditi's children.—*Taittirīya-Brāhmaṇa*, I. 8. 8. 1), and representing the sacrificer's wife. Cf. *Atharvaveda*, VI. 81. 3. A *Brahmaudana* : as an offering to the Gods, the Sādhyas (see IX. 10. 24) according to the *Taittirīya-Brāhmaṇa*, III. 3. 10. 4. *World-creators* : see III. 28. 1) ; IV. 1. 2, note. *Rub thee into existence* : produce thee by agitation of the fire drill. *With gift of offspring* : children being especially the gift of Agni. Cf. *Rgveda*, I. 66. 4 ; III. 1. 23.

2. *Companions* : priests who are associated with the chief performer of the sacrifice.

4. *To heaven's most lofty summit* : to the highest human felicity on earth, and eventually to bliss in heaven.

5. *Tripoly parted* ; here the rice is deposited in three heaps ; the share of the Fathers to be offered as an obsequial oblation, and that of men to be given as food to the Brāhman.

8. *The skin* : of a black antelope, on which the pressure of the Soma and the bruising and husking of the rice used in oblation are performed. This skin is one of the symbols of Brāhmanical worship and civilization. See *Satpatha-Brāhmaṇa*, I. 1. 4. 1. (*SBE*, XII, p. 23).

9. *Fibres* : *anṣū'n* ; portions of the stalks of the plant ; perhaps, as has been suggested, the internodes or parts between the knots.

10. *Three wishes* : one for each of the offerings or shares mentioned in stanza 5.

12. *Wooden frame* : the Soma press, made partly of wood.

13. *Go, Dame* : to bring the water required for the preparation of the offering. *The waters, enclosed* : literally, the pen or fold of the waters. *Have mounted* : have willingly allowed themselves to be taken up.

14. *These Dames* : the waters personified. Cf. stanza 17.

17. *Odana* : the general word for the mess of mashed rice, differentiated by composition with words signifying the peculiar character or object of the oblation, as Pañchaudana (IX. 5. 8 sqq.), Śataudana (X. 9. 3 sqq.), qualifying, respectively goat and cow.

19. *Expand thyself* ; addressed to the Odana. *Prishṭhas* : Stotras or lauds, consisting of several Sāmans and employed at the mid-day libation.

*Fifteenth* : meaning, perhaps, ensurer of children to the fifteenth generation. The stanza is spoken by the priest who cooks the rice.

20. *Those* : unfriendly men. *Force them to tribute* ; cf. stanza 6.

24. *Ladle* : *srūch* ; offering-spoon. *Scoop* : or spoon ; *dārvi*, used especially in fire-oblations.

25. *Creep from the fire* : addressed to the Odana. *These* : the priests. *Ṛshis'* sons ; or ancestral Sages.

26. *Who sprang from Fervour* : whose element is religious asceticism and devotion ; of pious nature.

27. *Women* : sacrificial waters.

28. *My gold, a light immortal* : a piece of gold presented with the oblation at the recitation of the text. 'This (butter) is thy body, O Shining (Agni) this (gold) is thy light' (*Śatapatha Brāhmaṇa*, SBE, XXVI, p. 54).

29. *The House-Lord's portion* : the share allotted to Agni God of the Homestead.

*Destruction* : Nirriti, who is propitiated with a portion of the offering.

31. *The Supporter* : the Odana, which maintains the prosperity of those who offer it.

35. *The Ball* : the powerful Odana.

36. *Seven-rayed* : bright with the seven rays of the Sun. Cf. VII. 107. 1. 'Mahidhara remarks that four of them lie in, or point to, the four quarters ; one pointing upwards and another downwards ; and the seventh and best being the disc of the sun itself, called Hiraṇyagarbha (*Śatapatha Brāhmaṇa*—SBE, XII, p. 271).

## HYMN II

1. Bhava and Śarva, spare us, be not hostile. Homage to you, twin Lords of beasts and spirits !

Shoot not the arrow aimed and drawn against us : forbear to harm our quadrupeds and bipeds.

2. Cast not our bodies to the dog or jackal, nor, Lord of Beasts ! to carrion-kites or vultures.

Let not thy black voracious flies attack them ; let not thy birds obtain them for their banquet.

3. We offer homage to thy shout, Bhava ! thy breath, thy racking pains :

Homage, Immortal One ! to thee, to Rudra of the thousand eyes.

4. We offer reverence to thee from eastward, and from north and south,

From all the compass of the sky, to thee and to the firmament.

5. Homage, O Bhava, Lord of Beasts, unto thy face and all thine eyes,

To skin, and hue, and aspect, and to thee when looked at from behind !

6. We offer homage to thy limbs, thy belly, and thy tongue, and mouth we offer homage to thy smell.

7. Never may we contend with him, the mighty archer, thousand-eyed.

Rudra who wears black tufts of hair, the slaughterer of Ardhaka.

8. May he, may Bhava from all sides avoid us, avoid us even as fire avoids the waters. Let him not threaten us. To him be homage !
9. Four times, eight times be homage paid to Bhava, yea, Lord of Beasts, ten times be reverence paid thee !  
Thine are these animals, five several classes, oxen, and goats and sheep, and men, and horses
10. Thine the four regions, thine are earth and heaven, thine, Mighty One, this firmament between them ;  
Thine everything with soul and breath here on the surface of the land.
11. Thine is this ample wealth-containing storehouse that holds within it all these living creatures.  
Favour us, Lord of Beasts, to thee be homage ! Far from us go ill-omens, dogs, and jackals, and wild-haired women with their horrid shrieking !
12. A yellow bow of gold thou wieldest, slaying its hundred, tufted God ! smiting its thousand.  
Weapon of Gods, far flies the shaft of Rudra : wherever it may be, we pay it homage.
13. Thou, Rudra, followest close the foe who lies in wait to conquer thee.  
Even as a hunter who pursues the footsteps of the wounded game.
14. Accordant and allies, Bhava and Rudra, with mighty strength ye go to deeds of valour. Wherever they may be, we pay them homage.
15. Be homage, Rudra, unto thee approaching and departing hence !  
Homage to thee when standing still, to thee when seated and at rest !
16. Homage at evening and at morn, homage at night, homage by day :  
To Bhava and to Śarva, both, have I paid lowly reverence,
17. Let us not outrage with our tongue far-seeing Rudra, thousand-eyed,  
Inspired with varied lore, who shoots his arrows forward, far away.



18. Foremost we go to meet his car, the chariot of the long-haired God,  
Drawn by brown horses, dusky, black, o'erthrowing, slaying, terrible. Let reverence be paid to him.
19. Cast not thy club at us, thy heavenly weapon. Lord of Beasts, be not wroth with us. Let reverence be paid to thee.  
Shake thy celestial branch above some others elsewhere, not o'er us.
20. Do us no harm, but comfort us : avoid thou us, and be not wroth. Never let us contend with thee.
21. Covet not thou our kine or men, covet not thou our goats or sheep.  
Elsewhither, strong One ! turn thine aim : destroy the mockers' family.
22. Homage to him whose weapon, Cough or Fever, assails one like the neighing of a stallion ; to him who draws one forth and then another !
23. Homage be paid him with ten Śakvari verses who stands established in the air's mid-region, slaying non-sacrificing God-despisers !
24. For thee were forest beasts and sylvan creatures placed in the wood, and small birds, swans, and eagles.  
Floods, Lord of Beasts ! contain thy living beings : to swell thy strength flow the celestial Waters.
25. Porpoises, serpents, strange aquatic monsters, fishes, and things unclean at which thou shootest.  
Nothing is far for thee, naught checks thee, Bhava ! The whole earth in a moment thou surveyest. From the east sea thou smitest in the northern.
26. O'erwhelm us not with Fever or with poison, nor, Rudra ! with the fire that comes from heaven. Elsewhere, and not on us, cast down this lightning.
27. Ruler of heaven and Lord of earth is Bhava : Bhava hath filled the spacious air's mid-region. Where'er he be, to him be paid our homage !
28. King Bhava, favour him who offers worship, for thou art Paśupati, Lord of victims.  
Be gracious to the quadruped and biped of the believer in the Gods' existence.

29. Harm thou among us neither great nor little, not one who bears us, not our future bearers.  
Injure no sire among us, harm no mother. Forbear to injure our own bodies, Rudra.
30. This lowly reverence have I paid to Rudra's dogs with mighty mouths,  
Hounds terrible with bark and howl, who gorge unmasticated food.
31. Homage to thy loud-shouting hosts and thy long-haired followers !  
Homage to hosts that are adored, homage to armies that enjoy  
Homage to all thy troops, O God. Security and bliss be ours !

A hymn of praise and prayer to Bhava, Śarva, and Rudra.

1. *Bhava and Śarva* See IV. 28. 1, note ; VI. 93. 1. 2 ; VIII. 2. 7 ; XI. 6. 9. ; XII. 4. 17 ; XIII. 4. 4 ; XV. 5. 1, 2.

7. *Ardhaka* : the name of a demon which does not occur elsewhere. It may be the same as *Andhaka* : son of Kaśyapa and Diti, who was slain by Rudra when he attempted to carry off the tree of Paradise :

(‘So, burnt by Rudra, Andhak fell in Śvetāraṇya’s flowery dell’ *Rāmāyaṇa*, III, 30).

9. *Five several classes* : cf. II. 34. 1, note.

11. *Wild-haired women* : mourners with dishevelled hair at funerals.

19. *Branch* : meaning missile.

22. *Like the neighing of a stallion* : which the incessant cough and cries of the sufferers are supposed to resemble.

*Who draws one forth* : one arrow from his quiver.

23. *Śakvarī verses* : hymns of praise in the Śakvarī metre, consisting of 8×7 syllables, or four pādas of fourteen syllables each.

28. *Lord of victims* : or of beasts in general.

29. The stanza is taken, with variants, from *Rgveda*, I. 114. 7, addressed to Rudra. *Not one who bears us* according to the *Rgveda*, reading the meaning of this pāda is ‘(harm) neither the growing boy nor the full-grown man.’ Muir translates : ‘neither him who is growing nor those who are to grow ; ‘but there seems to be no authority for giving this meaning to the verb *vah* (*veh-o*), to bear, or carry.

31. *Enjoy* : devour their prey.

The hymn has been translated by Muir, *Original Sanskrit Texts*, IV, 335, and by Ludwig, *Der Rgveda*, III, p. 549.

### HYMN III

1. Of that Odana Brihaspati is the head, Brahma the mouth.  
2. Heaven and Earth are the ears, the Sun and Moon are the eyes, the seven Ṛishis are the vital airs inhaled and exhaled.

3. Vision is the pestle, Desire the mortar. 4. Diti is the winnowing basket, Aditi is she who holds it, Vāta is the sifter. 5. Horses are the grains, oxen the winnowed ricegrains, gnats the husks. 6. Kabru is the husked grain, the rain cloud is the reed. 7. Grey iron is its flesh, copper its blood. 8. Tin is its ashes, gold its colour, the blue lotus flower its scent. 9. The threshing-floor is its dish, the wooden swords its shoulders, the car-shafts its backbones. 10. Collar-bones are its entrails, straps its intestines. 11. This earth, verily becomes the jar, and heaven the cover of the Odana as it is cooking. 12. Furrows are its ribs, sandy soils the undigested contents of its stomach. 13. Law is its water for the hands and family custom its aspersion. 14. The jar covered with the Rich has been solemnly directed by the priestly office. 15. Received by the Brahman, it has been carried round. 16. The Brihat is the stirring-spoon, the Rathantara the ladle. 17. The Seasons are the dressers, the Groups of Seasons kindle the fire. 18. The caldron flames round the oblation (*charu*) whose mouth consists of five openings.
19. The sacrificial word, all worlds are to be won with Odana.
20. Whereon in order rest the three, the ocean, and the heaven, and earth.
21. Within the residue whereof the Gods arranged six eightieth parts—
22. I ask thee, of this Odana what is the mighty magnitude.
23. He who may know the magnitude of the Odana. 24. Would say, Not small, nor devoid of moistening sauce ; not this, nor anything whatever. 25. He would not declare it to be greater than the giver imagines it to be. 26. The theologians say, Thou hast eaten the averted Odana and the Odana turned hitherward. 27. Thou hast eaten the Odana and the Odana will eat thee. 28. Thou hast eaten this averted ; thy inward breath will leave thee ; so he said to this one. 29. Thou hast eaten this turned hitherward ; thy downward breath will leave thee ; so he said to this one. 30. I indeed have not eaten the Odana, nor has the Odana eaten me. 31. The Odana has just eaten the Odana.

32. And thence he said to this one, Thou hast eaten this with a

different head from that with which the ancient Rishis ate : thy offspring, reckoning from the eldest, will die. I have eaten it neither turned downward, nor turned away, nor turned hitherward. With Brihaspati as head : with him I have eaten, with him have I come to it. Now this Odana is complete with all members, joints, and body. Complete, verily, with all his members, joints, and body is he who possess this knowledge.

33. And thence he said to him, Thou hast eaten this with other ears than those with which the ancient Rishis ate it. Thou wilt be deaf. I have eaten it neither, etc. (as in verse 32). With Heaven and Earth as ears, with these I have eaten it, with these I have come to it. Now this Odana, etc. (as in 32).

34. And thence he said to him. Thou hast eaten this with other eyes . . . thou wilt be blind. With Sun and Moon, etc.

35. And thence, etc . . . with other month. Thy offspring will die, reckoning from the head . . . With Brahma as mouth.

36. And thence, etc. . . . with other tongue . . . Thy tongue will die . . . With the tongue of Agni. 37. And thence, etc. . . With other teeth . . . Thy teeth will fall out . . . With the Seasons as teeth. 38. And thence, etc. . . with other vital airs. . . . Thy vital airs will leave thee . . . With the Seven Rishis as the vital airs. 39. And thence, etc. . . with other expanse . . . Consumption will destroy thee . . . With the firmament as expanse. 40 And thence, etc. . . with other back. . . . Lightning will slay thee . . . With the heaven as back. 41. And thence, etc. . . with other breast . . . Thou wilt fail in agriculture. . . . With the earth as breast. 42. And thence, etc. . . with other belly . . . colic will destroy thee . . . With truth as belly. 43. And thence, etc. . . with other abdomen . . . Thou wilt die in the water . . . With the sea as abdomen. 44. And thence, etc. . . with other thighs . . . Thy thigh will perish . . . With Mitra-Varuṇa as thighs. 45. And thence, etc. . . with other knees . . . Thou wilt become a sick man . . . With the knees of Tvashṭar. 46. And thence, etc. . . with other feet . . . Thou wilt become a wanderer . . . With the feet of the Aśvins. 47. And thence, etc. . . with other fore-parts of the feet . . . A serpent will kill thee . . . With the fore-parts of Savitar's feet. 48. And thence, etc. . . with other hands . . . The Brāhmaṇa (divine power) will kill thee . . . With the hands of Right. 49. And



thence, etc. . . . with other basis . . . Without standing-ground and resting-place thou wilt die . . . Having taken my stand on truth. With this I ate it, with this I came to it. Now this Odana is complete with all members, joints, and body. Complete, verily, with all his members, joints, and body is he who possesses this knowledge.

The hymn which, with the exception of four lines is in prose, is a glorification of the Odana or oblation of boiled rice or pap.

3. *Desire* : or *Kāma*. See IX. 2.

4. *Diti* : a Goddess or personification usually associated with Aditi as her antithesis or complement ; the name and idea being evolved from the elder Aditi in the same way as Sura a God, is from the ancient Vedic Asura, a demon. See VII. 7. In later times Diti, wife of Kaśyapa, was regarded as the mother of the Daityas who were, like the Greek Titans, enemies of the Gods whose mother was Aditi, Kaśyapa's other wife. See *Rāmāyaṇa*, I. XLV.

6. *Kabru* : there is no clue to the meaning of this word.

9. *Wooden swords* : sacrificial implements used for stirring the boiled rice, for trimming the mound used as an altar, and for other purposes calculated to assure the proper performance of the rite.

16. *Bṛihat* : the name of a most highly valued Sāman in Bṛihati metre (8+8+12+8), found in *Sāmaveda*, II. ii. i. 12, reproduced from *Ṛgveda*, VI. 46. 1, 2. *Rathantara* : another most important Sāman in the same metre, found, in *Sāmaveda*, II. i. i. 11, taken from *Ṛgveda*, VII. 32. 22. 23.

18. *Charu* : a sacrificial caldron ; also boiled rice, or oblation of grain boiled in milk, butter or water.

The grotesquely fantastic character of the hymn precludes attempts at serious explanation.

#### HYMN IV

1. Homage to Prāṇa, him who hath dominion o'er the universe,  
Who hath become the Sovran Lord of all, on whom the whole  
depends !
2. Homage, O Prāṇa, to thy roar, to thunder-peal and lightning  
flash !  
Homage, O Prāṇa, unto thee what time thou sendest down thy  
rain !
3. When Prāṇa with a thunderous voice shouts his loud message  
to the plants,  
They straightway are impregnate, they conceive, and bear  
abundantly.

4. When the due season hath arrived and Prāṇa shouteth to herbs,  
Then all is joyful, yea, each thing upon the surface of the earth.
5. When Prāṇa hath poured down his flood of rain upon the  
mighty land.  
Cattle and beasts rejoice thereat : Now great will be our  
strength, they cry.
6. Watered by Prāṇa's rain the plants have raised their voices in  
accord :  
Thou hast prolonged our life, they say, and given fragrance to us  
all.
7. Homage to thee when coming nigh, homage to thee departing  
hence !  
Homage, O Prāṇa, be to thee when standing and when sitting  
still.
8. Homage to thee at every breath thou drawest in and sendest  
forth !  
Homage to thee when turned away, homage to thee seen face to  
face ! This reverence be to all of thee !
9. Prāṇa, communicate to us thy dear, thy very dearest form.  
Whatever healing balm thou hast, give us thereof that we may  
live.
10. Prāṇa robes living creatures as a father his beloved son. Prāṇa  
is sovran Lord of all, of all that breathes not, all that  
breathes
11. Prāṇa is Fever, he is Death. Prāṇa is worshipped by the Gods.  
Prāṇa sets in the loftiest sphere the man who speaks the words  
of truth.
12. Prāṇa is Deshṭṛī, and Virāj Prāṇa is revered by all. He is the  
Sun, he is the Moon. Prāṇa is called Prajāpati.
13. Both breaths are rice and barley, and Prāṇa is called the toiling  
ox :  
In barley is the inbreath laid, and rice is named the outward  
breath.
14. The human infant in the womb draws vital breath and sends it  
out :  
When thou, O Prāṇa, quickenest the babe it springs anew to  
life.
15. The name of Prāṇa is bestowed on Mātariṣvan and on Wind.  
On Prāṇa, past and future, yea, on Prāṇa everything depends.

16. All herbs and plants spring forth and grow when thou, O Prāṇa quickenest,  
Plants of Atharvan, Angiras, plants of the deities and men.
17. When Prāṇa hath poured down his flood of rain upon the mighty earth,  
The plants are wakened into life, and every herd that grows on ground.
18. The man who knows this truth of thee, O Prāṇa, and what bears thee up—  
To him will all present their gift of tribute in that loftiest will  
all present their gift of tribute in that loftiest world.
19. As all these living creatures are thy tributaries, Prāṇa, so  
Shall they bring tribute unto him who hears thee with attentive ears.
20. Filled with a babe, mid deities he wanders: grown; near at hand,  
he springs again to being.  
That Father, grown the present and the future, hath past into  
the son with mighty powers.
21. Haṁsa, what time he rises up, leaves in the flood one foot unmoved.  
If he withdrew it there would be no more tomorrow or to-day,  
Never would there be night, no more would daylight shine or  
morning flush.
22. It rolleth on, eight-wheeled and single-fellied, and with a thousand eyes, forward and backward.  
With one half it engendered all creation. What sign is there to tell us of the other ?
23. Homage, O Prāṇa unto thee armed with swift bow among the rest,  
In whose dominion is this All of varied sort that stirs and works !
24. May he who rules this Universe of varied sort, that stirs and works,  
Prāṇa, alert and resolute, assist me through the prayer I pray.
25. Erect among the sleepers he wakes, and is never laid at length,  
No one hath ever heard that he hath been asleep while others slept.
26. Thou, Prāṇa, never shalt be hid, never shalt be estranged from me.  
I bind thee on myself for life, O Prāṇa, *like the Waters' germ.*

The hymn is a glorification of *prāṇa*, breath, vital spirit, life, regarded as a deity and apparently identified with *Prajāpati* the Lord of Creation.

2. In this and the four following stanzas *Prāṇa* is invested with the attributes of *Parjanya* the God of the Rain-cloud. Cf. *Rgveda*, V. 83.

12. *Deshṭrī* : the divinity who shows men the path of duty. *Virāj* : see VIII. 10.

20. *He springs again to being* : every birth that occurs being in reality a rebirth of *Prāṇa*. The same is said of *Prajāpati*.

21. *Hāusa* : the Sun : see X. 8. 17.

22. *It* : the chariot of the Sun. The stanza is repeated, with a variant, from X. 8. 7.

23. *Armed with swift bow* : like *Rudra*, *Bhava*, and *Śarva*.

26. *The Waters' germ* : *Agni*, offspring in his lightning form of the waters or watery clouds of the ocean of air.

The hymn has been translated, with the omission of a few stanzas, by Muir, *Original Sanskrit Texts*, V, p. 394, and, in its entirety and with annotations, by Scherman, *Philosophische Hymnen*, p. 69.

## HYMN V

1. Stirring both worlds the *Brahmachārī* moveth : in him the deities are all one-minded.

He hath established firmly earth and heaven : he satisfies his Master with his Fervour.

2. After the *Brahmachārī* go the Fathers, the heavenly hosts, all Gods in separate order.

After him too have the *Gandharvas* followed, thirty and three, three hundred, and six thousand. He satisfies all Gods with his devotion.

3. The Master, welcoming his new disciple, into his bowels takes the *Brahmachārī*.

Three nights he holds and bears him in this belly. When he is born, the Gods convene to see him.

4. This log is earth, the second log is heaven : he fills the air's mid region with the fuel.

With fuel, with his zone the *Brahmachārī* contents the worlds, with labour and with Fervour.

5. The *Brahmachārī*, earlier born than *Brahma*, sprang up through Fervour, robed in hot libation.

From him sprang heavenly lore, the highest *Brahma*, and all the Gods, with life that lasts for ever.



6. Lighted by fuel goes the Brahmachārī, clad in black-buck skin, consecrate, long-bearded.  
Swiftly he goes from east to northern ocean, grasping the worlds, oft bringing them anear him.
7. The Brahmachārī, fathering Prayer, world, Waters, Virāj, Prajāpati, and Parameshthin,  
Lay as a germ within the Immortal's bosom, then became Indra and destroyed the demons.
8. The Master fashioned both these cloudy regions, profound and spacious pair, the earth and heaven.  
The Brahmachārī guards them with his Fervour. In him the deities are all one-minded.
9. The Brahmachārī first of all brought hither this ample earth as alms, and heaven above it.  
He makes these twain two fuel-logs, and worships, On these supported rest all living creatures.
10. Both treasures of sacred lore lie hidden, one hitherward, beyond heaven's ridge the other.  
The Brahmachārī with his Fervour guards them. He makes this all his own as knowing Brahma.
11. Hitherward one, hence from the earth the other, two Agnis meet between these cloudy regions.  
Close to these two firm rays of light are clinging. The Brahmachārī enters them through Fervour.
12. Thundering, shouting, ruddy-hued, and pallid, he bears along the earth great manly vigour.  
Down on the ridge of earth the Brahmachārī pours seed, and this gives life to heaven's four regions.
13. The Brahmachārī stores with fuel Waters, and Fire, and Sun, and Moon, and Mātariṣvan.  
The Water's lights move separate in the rain-cloud, Man, rain, and water are their molten butter.
14. The Master is Death, Varuṇa, Soma, the plants of earth, and milk.  
The thunder-clouds were men of war. By these this heavenly light was brought.
15. Varuṇa, made a Master, takes at home the butter to himself.  
Whatever with Prajāpati he sought, the Brahmachārī gave like Mitra from his loftiest soul.

16. The pupil is the Master, yea, the pupil is Prajāpati.  
Prajāpati shines bright; the bright Virāj grew potent Indra's self.
17. By Fervour and by self-restraint the King protects the realm he rules.  
By self-restraint the Master seeks a Brahmachārī to instruct.
18. By self-restraint a maiden finds a youth to be her wedded lord.  
By self-restraint the ox and horse seek to win fodder for themselves.
19. By Fervour and by self-restraint the Gods drave Death away from them,  
And Indra brought by self-restraint heaven's lustre to the deities.
20. The plants, what is and what shall be, day, night, the tall tree of the wood,  
The year with seasons of the year, all from the Brahmachārī sprang.
21. All creatures of the earth and heaven, tame animals and sylvan beasts,  
Winged and wingless creatures, from the Brahmachārī sprang to life,
22. All children of Prajāpati have breath distinctly in themselves.  
The Brahma that is stored within the Brahmachārī guards them all.
23. Piled up on high, but never yet ascended, that power of deities is brightly shining.  
From that sprang heavenly lore, the loftiest Brahma, and all the Gods with, life that lasts for ever.
24. The Brahmachārī wields the radiant Brahma wherein all Gods are woven close together ;  
Creating breath, inhaling and exhaling, voice, mind, and heart, Brahma and holy wisdom.
25. Bestow on us the power of sight and hearing, glory and food and seed and blood and belly.
26. These, standing on the flood, the Brahmachārī formed practising in sea his hot devotion.  
When he hath bathed, brown, yellow-hued, he shines exceedingly on earth.

The hymn is a glorification of the Brāhmachārī or religious student.

1. *Brahmachārī* : a young Brāhman in the first *Āśrama*, stage or period, of his religious life from the time of his *upanayanam*, confirmation, or initiation by inves-

titure of the sacrificial cord, till he marries and enters the second stage as a householder. *Master* ; Āchārya ; religious teacher. *Fervour* : *tapas* ; religious austerity and fervent devotion.

3. The Āchārya performs for the disciple the part of a spiritual second mother ; and by the initiation ceremony the youth is regenerate or born anew. Details of a Brahmachārī's initiation are given in *Āṣṣalāyana Gṛīhya-Sūtra*, 1. 20. 2 sqq. . . and in other Gṛīhya Sūtras, translated in *SBE*, XXIX and XXX.

\* 4. *This log* : part of the ceremony consists in the Brahmachārī's placing fuel on the sacrificial fire. *Zone* : the sacrificial cord or girdle first assumed at initiation.

5. *Earlier born than Brahma* : that is, than the Personal Deity.

6. *Black-buck skin* : as prescribed for religious students. Cf. XI. 1. 8, note.

7. *Within the immortal bosom* : 'in the womb of immortality,'—Muir.

8. *The Master* : the Āchārya, as the cause of the Brahmachārī's spiritual birth.

9. *As alms* : with reference to the poverty of the Brahmachārī who lives on the gifts of the pious.

10. *He makes all his own as knowing Brahma* : 'wise, he appropriates that divine knowledge as his exclusive portion.—Muir.

11. *Two Agnis* : apparently, lightning and terrestrial fire ; but the sense is not clear.

17. *Self-restraint* : *Brahmachārya* : religious study in general, and specially the self-restraint and purity enjoined upon all religious students and regarded as preeminent virtues.

'The *Taittirīya Brāhmaṇa*, III. 10, 11, 3, tells a story illustrative of the great virtue ascribed to brahmacharyya, or religious self-restraint:—Bharadvāja practised brahmacharyya during three lives. Indra, approaching him when he was lying decayed and old, said : 'Bharadvāja, if I give thee a fourth life, what wilt thou do with it ? He answered : 'I will use it only to practise brahmacharyya.'—Muir.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 452, and, in part, by Muir, *Original Sanskrit Texts*, V, p. 400. According to Alfred Hillebrandt, the Vedic poet's fancy has represented the mutual relations of the sun and moon in those of the Āchārya and the Brahmachārī. Especially in stanza 3, the Āchārya is the Sun who devours the dying Moon and keeps him within him during three nights. See *Vedische Mythologie*, I, p. 471.

## HYMN VI

1. We call on Agni, on the trees lords of the forest, herbs and plants,

Indra, Sūrya, Bṛihaspati : may they deliver us from woe.

2. We call on Vishṇu, Bhaga, on Mitra and Varuṇa the King,  
Anṣa Vivasvān we address : may they deliver us from woe.

3. We call on Savitar the God, on Pūshan the establisher,

Tvashtar the foremost we address : may they deliver us from woe.

4. Gandharvas and Apsarases; the Asvins, Brahmaṇaspati, Aryaman, God, by name we call : may they deliver us from woe.
5. This word of ours to Day and Night, and to the Sun and Moon we speak,  
All the Ādityas we address : may they deliver us from woe.
6. Vāta, Parjanya we address, the Quarters, and the Firmament, And all the Regions of the sky : may they deliver us from woe.
7. From all that brings a curse may Day and Night and Dawn deliver me,  
May Soma free me, God to whom they give the name of Chandramās.
8. All creatures both of heaven and earth, wild beasts and sylvan animals,  
And winged birds of air we call : may they deliver us from woe.
9. Bhava and Śarva we address, and Rudra who is Lord of Beasts, Their arrows which we feel and know : may they be ever kind to us.
10. We speak to Constellations, Heaven, to Earth, to Genii, and to Hills,  
To Seas, to Rivers, and to Lakes : may they deliver us from woe.
11. Or the Seven Ṛishis we address, Waters divine, Prajāpati, Fathers with Yama at their head : may they deliver us from woe.
12. Gods whose abode is in the heaven and those who dwell in middle air,  
And Mighty ones who rest on earth : may they deliver us from woe.
13. Adityas, Rudra, Vasus, Gods aloft in heaven, Atharvan's sons, The sages, sons of Angiras : may they deliver us from woe.
14. To sacrifice, to worshipper, hymns, songs, and healing charms, we speak,  
To priestly acts and Yajus texts : may they deliver us from woe.
15. To the five kingdoms of the plants which Soma rules as Lord we speak.  
Darbha, hemp, barley, mighty power : may these deliver us from woe.
16. To demons and fierce fiends we speak, to Holy Genii, Fathers, Snakes,

- And to the hundred deaths and one : may these deliver us from woe.
17. We speak to Seasons, Season-Lords, to years and sections of the year,  
To Months, half-months, and years complete : may they deliver us from woe.
18. Come hither from the south, ye Gods, rise and come forward from the west.  
Gathered together, all ye Gods, ye mighty Ones, from east and north : may they deliver us from woe.
19. This we address to all the Gods, faithful, maintainers of the Right,  
With all their Consorts by their side : may they deliver us from woe.
20. We speak to the collected Gods, faithful, maintainers of the Right.  
Present with their collective Dames : may these deliver us from woe.
21. The spirit, yea, the spirits' Lord, ruler of spirits, we address.  
Together let all spirits meet : may these deliver us from woe.
22. The five Sky regions, Goddesses, and the twelve Seasons which are Gods.  
The teeth of the completed year, may these deliver us from woe.
23. The deathless balm that Mātali knows, purchased at a chariot's price,  
Indra effused into the floods. Waters, give us that healing balm !

The hymn is a prayer to all divinities and sanctities for deliverance from distress.

2. *Ansa* : the Distributer ; one of the Ādityas. This deity is not mentioned again in the *Atharvaveda*, and his name occurs only twice in the *Rigveda* hymns.

7. *Chandramās* : the Moon as measurer of time, compounded of *chandra*, bright, Moon, and *mas*, from *mā*, to measure, root also of moon (the measure or measurer).

9. *Bhava and Śarva* : see XI. 2.

15, *Soma* : see VI. 15. 3, note. *Darbha* : Kuśa grass (*Poa Cynosuroides*), used in sacred ceremonies and deified on account of its sanctifying virtues.

*Hemp* : *bhanga* ; *Cannabis Sativa* : from which the intoxicating drug is produced. *Barley* : cf. 'Thou art barley, thou art the king of grain' (*Baudāyana Śrauta-Sūtra*, III. 6. 5).

16. *Hundred deaths one* : see I. 30. 3; II. 28. 1 ; VIII. 2. 27.

17. *Season-Lords* : Agni and other Gods who preside over the several Seasons.

21. *Spirits' Lord* : Bhūtapati : Lord of Creatures, especially of ghosts and evil spirits. The name is applied to Agni, Rudra, Bhava and Śarva.

22. *Mātali* : a divine being associated with Yama and the Fathers. Cf. X. 13.

3. The legend referred to cannot be traced.

## HYMN VII

1. The Residue of Sacrifice containeth name, and from, and world :  
Indra and Agni and the whole universe are comprised therein.
2. The Residue of Sacrifice holdeth Earth, Heaven, and all that is :  
The Residue of Sacrifice holdeth sea, waters, Moon, and Wind.
3. Real, non-real, both are there, Prajāpati, and Death, and  
strength :  
Thereon depend the worldly ones: in me are glory Dra and Vra.
4. The firm, the fast, the strong, the hard, Brahma, the All-creating  
Ten.  
Gods, as a wheel about the nave, are fixed all round the  
Residue.
5. Verse, Song, and Sacrificial Text, chanting, the prelude, and the  
laud,  
The hum is in the Residue, the tone, the murmur of the psalm.
6. Within the Residue, like babes unborn, the parts of sacrifice,  
Aindrāgne Pāvamāna lie. Mahānāmni, Mahāvra.
7. The Vājapeya, Royal Rite, the Agnishōma and its forms,  
Hymns, joyfullest with living grass the Aṣvamedha, are therein,
8. Dikshā and Agnyādheya rite that sates the wish, with magic  
hymn,  
Suspended rites, long sessions, are contained within the Residue.
9. Faith fire-oblation, fervent zeal, service, and sacrificial cry,  
Guerdon, good works and their reward, are stored within the  
Residue.
10. Sacrifice of one night, or two, Sadyakrī, Ukthya, and Prakri,  
Call, deep-toned summons are therein, fine parts, through lore,  
of sacrifice,
11. Sacrifice of four nights, of five, of six nights, day and night  
conjoined,  
Shoḍaśī, seven-night sacrifice, all these sprang from the Residue,  
these which the Immortal One contains.

12. Pratīhāra and Nidhanam, the Viṣvajit, the Abhijit,  
The two Sāhnātīrātrās and Twelve-day rite are stored therein.
13. Pleasantness, reverence, peace, and power, strength, vigour,  
immortality—  
All forward wishes are with love satisfied in the Residue.
14. Nine several oceans, earths, and skies are set within, the Residue,  
Bright shines the Sun therein, in me, the Residue, are Day and  
Night.
15. The Residue the Father's sire, who bears this universe, supports  
Vishūvān, Upahavya, and all worship offered secretly.
16. The Father's sire, the Residue, grandson of Spirit, primal Sire,  
Lord of the universe, the Bull, dwells on the earth victorious.
17. Right, truth, dominion, fervent zeal, toil, duty, action, future,  
past,  
Valour; prosperity, and strength dwell in the Residue in  
strength.
18. Welfare, resolve and energy, the six expanses, kingship, sway,  
Prayer, and direction, and the year, oblation, planets, are there-  
in ;
19. And the four Hotars, Āprī hymns, the Nivids, and Four-  
monthly rites,  
Oblations, sacrifices, and animal offerings, and their forms.
20. Months, half-months, sections of the year, seasons are in the  
Residue,  
The waters resonant afar, the thunder, and the mighty noise.
21. Pebbles, sand, stones, and herbs, and plants, and grass are in  
the Residue,  
Closely embraced and laid therein are lightnings and the clouds  
and rain.
22. Gain, acquisition, and success, fulness, complete prosperity.  
Great gain and wealth, are laid, concealed and treasured, in the  
Residue.
23. All things that breathe the breath of life, all creatures that have  
eyes to see,  
All the celestial Gods whose home is heaven sprang from the  
Residue.
24. Verses, and Songs, and magic hymns, Purāṇa, sacrificial text.  
All the celestial Gods whose home is heaven sprang from the  
Residue.

25. Inbreath and outbreath, eye and ear, decay and freedom from decay,  
All the celestial Gods whose home is heaven sprang from the Residue.
26. All pleasures and enjoyments, all delights and rapturous ecstasies,  
All the celestial Gods whose home is heaven sprang from the Residue.
27. The Deities, the Fathers, men, Gandharvas, and Apsarases.  
All the celestial Gods whose home is heaven sprang from the Residue.

The hymn is a glorification of the Uchchhishta or residue of the sacrifice.

1. *Name and form* : the connecting links between Brahman and the world. See X. 2. 12, note.

3. *Real, non-real* : "both the existent and the non-existent."—Muir. The participles are in the masculine gender. *Worldly ones* : meaning, apparently, all human beings. *Dra and Vra* : these words are absolutely meaningless, and probably corrupt. *In me* : that is, in the Residue : cf. stanza 14, line 2.

4. *The All-Creating Ten* : probably, as Muir suggests, the ten Maharshis or Great Rishis mentioned by Manu, I. 34 sqq., who are called Lords of living creatures. 'Reference to rishis or to seven rishis as "formers of existing things" (*bhūta-kṛitah*), is also found in the *Atharvaveda*, VI. 108.4; VI. 133. 4. 5; XI. 1. 1, 3, 24; XII. 1. 39; and the word *bhūtakṛitah*, without the addition of rishis, is found in the same work III. 28. 4; IV. 35, 2, and XIX. 16. 2.—*Original Sanskrit Texts*, I, 37.

5. *Verse, Song, and Sacrificial Text* : rich, sāman, and yājus. *Chanting* : of the hymns of the *Sāmaveda* by the Udgātar-priest. *The hum* : the sound *him* or *hīng* in the chanting, commencing each Sāman.

6. *Aindrāgna* : the due of Indra and Agni. *Pāvamāna* : the due of Soma-Pavamāna. *Mahānāmni* : certain verses of the *Sāma-veda*. *Mahāvṛata* : a ceremony forming part of a Sattrā or year-long sacrificial Session.

7. *The Vājapeya* : an important Soma sacrifice, *Royal rite* : the Rājasūya, a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes. *Agnishṭoma* : a protracted ceremony or sacrifice (literally, Praise of Agni), extending over several days in spring, and forming an essential part of the Jyotisṭoma. *Asvamedha* : the Horse Sacrifice. See *Rgveda*, I. 162 and 163.

8. *Dīkshā* : a ceremony preliminary to a sacrifice; an initiatory rite. See *Aitareya Brāhmaṇa*, 1. 1. I. *Agnyādheya* : the ceremony of setting the fire on the sacrificial fire place or ground prepared for its reception.

9. *Fire-oblation* : or, Agnihotra ; a burnt oblation to Agni, chiefly of milk, oil, and sour gruel. *Sacrificial cry* : exclamation of Vashaḥ, when the offering is thrown into the fire. *Guerdon* : the Dakṣiṇā, or honorarium presented to the officiating priests. *Good works* : sacrifice, *Reward* : in heaven.



10. *Śadyahkṛī* : the name of a certain Ekāha or one-day sacrifice, within which, by shortening the procedure, three several ceremonies are performed. *Ukthya* : a Soma sacrifice supplementary to, or a modification of, the Agnishtoma. *Prakṛī* : a sacrifice named, similarly to Sadyahkṛī, from the purchase of Soma. *Call* : invocation.

11. *Shoḍaṣī* : a sacrifice almost identical with the Ukthya. See *Aitareya Brāhmaṇa*, IV. 1. 1.

12. *Pratīhāra* : the response in the Sāman, chanted by the Pratihartar priest who assists the Udgātar. *Nidhanam* : the finale of the Sāman. *Viṣvajit* : (all conquering) the name of an Ekāha or one-day sacrifice in the Gavāmayana ceremony. *Abhijit* : (victorious) an Ekāha in the Gavāmayana, eight days before the Viṣvajit. *Sāhnātirā-trās* : certain ceremonies performed during a night and the following day.

14. *Nine* : the usual number of three oceans of air, etc. multiplied by three.

15. *Vishūvān* : or Vishuvān ; the day exactly in the middle of a Sattrā or sacrificial session. *Upahavya* : oblation.

16. *The Bull* : the Mighty One.

18. *Six Expanses* : the four quarters of the sky with the spaces above and below. *Direction* : a liturgical order given during the performance of a sacrifice.

19. *Apṛī hymns* : certain propitiatory hymns of the *Rgveda* addressed to Agni. *Nivids* : invocations of the Gods inserted in certain parts of the liturgy.

24. *Verses and songs* : ṛchas and sāmans ; hymns of the *Rgveda* and *Sāmaveda*. *Magic hymns* : like those of the *Atharvaveda*. *Purāṇa* : ancient legend. *Sacrificial text* : the *Yajurveda*.

The hymn has been translated, with the omission of some stanzas, by Muir, *Original Sanskrit Texts*, V, 396-98, and by Scherman, *Philosophische Hymnen*, p. 87.

## HYMN VIII

1. When Manyu brought his consort home forth from Saṅkalpa's dwelling-place,

Who were the wooers of the bride, who was the chief who courted her ?

2. Fervour and Action were the two, in depths of the great billowy sea ?

These were the wooers of the bride ; Brahma the chief who courted her.

3. Ten Gods before the Gods were born together in the ancient time.

Whoso may know them face to face may now pronounce the mighty word.

4. Inbreath and outbreath, eye and ear, decay and freedom from decay,

Spiration upward and diffused, voice, mind have brought us wish and plan.

5. As yet the Seasons were unborn, and Dhātār and Prajāpati,  
Both Aśvins, Indra, Agni. Whom then did they worship as  
supreme ?
6. Fervour and Action were the two, in depths of the great billowy  
sea ;  
Fervour sprang up from Action : this they served and worship-  
ped as supreme.
7. He may account himself well versed in ancient time who knows  
by name.  
The earth that was before this earth, which only wisest Sages  
know.
8. From whom did Indra spring ? from whom sprang Soma ?  
whence was Agni born ?  
From whom did Tvashṭar spring to life ? and whence is Dhātār's  
origin ?
9. Indra from Indra, Soma from Soma, Agni from Agni sprang  
Tvashṭar from Tvashṭar was produced, Dhātār was Dhātār's  
origin.
10. Those Gods who were of old, the Ten begotten earlier than the  
Gods,  
What world do they inhabit since they gave the world unto  
their sons ?
11. When he had brought together hair, sinew and bone, marrow  
and flesh.  
And to the body added feet, then to what world did he depart ?
12. Whence, from what region did he bring the hair, the sinews, and  
the bones,  
Marrow and limbs, and joints, and flesh ? Who was the bringer,  
and from whence ?
13. Casters, those Gods were called who brought together all the  
elements :  
When they had fused the mortal man complete, they entered  
into him.
14. The thighs, the knee-bones, and the feet, the head, the face,  
and both the hands,  
The ribs, the nipples, and the sides—what Ṛishi hath constructed  
that ?

15. Head, both the hands, and face, and tongue, and neck, and inter-coastal parts,  
All this, investing it with skins, Mahī conjoined with bond and tie.
16. What time the might body lay firmly compact with tie and bond,  
Who gave its colour to the form, the hue wherewith it shines to-day ?
17. All Deities had lent their aid : of this a noble Dame took note,  
Iṣā, the Consort of Command. She gave its colour to the form.
18. When Tvashṭar, Tvashṭar's loftier Sire, had bored it out and hollowed it.  
Gods made the mortal their abode, and entered and possessed the man.
19. Sleep, specially, Sloth, Nirṛiti, and deities whose name is Sin,  
Baldness, old age, and hoary hairs within the body found their way.
20. Theft, evil-doing, and deceit, truth, sacrifice, exalted fame,  
Strength, princely power, and energy entered the body as a home.
21. Prosperity and poverty, kindnesses and malignities,  
Hunger and thirst of every kind entered the body as a home.
22. Reproaches, freedom from reproach, all blamable, all blameless deeds,  
Bounty, belief, and unbelief entered the body as a home.
23. All knowledge and all ignorance, each other thing that one may learn,  
Entered the body, prayer, and hymns, and songs, and sacrificial texts.
24. Enjoyments, pleasures, and delights, gladness, and rapturous ecstasies.  
Laughter and merriment and dance entered the body as a home.
25. Discourse and conversation, and the shrill-resounding cries of woe,  
All entered in, the motives and the purposes combined therewith.
26. Inbreath and outbreath, ear and eye, decay and freedom from decay.  
Breath upward and diffused, voice, mind, these quickly with the body move,

27. All earnest wishes, all commands, directions, and admonishments.  
Reflections, all deliberate plans entered the body as a home.
28. They laid in the abhorrent frame those waters hidden, bright, and thick,  
Which in the bowels spring from blood, from mourning or from hasty toil.
29. Fuel they turned to bone, and then they set light waters in the frame.  
The molten butter they made seed : then the Gods entered into man.
30. All Waters, all the Deities. Virāj with Brahma at her side :  
Brahma into the body passed : Prajāpati is Lord thereof.
31. The Sun and Wind formed, separate, the eye and vital breath of man.  
His other person have the Gods bestowed on Agni as a gift.
32. Therefore whoever knoweth man regardeth him as Brahman's self :  
For all the Deities abide in him as cattle in their pen.
33. At his first death he goeth hence, asunder, in three separate parts.  
He goeth yonder with one part, with one he goeth yonder : here he sinketh downward with a third.
34. In the primeval waters cold the body is deposited.  
In this there is the power of growth : from this is power of growth declared.

Concerning the origin of some Gods and the creation of man.

1. *Manyu* : Ardour personified. *Sankalpa* : Resolution. *Wooers of the bride* : the bridegroom's friends who arranged the marriage, and took part in the ceremony as paranympths or bridemen. *Chief* : or, first.

2. *Fervour* : *tāpas* ; religious devotion or austerity. *Action* : *kūrma*. *Brahma* : here the Personal Deity.

3. *Ten Gods* : perhaps the 'All creating Ten' mentioned in XI, 7. 4.

6. *Billowy sea* : the aerial ocean of watery cloud.

10. *Unto their sons* : 'Thus by my appointment, and by the force or devotion, was all this world both motionless and moving created by those great beings [the ten Maharishis].—*Manu*, I. 41. See Muir, *Original Sanskrit Texts*, I, 37.

11. *He* : the Creator.

15. *Mahī* : a Goddess usually associated with Idā and Sarasvatī.

17. *Iṣā* : Power or Faculty ; a creative abstraction.

18. *Tvashtar's loftier sire* : apparently, as Hillebrandt says, a mere abstraction (*Vedische Mythologie*, I, 528) Cf. stanza 9, line 2.

28. *Waters* : in the shape of tears and sweat.

30. *Brahma* : in line 1 the Personal Deity is probably understood.

32. Here there is a pantheistic identification of Purusha or Man with Brahma the Supreme Self or Soul.

33. *Three separate parts* : one part goes to heaven, one to the sun and wind, and one to earth.

34. *The power of growth* : when, after decomposition, it has been changed into earth.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 402. See also Muir, *Original Sanskrit Texts*, V, 387; and Scherman, *Philosophische Hymnen*, p. 67.

## HYMN IX

1. All arms and every arrow, all the power and might that bows possess,  
The warlike weapon, axes, swords, the plan and purpose in the heart,  
All this, O Arbudi, make thou visible to our enemies, and let them look on mist and fog.
2. Arise ye and prepare yourselves : ye, the celestial hosts, are friends.  
Let your mysterious natures be seen by our friends O Arbudi.
3. Rise both of you : begin your work with fettering and binding fast,  
Assail, both of you, Arbudi, the armies of our enemies.
4. The God whose name is Arbudi, and Nyarbudi the Mighty One,  
The two by whom the air and this great earth are compassed and possessed,  
With these two friends of Indra I go forth to conquer with the host.
5. Rise with our army stand thou up. O Godlike Being, Arbudi.  
Breaking the hosts of enemies, surround them with thy winding coils.
6. Exhibiting, O Arbudi, seven children of the mist and fog,  
When butter hath been offered, rise with all of these and with the host.
7. Beating her breast, with tearful face, let the short-earned, the wild-haired hag.

- Shriek loudly when a man is slain, pierced through by thee, O Arbudi ;
8. Snatching away the vertebra, while with her thought she seeks her son,  
Her husband, brother, kin, when one, Arbudi ! hath been pierced by thee.
9. Let vultures, ravens, kites, and crows, and every carrion-eating bird.  
Feast on our foes, and show where one, Arbudi ! hath been pierced by thee.
10. Then let each greedy beast of prey, and fly and worm regale itself  
Upon the human corpse where one, Arbudi, hath been pierced by thee.
11. Attack them, both of you ; bear off their vital breath O Nyarbudi.  
Let mingled shouts and echoing cries of woe amid our foemen show where thou, O Arbudi, hast pierced
12. Shake them, and let them sink with fear : e'erwhelm our enemies with dread.  
With widely-grasping bends of arm, O Arbudi, crush down our foes.
13. Let those mens' arms grow faint and weak, dull be the purpose of their heart ;  
And let not aught of them be left when thou, O Arbudi, hast pierced.
14. Self-smiting, beating breast and thigh, careless of unguent, with their hair dishevelled, weeping,  
hags shall run together, when a man is slain, when thou, O Arbudi, hast pierced.
15. Apsarases with dog-like mates, and Rūpakās, O Arbudi,  
And her who licks the cup inside, and seeks to wound in ill-kept place,  
All these, O Arbudi, do thou make visible to our enemies and let them look on mists and fog.
16. The fiend who creeps upon the sword, maimed, dwelling where the wounded lie,  
The misty shapes that lurk concealed, Gandharvas and Apsarases, demons, and snakes and Other Folk ;

17. Armed with four fangs and yellow teeth, deformed, with faces smeared with blood, the terrible and fearless ones,
18. Make thou, O Arbudi, those wings of hostile armies quake with dread.  
Let Conqueror and Victor, friends of Indra, overcome our foes.
19. Stifled and crushed, O Nyarbudi, low let the smitten foeman lie.  
With tongue of fire and crest of smoke go conquering maidens with our host !
20. May Indra, Lord of Might, strike down each bravest warrior of the foes,  
Whom this our band hath put to flight : let not one man of those escape.
21. Let their hearts burst asunder, let their breath fly up and pass away.  
Let dryness of the mouth o'ertake our foemen, not the friendly ones.
22. The clever and the foolish ones, those who are twisted round, the deaf,  
The dusky-hued, the hornless goats and those whose voice is like the buck's,  
All these, O Arbudi, do thou make visible to our enemies : cause them to look on mists and fog.
23. Arbudi and Trishandhi fall upon our foes and scatter them,  
So that, O Indra, Lord of Might, Slayer of Vritra, we may kill thousands of these our enemies !
24. Tall trees, and those who live in woods, the herbs and creeping plants of Earth,  
Gandharvas, and Apsarases, Snakes, Holy Beings, Fathers, Gods,  
All these do thou, O Arbudi, make visible to our enemies : cause them to look on mists and fog.
25. High sway have Maruts, and the God Aditya, Brahmanaspati,  
High sway have Indra, Agni, and Dhātār, Mitra, Prajāpati,  
High sway have Rishis given to you, showing upon our enemies where thou, O Arbudi, hast pierced.
26. With full dominion over these, rise, stand ye up, prepare yourselves,  
Ye are our friends, celestial hosts. When ye have won this battle, go, each to his several sphere, apart.

The hymn is an incantation for the defeat and destruction of a hostile army.

1. *Arms* : of the body. *Arbudi* : Arbuda was a serpent-like demon of the air, conquered by Indra (*Rgveda*, II. 11. 20 ; VIII. 3. 19); and Arbudi seems to have been originally a kindred being of similar nature and powers, but willing and able to assist those who invoke his aid. *Mist of fog* : which are under the control of the dragonish deity of air.

3. *Both of you* : Arbudi and Nyarbudi, a similar supernatural being.

15. *With dog-like mates* : wedded to Gandharvas who are described as hairy like dogs and monkeys. See IV. 37. 1 ; xix, 36. 6. *Rūpakās* : appearing in agreeable forms. *The cup inside* : 'the interior of the body.'—Ludwig.

16. *Upon the sword* : the meaning of *khadūre* is uncertain. I adopt Ludwig's interpretation which seems plausible. *Other Folk* : a euphemistic expression for certain supernatural beings regarded as spirits of darkness. See VIII. 10. 28.

23. *Trishandhi* : the name of a battle-loving demon. See the following hymn.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 530.

## HYMN X

1. Rise up, with all your banners rise ; prepare your strength, ye vapoury Forms !  
Serpents and fiends and Other Folk, charge and pursue our enemies !
2. Let those who bear an evil name, in air, in heaven on earth, and men,  
After Trishandhi's will, revere your power, the sway that Knowledge gives, together with your ruddy flags.
3. Let those with iron faces, with faces like needles or like combs,  
Flesh-eaters, rapid as the wind, cling closely to our foemen with Trishandhi for their thunderbolt.
4. Omniscient Āditya, make full many a corpse to disappear.  
Let this devoted army of Trishandhi be in my control.
5. Rise up, O Godlike Being, rise, Arbudi, with thine army : this,  
Tribute is sacrificed to thee, Trishandhi's welcome offering
6. May this four-footed White-foot, may this arrow brace and bind thee fast :  
Together with Trishandhi's host, be thou, O Witchcraft, meant for foes.
7. Down let the dim-eyed demon fly, and let her shorteared sister shriek :  
Red be the banners when the host of Arbudi hath won the day.
8. Let all the birds that move on wings come downward, all fowls that roam the heavens and air's midregion.



Let beasts of prey and flies attacks, and vultures that eat raw flesh mangle and gnaw the carcase.

9. By that same binding treaty which thou madest, Bṛihaspati ! with Indra ! and with Brahma,  
By Indra's pledge I bid the Gods come hither. Conquer on this side, not on their side yonder.
10. Bṛihaspati Āngirasa, Rishis made strong and keen by prayer,  
Have set Trishandhi in the heaven, dire weapon that destroys the fiends.
11. The Gods enjoyed Trishandhi for the sake of energy and power,  
Him under whose protection, both, Indra and yon Āditya stand.
12. The Gods, victorious, won themselves all worlds by this oblation,  
which  
Bṛihaspati Āngirasa effused, a very thunderbolt, a weapon to destroy the friends.
13. That fiend-destroying weapon which Bṛihaspati Āngirasa poured out and made a thunderbolt.  
Even therewith, Bṛihaspati, I brush that hostile armament, and strike the foemen down with might.
14. Over to us come all the Gods who eat the hallowed sacrifice  
With this oblation be ye pleased : conquer on this side, not on that.
15. Over to us let all Gods come : dear is Trishandhi's offering.  
Keen the great pledge through which, of old, the Asuras were overthrown.
16. Let Vāyu bend the arrow-points of those who are our enemies.  
Let Indra break their arms away : no power to lay the shaft be theirs !  
Āditya utterly destroy their missile ! Chandramās bar the path of him who lingers !
17. If they have issued forth strongholds of Gods, and made their shields of prayer,  
Gaining protection for their lives, protection round about, make all their instigation powerless
18. With the Flesh-eater and with Death, following the Purohita,  
On ! forward with Trishandhi's host ! conquering enemies advance !
19. Do thou, Trishandhi, with the gloom of darkness compass round our foes ;

- Let none escape of them expelled with speckled butter mixt with curds.
20. Let White-foot fall upon those wings of our opponents' armament ;  
Mazed and bewildered be those hands of foes this day, O Nyarbudi.
21. Mazed are the foemen, Nyarbudi ! Slay thou each bravest man of them : with this our army slaughter them.
22. Low lie the warrior, mailed, unmailed, each foeman in the rush of war.  
Down-smitten with the strings of bows, the fastenings of mail, the charge !
23. The armour-clad, the armourless, enemies clothed with coats of mail,  
All these struck down, O Arbudi, let dogs devour upon the earth.
24. Car-borne and carless fighting men, riders and those who go on foot,  
All these, struck down, let vultures, kites, and all, the birds of air devour.
25. Low let the hostile army lie, thousands of corpses, on the ground,  
Pierced through and rent to pieces where the deadly weapons clash in fight.
26. With eagles let them eat the evil-hearted, pierced in the vitals, lying crushed and howling.  
The foe whoe'er will fight against this our protecting sacrifice.
27. With this which Gods attend, with this which never fails to gain its end,  
Let Indra, Vritra-slayer, smite, and with Trishandhi as a bolt.

The hymn is an incantation for the destruction of the enemy.

1. *Vapoury Forms* : or Mists and Fogs, personified, Cf. XI. 9. 1 *Other Folk* : spirits of darkness. See XI. 9. 16, note.

2. *Trishandhi* : literally, composed of three parts or members ; a personification of an arrow consisting of shaft, steel, and point (see *Aitareya Brāhmaṇa*, I, 25), and regarded as a warlike power associated with Arbudi.

5. *Arbudi* : see XI. 9. I, note.

6. *Four-footed White-foot* : the personified arrow, consisting of shaft, steel, point, and feathers, (*Aitareya Brāhmaṇa*, I. 25) with a white foot or notch.

10. *Āngirasa* : descendant of, or devoted to the ancient sage Angiras and his family ; a common epithet of Bṛihaspati, the type of the priesthood.

11. *Yon Aditya* : the Sun.

17. The stanza is repeated from V. 8. 6.

18. *The Flesh-eater* : Agni in his most terrible form as the fire of the funeral pile. See III. 21. 9. *The Purohita* : Bṛihaspati, Priest of the Gods.

19. *Speckled butter mixt with curds* : the oblation called Pṛishadājya See XIX. 6. 14.

20. *White-foot* : the arrow. See stanza 6.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 531.

## BOOK XII

### HYMN I

1. Truth, high and potent Law, the Consecrating Rite, Fervour,  
Brahma, and Sacrifice uphold the Earth.  
May she, the Queen of all that is and is to be, may Prithivī  
make ample space and room for us.
2. Not over-crowded by the crowd of Manu's sons, she who hath  
many heights and floods and level plains ;  
She who bears plants endowed with many varied powers, may  
Prithivī for us spread wide and favour us.
3. In whom the sea, and Sindhu, and the waters, in whom our food  
and corn-lands had their being,  
In whom this all that breathes and moves is active, this Earth  
assign us foremost rank and station !
4. She who is Lady of the earth's four regions, in whom our food  
and corn-lands had their being,  
Nurse in each place of breathing, moving creatures, this Earth  
vouchsafe us kine with milk that fails not !
5. On whom the men of old before us battled, on whom the Gods  
attacked the hostile demons,  
The varied home of bird, and kine and horses, this Prithivī  
vouchsafe us luck and splendour !
6. Firm standing-place, all-bearing, store of treasures, gold-breasted,  
harbourer of all that moveth.  
May Earth who bears Agni Vaiṣvānara, Consort of mighty  
Indra, give us great possessions
7. May Earth, may Prithivī, always protected with ceaseless care by  
Gods who never slumber,  
May she pour out for us delicious nectar, may she bedew us  
with a flood of splendour.
8. She who at first was water in the ocean, whom with their wond-  
rous powers the sages followed,  
May she whose heart is in the highest heaven, compassed about  
with truth, and everlasting,

- May she, this Earth, bestow upon us lustre, and grant us power in loftiest dominion.
9. On whom the running universal waters flow day and night with never-ceasing motion,  
May she with many streams pour milk to feed us, may she bedew us with a flood of splendour.
10. She whom the Aṣvins measured out, o'er whom the foot of Vishṇu strode,  
Whom Indra, Lord of Power and Might, freed from all foemen for himself,  
May Earth pour out her milk for us, a mother unto me her son.
11. O Pṛithivī, auspicious be thy woodlands, auspicious be thy hills and snow-clad mountains.  
Unslain, unwounded, unsubdued, I have set foot upon the Earth,  
On earth brown, black, ruddy and every-coloured, on the firm earth that Indra guards from danger.
12. O Pṛithivī, thy centre and thy navel, all forces that have issued from thy body—  
Set us amid those forces ; breathe upon us. I am the son of Earth, Earth is my Mother. Parjanya is my Sire ; may he promote me.
13. Earth on whose surface they enclōse the altar, and all-performers spin the thread of worship ;  
In whom the stakes of sacrifice, resplendent, are fixed and raised on high before the oblation, may she, this Earth, prospering, make us prosper.
14. The man who hates us, Earth ! who fights against us, who threaten us with thought or deadly weapon, make him our thrall as thou hast done aforetime.
15. Produced from thee, on thee move mortal creatures : thou bearest them, both quadruped and biped.  
Thine, Pṛithivī, are these Five human Races, for whom, though mortal, Sūrya as he rises spreads with his rays the light that is immortal.
16. In concert may these creatures yield us blessings. With honey of discourse, O Earth, endow me.
17. Kind, ever gracious be the Earth we tread on, the firm Earth, Pṛithivī, borne up by Order, mother of plants and herbs, the all-producer.

18. A vast abode hast thou become, the Mighty. Great stress is on thee, press and agitation, but with unceasing care great Indra guards thee.  
So make us shine, O Earth, us with the splendour of gold. Let no man look on us with hatred.
19. Agni is in the earth, in plants ; the waters hold Agni in them, in the stones is Agni.  
Agni abideth deep in men : Agnis abide in cows and steeds.
20. Agni gives shine and heat in heaven : the spacious air is his, the God's  
Lover of fatness, bearer of oblation, men enkindle him.
21. Dark-kneed, invested with a fiery mantle, Prithivī sharpen me and give me splendour !
22. On earth they offer sacrifice and dressed oblation to the Gods. Men, mortals, live upon the earth by food in their accustomed way.  
May that Earth grant us breath and vital power. Prithivī give me life of long duration !
23. Scent that hath risen from thee, O Earth, the fragrance which growing herbs and plants and waters carry,  
Shared by Apsarases, shared by Gandharvas therewith make thou me sweet : let no man hate me.
24. Thy scent which entered and possessed the lotus, the scent which they prepared at Sūryā's bridal,  
Scent which Immortals Earth ! of old collected, therewith make thou me sweet : let no man hate me.
25. Thy scent in women and in men, the luck and light that is in males,  
That is in heroes and in steeds in sylvan beasts and elephants,  
The splendid energy of maids, therewith do thou unite us, Earth ! Let no man look on us with hate.
26. Rock earth, and stone, and dust, this Earth is held together, firmly bound.  
To this gold-breasted Prithivī mine adoration have I paid.
27. Hither we call the firmly held, the all-supporting Prithivī,  
On whom the trees, lords of the wood, stand evermore immovable.
28. Sitting at ease or rising up, standing or going on our way.  
With our right foot and with our left we will not reel upon the earth.

29. I speak to Pṛithivī the purifier, to patient Earth who groweth strong through Brahma.  
O Earth, may we recline on thee who bearest strength, increase, portioned share of food, and fatness.
30. Purified for our bodies flow the waters : we bring distress on him who would attack us.  
I cleanse myself, O Earth, with that which cleanseth.
31. Earth, be thine eastern and thy northern regions, those lying southward and those lying westward.  
Propitious unto me in all my movements. Long as I tread the ground let me not stumble.
32. Drive us not from the west or east, drive us not from the north or south,  
Be gracious unto us, O Earth : let not the robbers find us ; keep the deadly weapon far away.
33. Long as, on thee, I look around, possessing Sūrya as a friend,  
So long, through each succeeding year, let not my power of vision fail.
34. When, as I lie, O Earth, I turn upon my right side and my left,  
When stretched at all our length we lay our ribs on thee who meetest us.  
Do us no injury there, O Earth who furnishest a bed for all.
35. Let what I dig from thee, O Earth, rapidly spring and grow again.  
O Purifier, let me not pierce through thy vitals or thy heart.
36. Earth, may thy summer, and thy rains, and autumn, thy winter, and thy dewy frosts, and spring-time.  
May thy years, Pṛithivī ! and ordered seasons, and day and night pour out for us abundance.
37. The purifier, shrinking from the Serpent, she who held fires that lie within the waters,  
Who gives as prey the God-blaspheming Dasyus, Earth choosing Indra for her Lord, not Vṛitra, hath clung to Śakra, to the Strong and Mighty.
38. Base of the seat and sheds, on whom the sacrificial stake is reared,  
On whom the Yajus-knowing priests recite their hymns and chant their psalms,  
And ministers are busied that Indra may drink the Soma juice ;

39. On whom the ancient Rishis, they who made the world, sang  
forth the cows,  
Seven worshippers, by session, with their fervent zeal and  
sacrifice;
40. May she, the Earth, assign to us the opulence for which we  
yearn,  
May Bhaga share and aid the task and Indra come to lead the  
way.
41. May she, the Earth, whereon men sing and dance with varied  
shout and noise,  
Whereon men meet in battle, and the war-cry and the drum  
resound,  
May she drive off our foemen, may Prithivī rid me of my foes.
42. On whom is food, barley and rice, to whom these Races Five  
belong,  
Homage to her, Parjanya's wife, to her whose marrow is the  
rain !
43. Whose castles are the work of Gods, and men wage war upon  
her plain—  
The Lord of Life make Prithivī, who beareth all things in her  
womb, pleasant to us on every side !
44. May Earth the Goddess, she who bears her treasure stored up  
in many a place, gold, gems, and riches,  
Giver of opulence, grant great possessions to us bestowing them  
with love and favour.
45. Earth, bearing folk of many a varied language with divers rites  
as suits their dwelling-places,  
Pour, like a constant cow that never faileth, a thousand streams  
of treasure to enrich me !
46. Thy snake, thy sharply stinging scorpion, lying concealed, be-  
wildered, chilled with cold of winter,  
The worm, O Prithivī, each thing that in the Rains revives and  
stirs,  
Creeping, forbear to creep on us ! With all things gracious bless  
thou us.
47. Thy many ways on which the people travel, the road for car and  
wain to journey over,  
Thereon meet both the good and bad, that pathway may we  
attain without a foe or robber. With all things gracious bless  
thou us.



48. Supporting both the foolish and the weighty she bears the death  
both of the good and evil.  
In friendly concord with the boar, Earth opens herself for the  
wild swine that roams the forest.
49. All sylvan beasts of thine that love the woodlands, man-eaters,  
forest-haunting, lions, tigers,  
Hyena, wolf, Misfortune, evil spirit, drive from us, chase the  
demons to a distance.
50. Gandharvas and Apsarasas, Kimīdins, and malignant sprites,  
Piṣāchas all, and Rākshasas, these keep thou, Earth ! afar from  
us.
51. To whom the winged bipeds fly together, birds of each various  
kind, the swans, the eagles;  
On whom the Wind comes rushing, Mātariśvan, rousing the  
dust and causing trees to tremble, and flame pursues the blast  
hither and thither;
52. Earth, upon whom are settled, joined together, the night and  
day, the dusky and the ruddy, Pṛithivī compassed by the rain  
about her,  
Happily may she stablish us in each delightful dwelling place.
53. Heaven, Earth, the realm of Middle Air have granted me this  
ample room,  
Agni, Sun, Waters, all the Gods have joined to give me mental  
power.
54. I am victorious, I am called the lord superior on earth,  
Triumphant, all-o'erpowering the conqueror on every side
55. There, when the Gods, O Goddess, named thee, spreading thy  
wide expanse as thou wast broadening eastward,  
Then into thee passed many a charm and glory : thou madest  
for thyself the world's four regions.
56. In hamlets and in woodland, and in all assemblages on earth,  
In gatherings, meeting of the folk, we will speak glorious things  
of thee.
57. As the horse scattereth the dust, the people who dwelt upon  
the land, at birth, she scattered,  
Leader and head of all the world, delightful, the trees' protectress  
and the plants' upholder.
58. Whate'er I say I speak with honey-sweetness, whatever I behold  
for that they love me.  
Dazzling, impetuous am I : others who fiercely stir I slay.

59. Mild, gracious, sweetly odorous, milky, with nectar in her breast,  
May Earth, may Pṛithivī bestow her benison, with milk, on me.
60. Whom Viṣvakarman with oblation followed, when she was set  
in mid-air's billowy ocean—  
A useful vessel, hid, when, for enjoyment, she was made mani-  
fest to those with mothers.
61. Thou art the vessel that containeth people, Aditi, granter of the  
wish, far-spreading.  
Prajāpati, the first-born Son of Order, supplieth thee with what-  
soe'er thou lackest.
62. Let thy breasts, free from sickness and Consumption, be.  
Pṛithivī, produced for our advantage.  
Through long-extended life wakeful and watching still may we  
be thy tributary servants.
63. O Earth, my Mother, set thou me happily in a place secure.  
Of one accord with Heaven, O Sage, set me in glory and in  
wealth.

A hymn of praise and prayer to Pṛithivī or deified Earth.

1. *Law* : the established order of the universe. *Consecrating Rite* : *dikshā* ; for details of this ceremony see *Āitareya Brāhmaṇa*, I.1.3. *Pṛithivī* : literally, the wide, the extended.

2. *Manu's sons* : human beings, descendants of Manu, primeval Man, the Old German Mannus.

3. *Sindhu* : the Indus, Greek 'I' ; from the Iranian Hindu. Indus incolis Sindus appellatus' (Pliny, *Hist. Nat.*, 6, 20. 71).

8. *Water in the ocean* : cf. 'heavenly Floods, first-born by holy Order *Rigveda*, X. 109. 1). 'In the beginning [waters alone formed this universe (*Satapatha-Brāhmaṇa*, XIV. 8. 6. 1) : 'And the earth was without form and void . . . And the Spirit of God moved upon the face of the waters' (*Genesis*, 1. 2).

10. *Whom the Aṣvins measured out* : the formation or manifestation by light, of heaven and earth is ascribed to the Aṣvins in *Rigveda* X.24.5.6. *The foot of Viṣṇu* ; when as the Sun, he made the first of his three strides through the three worlds.

11. *Every-coloured* : 'with the variation of each soil'.

12. *Parjanya* : see Max-Müller, *India, What Can it Teach Us?* p. 183.

15. *Five human Races* : the Five Tribes, frequently mentioned in the hymns of the *Rigveda* and *Atharvaveda*, see III. 21. 5; 24.3; IV. 23. 1; V. 117.9; VI. 75 3; VIII 6. 1.

19. Cf. III. 21.1.2, and note.

23. *Scent that hath risen from thee* : a philosophical definition of earth is *gandhavali*, she who is endowed with fragrance or odour, which is regarded as its peculiar characteristic as *rasa*, taste, is of water. *Apsarasés* : the names of the

Apsarasas in IV. 37.3 are all derived from fragrant plants sweet scents. *Gandharvas* : their name being fancifully derived from *gandha*, scent.

24. *Sūrya's bridal* : the typical marriage ceremony. See XIV. 1.6. sqq.

25. *Of maids* : cf X 3.20.

30. *Him who would attack us* : the meaning of *syéduh* is uncertain. I follow Ludwig's interpretation of the word which according to the St. Petersburg Dictionary probably means slime : 'our slime (the dirt on our bodies) in place unwelcome we deposit'.

31. *Let me not stumble* ; cf. stanza 28.

37. *The Serpent* : the dragon Vṛitra, the malevolent demon who obstructs the rain. *Śakra* : the Mighty One : Indra.

38. *Base of the seat and sheds* : the *seat* is the lodge or place of the Soma, erected in the sacrificial enclosure near the Agnidhriya hearth, and the two *sheds* or *havirdhānas* shelter the Soma carts and sacrificial offering. See plan of the sacrificial enclosure in Vol. I. of Haug's *Aitareya Brāhmaṇa*, or in Mrs. Manning's *Ancient and Mediaeval India*, Vol. I, p. 89. *Sacrificial stake* ; or *Yūpa*, erected close to the eastern gate of the enclosure, just beyond the Uttarā Vēdi. It is a lofty post of Khadira, Bilva, or Palāsa wood, anointed with clarified butter, adorned with ribbons, and surmounted by a flag. It is then deified and regarded as a form of Agni. See the hymn addressed to the Sacrificial Post, *Rigveda* III. 8.

39. *They who made the world* : see XI, 7. 4, note. *Sang forth the cows* : called forth by the power of their hymns the heavenly cow or beams of light that had been imprisoned in the massive cloud by the demon of darkness. *By session* : with long-continued sacrifice.

42. *Races Five* : see III. 25. 5, note. *Parjanya's wife* : wedded to and impregnated by, the God of the Rain-cloud. See Max Müller, *India, What Can it Teach Us* ? p. 183.

60. *Viṣvakarman* : the Omnific; the Architect of the Universe, resembling Prajāpati and often not distinguished from him. *These with mothers* : all living creatures.

61. *Aditi* : here meaning Prithivī or Earth.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 544.

## HYMN II

1. This is no place to hold thee ; mount the Nāḍa : this lead is thine appointed share. Come hither.

Together with Consumption in the cattle, Consumption in our men, go hence, go southward.

2. With this we chase and banish all consumptive malady and Death,

With sinner and malicious man, with helper and with minister,

3. Death and Misfortune we expel, Malignity we drive away.

O Agni, thou who eatest not the corpse, eat him who hateth us : him whom we hate we send to thee.

4. If the corpse-eating Agni, or a tiger leaving his lair, hath entered this our homestead,  
With beans prepared in butter I expel him : far let him go to fires that lie in waters.
5. When, angered that a man hath died, we in our wrath have banished thee,  
That deed is easily set right through thee : we kindle thee again.
6. Again have the Ādityas, Rudras, Vasus, the Brahman, bringer of good things, O Agni,  
Again hath Brahmanaspati disposed thee for long life lasting through a hundred autumns.
7. I sweep afar, for sacrifice to Fathers, corpse-eating Agni who hath come among us,  
Although he saw this other, Jātavedas : in loftiest space let him inflame the caldron.
8. I drive corpse-eating Agni to a distance : sin-laden let him go to Yamas vassals.  
Here let this other, Jātavedas, carry oblation to the Deities, fore-knowing.
9. I quickly sweep away corpse-eating Agni, Death, with his bolt depriving men of motion.  
From household fire, well-knowing, I divide him : so in the world of Fathers be his portion.
10. Corpse-eating Agni, toil-worn, meet for praises, I send away bypaths used by the Fathers.  
Stay there ; keep watch among the Fathers : come not again to us by ways whereon Gods travel.
11. They being cleansed and bright, the purifiers, kindle Saṅkasuka for our well-being.  
Impurity leaveth us and sin departeth : lighted by the good cleanser Agni cleanseth.
12. Agni the God, the Breaker-up, hath mounted to the heights of heaven.  
Released from all transgression, he hath from the curse delivered us.
13. On Agni here, the Breaker-up, we wipe impurities away.  
Cleansed, fit for sacrifice have we become : may he prolong our lives.
14. The Breaker-up, the Burster, the Destroyer, and the Silent One,

These have expelled Consumption far, far off from thee and all thou hast,

15. Corpse-eating Agni we expel, the Agni who bewilders men,  
Him who is in our horses, in our heroes, cows, and goats, and sheep :
16. We drive thee forth to other folk, to alien cattle, alien steeds,  
Thee the corpse-eating Agni, thee the Agni who bewilders men,
17. Whereon the Deities, whereon men too have purified themselves,  
Exalting fatness, cleanse thyself, Agni, therein and mount to heaven.
18. O Agni, kindled and adored, turn not away to visit us.  
Shine brightly even there in heaven, so that we long may see the Sun.
19. Wipe all away on lead and reed, on Agni, him who breaketh up,  
Then on a black-hued sheep, and on a cushion pain that racks the head,
20. Wipe off pollution, lay it in the lead and in the black-hued sheep,  
And headache in the cushion ; then be cleansed and fit to sacrifice.
21. Go onward, Death, pursue thy special pathway apart from that which Gods are wont to travel.  
To thee I say it who hast eyes and hearest : great grow the number of these men around us !
22. Divided from the dead are these, the living : now is our calling on the Gods successful.  
We have gone forth for dancing and for laughter : may we with brave sons speak to the assembly.
23. Here I erect this rampart for the living : let none of these, none other, reach this limit.  
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.
24. Live your full lives and find age delightful, all of you striving, one behind the other.  
May Tvashṭar, maker of fair things, be gracious, and lead your whole lives on to full existence.
25. As the days follow days in close succession, as with the seasons duly come the seasons.  
As each successor fails not his foregoer, so constitute the lives of these, Ordainer !

26. Gather your strength, my friends ; the stream flows stony :  
acquit yourselves as men, and cross the river.  
Abandon here the powers that were malignant, and let us cross  
to powers exempt from sickness.
27. Rise up erect, cross over, my companions : the stream is stony  
that flows here before us.  
Abandon here the powers that were ungracious, and let us cross  
to powers benign and friendly.
28. Becoming pure and bright and purifying begin the Vaiṣvadevi  
strain for splendour.  
May we rejoice, o'erpassing troublous places, with all our heroes  
through a hundred winters.
29. On pathways swept by wind, directed upward, passing beyond  
the lower, on the higher,  
Thrice seven times have the Ṛishis, the Departed, forced Mṛityu  
backward with the fastened fetter.
30. Effecting Mṛityu's footstep ye came hither, to further times pro-  
longing your existence,  
Seated, drive Mṛityu to his proper dwelling : then may we,  
living, speak to the assembly.
31. Let these unwidowed dames with goodly husbands adorn them-  
selves with fragrant balm and unguent,  
Decked with fair jewels, tearless, sound and healthy, first let the  
dames go up to where he lieth.
32. I with oblation separate both classes, and with my prayer dis-  
part their several portions.  
I offer food that wastes not to the Fathers, and to these men  
give life of long duration.
33. That Agni, Fathers ! who, himself immortal, hath entered and  
possessed our mortal bosoms,  
Even him I grasp and hold the God within me, Let him not hate  
us, may we never hate him.
34. When ye have left the household fire, with the Corpse-eater  
southward go.  
Do that which is delightful to the Fathers, Brahmans, and your-  
selves.
25. Agni, the banqueter on flesh, not banished, for the eldest son  
Taketh a double share of wealth and spoileth it with poverty.
36. What man acquires by plough, by war, all that he wins by toil  
of hand,

- He loses all if Agni the Carnivorous be not set aside,
37. Unholy, splendour-reft is he, his sacrifice unfit to eat. Krayād  
deprives of tilth of cow, of riches him whom he pursues,
38. Oft as a greedy beggar speaks the mortal who has brought  
distress,  
Those whom Carnivorous Agni close at hand runs after and  
detects.
39. When a dame's husband dies the house is tangled fact in  
Grāhi's net.  
A learned Brahman must be sought to drive Carnivorous Agni  
forth.
40. From any evil we have done, act of impurity or sin,  
Let waters purge me and from all that comes from Agni  
Breaker-up.
41. By pathways travelled by the Gods these waters, well-knowing,  
from below have mounted upward.  
High on the summit of the raining mountain the ancient rivers  
fresh and new are flowing.
42. Drive off Carnivorous Agni, thou Agni who eatest not the flesh;  
carry oblation paid to Gods.
43. The Flesh-eater hath entered him : he hath pursued the Flesh-  
eater.  
Making two tigers different-wise, I bear away the ungracious  
one.
44. He who holds Gods within himself, the rampart and defence of  
men,  
Agni, the sacred household fire, hath come and stands between  
them both.
45. Prolong the lives of those who live, O Agni, Let the dead go  
unto world of Fathers.  
As goodly household fire burn up Arāti ; give this man dawn  
brighter than all the mornings.
46. Subduing all our adversaries, Agni, give us their food, their  
strength and their possessions.
47. Grasp ye this Indra, furtherer, satisfier : he will release you  
from disgrace and trouble.  
With him drive back the shaft that flies against you, with him  
ward off the missile shot by Rudra.
48. Seize with firm hold the Ox who boundeth forward : he will  
uplift you from disgrace and trouble.

- Enter this ship of Savitar ; let us flee from poverty over all the six expenses.
49. Thou followest the day and night, supporting, standing, at peace, promoting, rich in heroes.  
Long bearing undiseased and happy sleepers, be ours, O Bed, with smell of man about thee,
50. They sever from the Gods, they live in sin and misery evermore, Those whom from very near at hand Carnivorous Agni casteth down as a horse tramples down the reeds.
51. The faithless, who from lust of wealth abide with him who feeds on flesh,  
For ever set upon the fire an alien caldron, not their own.
52. Forward in spirit would he fly, and often turns he back again, Whomso Carnivorous Agni from anear discovers and torments.
53. Among tame beasts the black ewe is thy portion, and the bright lead is thine, they say, Flesh-eater !  
Mashed beans have been assigned thee for oblation go seek the dark wood and the wildernesses.
54. I sought the rustling sugar-cane, white Seasamum, and cane and reed.  
I made this Indra's fuel, and the Fire of Yama I removed.
55. Against the sinking western Sun I set them ; each sundered path, knowing my way, I entered.  
I have warned off the ghosts of the Departed : to these I give the boon of long existence.

A composite funeral hymn and depreciation of Agni Kravyād or the fire that consumes the bodies of the dead.

1. *Thee* : Agni of the funeral pile whose task is finished. *The Nāḍz* : literally, the reed ; a name of the Anvāhāryapachanāgni or fire used for cooking the monthly Śrāddha or commemorative repast in honour of the Manes or spirits of the Departed. See *SBE*, XII, p. 538 (*Śatpatha-Brahmaṇa*, II. 3. 2). *Lead* : used in incantations as a charm to drive away malevolent spirits. See I. 16. 2 ; XIX. 20. 52. *Southward* : to the home of Yama and the Departed in the southern region.

2. *With this* : by the power of this charm.

3. *Who eatest not corpse* : *akravyād* : Agni in his friendly form as distinguished from the terrible fire of the funeral pile.

7. *For sacrifice to Fathers* ; Cf. stanza 1. *This other, Jātavedas* : the ordinary sacrificial and domestic fire.

8. *Yama's vassals* : the Departed.

11. *Sankasuka* : the breaker-up and destroyer (of corpses) ; the funeral fire.



14. The four names are euphemistic expressions denoting the dreaded fire.

19. *Lead* : cf. stanza 1. *Reed* : that is, in the fire called Naḍa (reed) in stanza 1.

21. This stanza, taken with the last pāda varied from *Rgveda*, X. 18. 1, is recited with the two following stanzas when the burial of the remains of the cremated corpse has been completed, and the log separating the dead from the living (stanza 23) has been laid down. *Death* : Mṛityu, the God of Death ; distinct from Yama the Regent of the Departed.

22. Taken, with the last pāda varied, from *Rgveda*, X. 18. 3. *We have gone forth* : from the burial ground after completion of our duties there. *For dancing and for laughter* ; to return to our usual joyous life. So, with us, after a military funeral, the band returns playing lively airs.

23. Taken from *Rgveda* X. 18. 4. *This rampart* : represented by a log of wood and a stone deposited by the Adhvaryu as a line of demarcation between the dead and the living, limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain* : represented by the stone, or by a newly-raised mound of earth.

24. Taken from *Rgveda*, X. 18. 5. *One behind the other* : in natural order, the oldest first reaching the end of the journey of life.

25. Taken from *Rgveda*, X. 18. 5. *So constitute* ; that they may pass away in due order of seniority. *Ordainer* : a Divine Being, the arranger, maintainer, and manager of all things. He is associated with Tvastar and Prajāpati, and sometimes identified with the latter.

26. Taken from *Rgveda*, X. 53. 8. This stanza and that which follows it appears to be out of place here. Taken literally, they are words of encouragement to the bearers who with the funeral procession are crossing a stream. But, according to stanza 23, the funeral ceremony in the burial-ground has already been completed by laying down the log and stone to form a rampart or boundary.

28. *The Vaiṣvadevī strain* : a sacred verse addressed to all the Gods or to the *Viśve Devas*.

29. *Fetter* : see V. 19. 12, note.

30. The first line is taken from *Rgveda*, X. 18. 2. *Effacing Mṛityu's footstep* : preventing the premature return of the God of Death. 'Avoiding the path of Death.'—Wilson; 'That your way may avoid the house of Death.' Max Müller. Cf. *Atharvaveda*, 19. 12, note.

31. Taken from *Rgveda*, X. 18. 7. *He* : the corpse.

32. *Both classes* : the fathers or Manes and the living mourners.

34. *Southward* : to the realm of Yama and the Departed. Cf. Stanza 1.

35. The meaning seems to be, that if the rites are not duly performed by the eldest son of the departed, though he receives a double share of the property, will be eventually ruined.

38. *Brought distress* : on his family, by omitting to perform the necessary rites.

40. *From all* : defilement.

42. *Who eateth not the flesh* : or. the corpse. Cf. stanza 3, note.

43. *Him* : the dead man. *Two tigers* : the sacrificial and the funeral fire.

44. *Them both* : Agni Gāṛiapatya or the Householder's Fire stands between the sacrificial fire and Agni Kravyād.

45. *Arāti* : Malignity personified.  
 48. *The Ox* : Indra. *Ship of Savitar* : sacrifice to that God. Cf. Bhaga's ship' (II. 36. 5.).  
 49. Addressed to the *Bed*. *Followest day and night* : are idle during the day and occupied at night. The stanza is out of place.  
 51. *Abide with him who feeds on flesh* : get their living by officiating at the cremation of corpses.  
 54. *Fire of Yama* : fire of the funeral pile.  
 55. *Sinking western Sun* : regarded as a type of Yama.  
 The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 479.

## HYMN III

1. Mount, male from male, the skin. Go thither : summon those  
 whom thou lovest, one and all, to meet thee,  
 Strong as ye were when first ye met each other, still be your  
 strength the same in Yama's kingdom.
2. So strong your sight, so many be your powers, so great your  
 force, your energies so many,  
 When fire attends the body as its fuel, then may, ye gain full  
 chargers, O ye couple.
3. Together in this world, in God-ward pathway, together be ye in  
 the realms of Yama.  
 Invite, made pure with means of purifying, whatever seed of  
 yours hath been developed.
4. Do ye, O sons, unite you with the waters, meeting this living  
 man, ye life-sustainers,  
 Allot to them the Odana your mother is making ready, which  
 they call immortal.
5. That which your mother and your sire, to banish sin and un-  
 cleanness from their lips, are cooking.  
 That Odana with hundred streams, sky-reaching, hath in its  
 might prevaded earth and heaven.
6. Live with your sons, when life on earth is ended, live in the  
 sphere most rich in light and sweetness.  
 In skies that have been won by sacrificers make both the worlds,  
 earth, heaven, your habitation.
7. Approach the eastern, yea : the eastern region, this is the  
 sphere to which the faithful turn them,  
 Your cooked oblation that in fire was offered, together, wife and  
 husband, meet to guard it.

8. Now, as your steps approach the southern quarter, move in your circling course about this vessel.  
Herein, accordant with the Fathers, Yama shall mightily protect your cooked oblation.
9. Best of the regions is indeed this western wherein the King and gracious Lord is Soma.  
Thither resort for rest, follow the pious. Then gain the laden-chargers, O ye couple.
10. Ever victorious is the northern region : may the east quarter set us first and foremost.  
The Man became the five-divisioned metre. May we abide with all our members perfect.
11. This stedfast realm is Queen. To her be homage ! To me and to my sons may she be gracious.  
Guard thou, O Goddess Aditi, all-bounteous, our cooked oblation as an active warder.
12. Embrace us as a father clasps his children. Here on the Earth let kindly breezes fan us.  
Let the rice-mess these two cook here, O Goddess, know this our truthfulness and zealous fervour.
13. If the dark bird hath come to us and, stealing the hanging morsel, settled in his dwelling,  
Or if the slave-girl hath, wet-handed, smearing the pestle and the mortar, cleansed the waters,
14. This pressing-stone, broad-based and strength-bestowing, made pure by cleansing means, shall chase the demon.  
Mount on the skin: afford us great protection, Let not the sons' sin fall on wife and husband.
15. Together with the Gods, banning Pisāchas and demons, hath Vanaspati come hither.  
He shall rise up and send his voice out loudly. May we win all the worlds with him to help us.
16. Seven victims held the sacrificial essence, the bright one and the one that hath grown feeble.  
The three-and-thirty Deities attend them. As such, conduct us to the world of Svarga.
17. Unto the world of Svarga shalt thou lead us: there may we dwell beside our wife and children.  
I take thy hand Let not Destruction, let not Malignity come: hither and subdue us.

18. We have subdued that sinful-hearted Grāhi. Thou shalt speak sweetly having chased the darkness.  
Let not the wooden gear made ready fail us, nor harm the grain of rice that pays due worship.
19. Soon to be, decked with butter, all-embracing, come to this world wherewith birth unites thee.  
Seize thou the winnowing-fan which rains have nourished, and let this separate the chaff and refuse.
20. Three worlds hath Power Divine marked out and measured, heaven yonder, and the earth, and airs mid-region.  
Grasp ye the stalks and in your hands retain them: let them be watered and again be winnowed.
21. Manifold, various are the shapes of victims. Thou growest uniform by great abundance.  
Push thou away this skin of ruddy colour: the stone will cleanse as one who cleanses raiment.
22. Earth upon earth I set thee. This thy body is con-substantial, but in form it differs.  
Whate'er hath been worn off or scratched in fixing, leak not thereat: I spread a charm to mend it.
23. Thou for thy son shalt yearn as yearns a mother. I lay thee down and with the earth unite thee.  
Conjoined with sacrificial gear and butter may pot and jar stand firmly on the altar.
24. Eastward may Agni as he cooks preserve thee. Southward may Indra, grit by Maruts, guard thee,  
Varuṇa strengthen and support thee westward, and Soma on the north hold thee together.
25. Drops flow, made pure by filters, from the rain-cloud: to heaven and earth and to the worlds they travel,  
May Indra light them up, poured in the vessel, lively and steadfast, quickening living creatures.
26. From heaven they come, they visit earth, and rising from earth unite themselves with air's mid-region,  
Purified, excellent, they shine in beauty. Thus may they lead us to the world of Svarga.
27. Yea, and supreme, alike in conformation, and brilliant and refulgent and immortal,  
As such, enjoined, well-guarding, water-givers, dress ye the Odana for wife and husband.

28. Numbered, they visit earth, these drops of moisture, commensurate with plants and vital breathings,  
Unnumbered, scattered, beautiful in colour, the bright ones have pervaded all refulgence.
29. Heated, they rage and boil in agitation, they cast about their foam and countless bubbles—  
Like a fond woman when she sees her husband—what time ye waters and these rice-grains mingle,
30. Take up these rice-grains lying at the bottom: led them be blent and mingled with the waters.  
This water I have measured in the vessel, if as mid-points the rice-grains have been meted.
31. Present the sickle: quickly bring it hither. Let them out plants and joints with hands that harm not.  
So may the plants be free from wrath against us, they o'er whose realm Soma hath won dominion.
32. Strew ye fresh grass for the boiled rice to rest on: fair let it be, sweet to the eye and spirit.  
Hither come Goddesses with Gods, and sitting here taste in proper season this oblation.
33. On the strewn grass. Vanaspati, be seated; commensurate with Gods and Agnishṭomas.  
Let thy fair form, wrought as by Tvashṭar's hatchet, mark these that yearn for thee within the vessel.
34. In sixty autumns may the Treasure-Guardian seek to gain heavenly light by cooked oblation.  
On this may sons and fathers live dependent. Send thou this mess to Fire that leads to heaven.
35. On the earth's breast stand firmly as supporter: may Deities stir thee who ne'er hast shaken.  
So living man and wife with living children remove thee from the hearth of circling Agni.
36. All wishes that have blessed those with fulfilment, having won all the worlds have met together.  
Let them plunge in both stirring-spoon and ladle: raise this and set it in a single vessel.
37. Pour out the covering butter, spread it eastward: sprinkle this vessel over with the fatness.  
Greet this, ye Deities, with gentle murmur, as lowing cows welcome their tender suckling.

38. Thou hast poured oil and made the worlds: let heaven, unequalled, be spread out in wide extension.  
Herein be cooked the buffalo, strong-pinioned : the Gods shall give the Deities this oblation.
39. Whate'er thy wife, away from thee, makes ready, or what, O wife, apart from thee, thy husband,  
Combine it all : let it be yours in common while ye produce one world with joint endeavour.
40. All these now dwelling on the earth, mine offspring, these whom this woman here, my wife, hath borne me,  
Invite them all unto the vessel : knowing their kinship have the children met together.
41. Swollen with savoury meath, the stream of treasures, sources of immortality blent with fatness—  
Soma retains all these ; in sixty autumns the Guardian Lord of Treasures may desire them.
42. The Lord of Treasures may desire this treasure : lordless on every side be all the others.  
Our mess, presented seeking heaven, hath mounted in three divisions all three realms of Svarga.
43. May Agni burn the God-denying demon : let no carnivorous Piṣācha drink here.  
We drive him off, we keep him at a distance. Adityas and Angirases pursue him !
44. This meath do I announce, mingled with butter, to the Angirases and the Ādityas.  
With pure hands ne'er laid roughly on a Brahman go, pious couple, to the world of Svarga.
45. Of this have I obtained the noblest portion from that same world whence Parmeshṭhin gained it.  
Pour forth, besprinkle butter rich in fatness : the share of Angiras is here before us.
46. To Deities, to Truth, to holy Fervour this treasure we consign, this rich deposit,  
At play, in meeting led it not desert us, never give out to anyone besides me.
47. I cook the offering, I present oblation : only my wife attends the holy service.  
A youthful world, a son hath been begotten. Begin a life that brings success and triumph.

48. There is no fault in this, no reservation, none when it goes with friends in close alliance.  
We have laid down this vessel in perfection : the cooked mess shall re-enter him who cooked it.
49. To those we love may we do acts that please them. Away to darkness go all those who hate us !  
Cow, ox, and strength of every kind approach us ! Thus let them banish death of human beings.
50. Perfectly do the Agnis know each other, one visitor of plants and one of rivers,  
And all the Gods who shine and glow in heaven. Gold is the light of him who cooks oblation.
51. Man hath received this skin of his from nature : of other animals not one is naked.  
Ye make him clothe himself with might for raiment. Odana's mouth is a home-woven vesture.
52. Whatever thou may say at dice, in meeting, whatever falsehood through desire of riches,  
Ye two, about one common warp uniting, deposit all impurity within it.
53. Win thou the rain : approach the Gods. Around thee thou from the skin shalt make the smoke rise upward.  
Soon to be, decked with butter, all-embracing, come to this world wherewith one birth unites thee.
54. In many a shape hath heaven transformed its body, as in itself is known, of varied colour.  
Cleansing the bright, the dark form hath it banished : the red form in the fire to thee I offer.
55. To the eastern region, to Agni the Regent, to Asita the Protector, Āditya the Archer, we present thee, this offering of ours. Do ye preserve it from aggression  
To full old age may Destiny conduct us; may full old age deliver us to Mrityu. Then may we be with our prepared oblation.
56. To the southern region, to Indra the Regent, to Tiraṣchirāji the Protector, to Yama the Archer, we present, etc. (as in stanza 55)
57. To the western region, to Varuṇa the Regent, to Pṛidāku the Protector, to Food the Archer, we present, etc.
58. To the northern region, to Soma the Regent, to Svaja the Protector, to Thunderbolt the Archer, we present, etc.

59. To the steadfast region, to Vishṇu the Regent, to Kalmāshagriva the Protector, to Plants the Archers, we present, etc.
60. To the upper region, to Bṛihaspati the Regent, to Svitra the Protector, to Rain the Archer, we present thee, this offering of ours. Do ye preserve it from aggression.
- To full old age may Destiny conduct us, may full old age deliver us to Mr̥tyu. Then may we be with our prepared oblation.

The hymn is an accompaniment to the preparation and presentation of sacrificial offerings to the Gods by a householder and his wife, with prayer for prosperity and happiness on earth and in heaven.

1. *Male from male*: Aśvattha (Ficus Religiosa) with a masculine name, that has grown on a Khadira (Acacia Catechu) which is also a masculine word; its somewhat unusual birth increasing the magical virtue of the holy wood. Cf. III. 6. 1, note. Here, as in *Ṛgveda*, I. 135, 8, the vessel for holding the Soma juice, made of the wood of this Aśvattha, is intended. *The skin*: of a black antelope. See XI, 1. 8. *Go thither*: the householder who institutes the sacrifice is addressed. The first ten stanzas are recited by the officiating priest.

2. *Gain full chargers*: meet your oblation in heaven, and be rewarded for the pious offerings which you are now preparing.

3. *In God-ward pathway*: on your journey to heaven.

4. *Allot to them*: allow the sacrificial waters to share the task of preparing the oblation of mashed rice.

7. The couple walk round the Soma vessel, beginning on the east side and moving round from left to right. See *SBE*, XII, p. 37, note. *To which the faithful turn them*: 'For the east is the quarter of the gods, and from the east westwards the gods approach men: that is why one offers to them while standing with his face towards the east' *Śatapatha Brāhmaṇa*, III. 1. 1. 7; *SBE*, XXVI, 3.).

8. *Yama*: as Regent of the south.

9. *Western*: according to the *Shāḍvinṣa-Brāhmaṇa* Varuṇa is Regent of the west, and Soma of the north. *Laden chargers*: cf. stanza 2.

10. *The five-divisioned metre*: Pankti consisting of five pādas or divisions, and Puruṣa or representative Man being *pā'ñktaḥ*, or composed of five parts, hair, skin, flesh, bones, and marrow (*Aitareya-Brāhmaṇa*, II. 14).

11. *Stedfast region*: lower space; Earth, with whom Aditi is identified.

13. *Dark bird*; probably a crow, which is still regarded as a bird of ill omen. T. D. Broughton says (Letters written in a Mahratta camp, during the year 1809) 'I remember the whole Durbar being thrown into confusion by a crow flying through the tent: it was said to predict some fatal event; and to avert it, the Muha Rāj (Scindiah) was enjoined to construct a crow of gold, with a chain of pearls round its neck, and present it to the Brāhmans—an injunction with which he literally complied.

*Slave girl*; or Dāsī; a non-Āryan woman of the country whose duty is to husk and pound the rice when the mistress of the house does not do the work herself.



15. *Vanaspati* : literally, lord of the forest; tree; wood, meaning here the wooden pestle used for pounding out the rice.

16. *Seven victims* : the following legend (found also, slightly different, in *Āitareya-Brāhmaṇa*, II. 8) is recorded in *Śatapatha-Brāhmaṇa*, I. 2. 3. 6. 7 : 'At first namely, the gods offered up a man as a victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. When it was offered up, the sacrificial essence went out of it. It entered into the goat. They offered up the goat. When it was offered up, the sacrificial essence went out of it. It entered into this earth. They searched for it by digging. They found it (in the shape of) those two (substances) the rice and barley: therefore even now they obtain these two by digging; and as much efficacy as all those sacrificed animal victims would have for him so much efficacy has this oblation (of rice &c.) for him who knows this.' *SBE*, XII. p. 50). See also Muir, *Original Sanskrit Texts*, IV, p. 289, note. *Bright . . . feeble* : apparently the moon in two different phases. See Hillebrandt, *Vedische Mythologie*, I, 328.

17. *Thy hand* : the handle of the pestle.

18. *Grāhi* : the female demon who seizes and destroys men.

19. The first line is apparently addressed to the coming Soma juice; *Which rains: have nourished* : made of reeds which grow chiefly in the rainy season.

20. *Stalks* : or joints; the pieces between the knots of the Soma plants. *He watered* : sprinkled with water to strengthen and swell them before the juice is extracted. The process is called *āpyāyanam*.

21. *Victims* : animal victims. Cf. stanza 16. *Thou* : the soma plant. *Of ruddy colour* : dyed red for sacrificial purposes.

22. *Earth upon earth I set thee* : I place the earthen pitcher on the ground.

23. *Thy son* : the rice which will be brought forth in the shape of an Odana.

24. *Soma on the north* : cf. stanza 9, note.

30. *Mid-points* : the intermediate points of the compass.

31. *The sickle* : to cut and trim the sacred grass which is to be spread on the altar and the floor of the sacrificial enclosure.

33. *Vanaspati* : meaning here the *yūpa* or sacrificial stake which, according to the *Vaitāna-Sūtra*, X. 7, is laid upon the Barhis or sacred grass when this stanza is recited.

34. *Treasure-Guardian* : meaning, apparently, the master of the house who in sixty autumns more will have reached the natural term of his life.

35. *Stand firmly* : the stake is now raised, and the lower end is sunk into a hole, *Vaitāna-Sūtra*, X. 9. *Circling Agni* : the fire which is carried round the oblation from left to right in order to protect it from the attacks of Rākshasas and evil spirits, See *SBE*, XII, 45 note.

36. *Raise this* : the cooked rice.

38. *Made the worlds* : sacrifice being the all-powerful element in creation. *The buffalo, strong-pinioned* : the mighty Odana which, when offered to the Gods, flies up to heaven.

41. *Sources of immortality* : the streams of Soma juice which bestow upon the

worshippers eternal life in heaven. *Sixty autumns* : cf. stanza 34.

42. *All the others* : our enemies. *In three divisions* : one for the Gods, one for the Fathers, and one given to the Brāhmans, cf. X-I. 5.

46. *Give out* : yield its blessings.

48. *In this* : oblation.

50. *Visitor of plants* : entering them, in the shape of the lightning contained in rain. *Of rivers* : the waters of the ocean of air, the clouds in which Agni dwells in the form of lightning. *Gold is the light* : see XI. 1. 28.

51. *Ye* : the sacrificer and his wife. Man is born naked, but the offering of an Odana supplies him with strength and clothing.

52. *One common warp* : the sacrifice in the performance of which the husband and wife are associated.

53. The second line is repeated from stanza 19.

55. The rest of the hymn is almost entirely non-metrical, reproduced, with slight alternations from III. 27, in honour of the regents, warders, and arrows of the six regions. No ritual procedure is prescribed in the *Kauṣika-Sūtra* for this portion of the hymn which may have found its way into the text after the composition of that work.

The hymn is very obscure in parts, and occasionally unintelligible to me.

#### HYMN IV

1. Give the gift, shall be his word: and straightway they have bound  
the Cow  
For Brahman priests who beg the boon. That bringeth sons and  
progeny.
2. He trades and traffics with his sons, and in his cattle suffers loss.  
Who will not give the Cow of Gods to Rishis children when  
they beg.
3. They perish through a hornless cow, a lame cow sinks them in a  
pit.  
Through a maimed cow his house is burnt : a one-eyed cow  
destroys his wealth.
4. Fierce fever where her droppings fall attacks the master of the  
kine.  
So have they named her Vaṣā, for thou art called uncontrollable.
5. The malady Viklindu springs on him from ground whereon she  
stands,  
And suddenly, from fell disease, perish the men on whom she  
sniffs.
6. Whoever twitches up her ears is separated from the Gods.  
He deems he makes a mark, but he diminishes his wealth  
thereby.
7. If to his own advantage one applies the long hair of her tail,

- His colts, in consequence thereof, die, and the wolf destroys his calves.
8. If, while her master owneth her, a carrion crow hath harmed her hair,  
His young boys die thereof, Decline o'ertakes them after fell disease.
9. What time the Dāsī woman throws lye on the droppings of the Cow,  
Misshapen birth arises thence, inseparable from that sin.
10. For Gods and Brahmans is the Cow produced when first she springs to life,  
Hence to the priests must she be given : this they call guarding private wealth.
11. The God-created Cow belongs to those who come to ask for her.  
They call it outrage on the priests when one retains her as his own.
12. He who withholds the Cow of Gods from Ṛishis' sons who ask the gift  
Is made an alien to the Gods, and subject to the Brāhmans' wrath:
13. Then let him seek another Cow, whate'er his profit be in this.  
The Cow, not given, harms a man when he denies her at their prayer.
14. Like a rich treasure stored away in safety is the Brāhmans' Cow.  
Therefore men come to visit her, with whomsoever she is born.
15. So when the Brāhmans come unto the Cow they come unto their own.  
For this is her withholding, to oppress these in another life.
16. Thus after three years may she go, speaking what is not understood.  
He, Nārads ! would know the Cow, then Brāhmans must be sought unto.
17. Whoso calls her a worthless Cow, the stored-up treasure of the Gods,  
Bhava and Śarva, both of them, move round and shoot a shaft at him.
18. The man who hath no knowledge of her udder and the teats thereof,

- She yields him milk with these, if he hath purposed to bestow the Cow.
19. If he withholds the Cow they beg, she lies rebellious in his stall. Vain are the wishes and the hopes which he, withholding her, would gain.
20. The Deities have begged the Cow, using the Brāhman as their mouth :  
The man who gives her not incurs the enmity of all the Gods.
21. Withholding her from Brāhmans, he incurs the anger of the beasts,  
When mortal man appropriates the destined portion of the Gods.
22. If hundred other Brāhmans beg the Cow of him who owneth her,  
The Gods have said, She, verily, belongs to him who knows the truth.
23. Whoso to others, not to him who hath this knowledge, gives the Cow,  
Earth, with the Deities, is hard for him to win and rest upon.
24. The Deities begged the Cow from him with whom at first she was produced :  
Her, this one, Nārada would know : with Deities he drove her forth.
25. The Cow deprives of progeny and makes him poor in cattle who Retains in his possession her whom Brāhmans have solicited.
26. For Agni and for Soma, for Kāma, Mitra and Varuṇa,  
For these the Brāhmans ask : from these is he who giveth not estranged.
27. Long as her owner hath not heard, himself, the verses, let her move  
Among his kine : when he hath heard, let her not make her home with him;
28. He who hath heard her verses and still makes her roam among his kine.  
The Gods in anger rend away his life and his prosperity
29. Roaming in many a place the Cow is the stored treasure of the Gods,  
Make manifest thy shape and form when she would seek her dwelling-place.

30. Her shape and form she manifests when she would seek her dwelling-place ;  
Then verily the Cow attends to Brāhman priests and their request.
31. This thought he settles in his mind. This safely goeth to the Gods.  
Then verily the Brāhman priests approach that they may beg the Cow
32. By Svadhā to the Fathers, by sacrifice to the Deities,  
By giving them the Cow, the Prince doth not incur the mother's wrath.
33. The Prince's mother is the Cow : so was it ordered from of old.  
She, when bestowed upon the priests, cannot be given back, they say.
34. As molten butter, held at length, drops down to Agni from the scoop,  
So falls away from Agni he who gives no Cow to Brāhman priests.
35. Good milker, with rice-cake as calf, she in the world comes nigh to him,  
To him who gave her as a gift the Cow grants every hope and wish.
36. In Yama's realm the Cow fulfils each wish for him who gave her up ;  
But hell, they say, is for the man who, when they beg, bestow her not.
37. Enraged against her owner roams the Cow when she hath been impregnated.  
He deemed me fruitless is her thought ; let him be bound in snares of Death !
38. Whoever looking on the Cow as fruitless, cooks her flesh at home,  
Bṛihaspati compels his sons and children of his sons to beg.
39. Downward she sends a mighty heat, though amid kine a Cow she roams.  
Poison she yields for him who owns and hath not given her away.
40. The animal is happy when it is bestowed upon the priests :  
But happy is the Cow when she is made a sacrifice to Gods.
41. Nārada chose the terrible Villpti out of all the cows Which the

- Gods formed and framed when they had risen up from sacrifice
42. The Gods considered her in doubt whether she were a Cow or not.  
Nārada spake of her and said, The veriest Cow of cows is she.
43. How many cows, O Nārada, knowest thou, born among mankind ?  
I ask thee who dost know, of which must none who is no Brāhman eat ?
44. Viliptī, cow, and she who drops no second calf, Bṛihaspati !  
Of these none not a Brāhmana should eat if he hope for eminence.
45. Homage, O Nārada, to thee who hast quick knowledge of the cows.  
Which of these is the direst, whose withholding bringeth death to man ?
46. Viliptī, O Bṛihaspati, cow, mother of no second calf—Of these none not a Brāhman should eat if he hope for eminence.
47. Threefold are kine, Viliptī, cow, the mother of no second calf :  
These one should give to priests, and he will not offend Prajāpati.
48. This Brāhmans ! is your sacrifice : thus should one think when he is asked,  
What time they beg from him the Cow fearful in the withholder's house.
49. He gave her not to us, so spake the Gods, in anger, of the Cow.  
With these same verses they addressed Bheda : this brought him to his death.
50. Solicited by Indra, still Bheda refused to give this Cow.  
In strife for victory the Gods destroyed him for that sin of his.
51. The men of evil counsel who advise refusal of the Cow,  
Miscreants, through their foolishness, are subjected to Indra's wrath.
52. They who seduce the owner of the Cow and say, Bestow her not.  
Encounter through their want of sense the missile shot by Rudra's hand.
53. If in his home one cooks the Cow, sacrificed or not sacrificed.  
Wronger of Gods and Brāhmans' he departs, dishonest, from the world.

On the imperative duty of giving cows to Brahmans, and the sin and danger of withholding the gift.

2. *The Cow of Gods* : that belongs to holy priests.

4. *Vaṣā* : a barren cow ; a cow ; the word being fancifully connected with *Vasa*, power, authority, control.

5. *Viklindu* : the meaning is uncertain: perhaps, dissolution, general decay.

6. *Twitches up her ears* : in order to brand them and mark the cow as his own property.

9. *Dāsi* : of barbarous or indigenous race; or slave-girl. Ludwig translates the first line differently: 'wenn ihren reinigenden laugenartigen [palyūlanam ?] mist die Dāsi zusammenfegt:' What time the Dāsi girl collects alkaline droppings of the cow; but this could hardly be considered a sinful act, unless the owner was robbed thereby.

16. *Speaking what is not understood* : that is, giving warnings which are disregarded. Ludwig, taking *gadā* in *āvijñātagadā* as coming from *gadam*, poison, instead of from *gada*, speech, translatee 'an der man das gift nicht hat erkannt;' whose poison [deadly danger of retaining her] none hath recognized. *Nārada* : a *devarshi* or Rishi of the celestial class who acts as a reporter between heaven and earth. His name is introduced as an imaginary auditor to make a warning or speech more solemn and authoritative. Cf. V. 1<sup>c</sup>. 9. The meaning of the stanza seems to be that the cow must not be retained beyond three years.

18. The Cow which the owner intends to bestow on a Brāhman will give him milk without the trouble of milking her.

27. *The verses* : the holy texts recited by the Brāhmans who ask for her as their fee.

29. *Would seek* : *jigānsati* (as suggested by Whitney, *Index Verborum*) instead of *Jighunsati* of the text.

32. *Svadhā* : sacrificial libation offered to the Manes.

*Rice-cake* : *puroḍāṣa* ; a sacrificial cake of ground rice usually divided into pieces and offered in one or more cups.

37. *Fruitless* : *vehātām* ; a cow which habitually miscarries, and which may therefore be slaughtered 'when a king or another man who deserves high honour is to be received' (*Aitareya-Brāhmaṇa*, I. 15). Prof. Haug observes in his note : 'That cows were killed at the time of receiving a most distinguished guest is stated in the Smṛitis. But, as Śāyana observes, (which entirely agrees with the opinions held now-a-days) this custom belongs to former Yugas (periods of the world). Thence the word *goghna*, i.e. cow-killer, means in the mere ancient Sanskrit books "a guest" (See the commentators on Paṇini 3, 4, 73) ; for the reception of a high guest was the death of the cow of the house.' According to Āpastamba's Aphorisms on the Sacred Law of the Hindus the Snātaka or student who has completed, his course of religious study, 'when he speaks of a cow that is not a milch-cow is not to say 'She is not a milch-cow,' but 'this is a cow which will become a milch-cow.' See SBE. XI, p. 95.

44. *Vilipī* : literally, besmeared or anointed.

49. *Bheda* : nothing further appears to be known of this man who refused to give his cow to Indra.

This hymn, which is unintelligible in parts, has been translated by Ludwig, *Der Rigveda*, III, p. 448.

## HYMN V

1. Created by toil and holy fervour, found by devotion, resting in right ;
2. Invested with truth, surrounded with honour, compassed about with glory ;
3. Girt round with inherent power, fortified with faith, protected, by consecration, installed at sacrifice, the world her resting-place ;
4. Brahma her guide, the Brāhman her lord and ruler ;
5. Of the Kshatriya who taketh to himself this Brāhman's cow and oppresseth the Brāhman.
6. The glory, the heroism, and the favouring fortune depart.
7. The energy and vigour, the power and might the speech and mental strength, the glory and duty ;
8. Devotion and princely sway, kingship and people, brilliance and honour, and splendour and wealth ;
9. Long life and goodly form, and name and fame, inbreathing and expiration, and sight, and hearing ;
10. Milk and flavour, and food and nourishment, and right and truth, and action and fulfilment, and children and cattle ;
11. All these blessings of a Kshatriya depart from him when he oppresseth the Brāhman and taketh to himself the Brāhman's cow.
12. Terrible is she this Brāhman's cow, and fearfully venomous, visibly witchcraft.
13. In her are all horrors and all death.
14. In her are all dreadful, deeds, all slaughters of mankind.
15. This, the Brāhman's cow, being appropriated, holdeth bound in the fetter of Death the oppressor of the Brāhman, the blasphemer of the Gods.
16. A hundred-killing bolt is she : she slays the Brāhman's injurer.
17. Therefore the Brāhmans' cow is held inviolable by the wise.
18. Running she is a thunderbolt, when driven away she is Vaisvānara ;
19. An arrow when she draweth up her hooves, and Mahādeva when she looketh around ;
20. Sharp as a razor when she beholdeth, she thundereth when she belloweth.



21. Death is she when she loweth, and a fierce God when she whisketh her tail ;
22. Utter destruction when she moveth her ears this way and that, Consumption when she droppeth water ;
23. A missile when milking, pain in the head when milked;
24. The taking away of strength when she approacheth, a hand-to-hand fighter when roughly touched ;
25. Wounding like an arrow when she is fastened by her mouth, contention when she is beaten ;
26. Fearfully venomous when falling, darkness when she hath fallen down.
27. Following him, the Brāhman's cow extinguisheth the vital breath of the injurer of the Brāhman.
28. Hostility when being cut to pieces, woe to children when the portions are distributed ,
29. A destructive missile of Gods when she is being seized, misfortune when carried away ;
30. Misery while being additionally acquired, contumely and abuse while being put in the stall ;
31. Poison when in agitation, fever when seasoned with condiments ;
32. Sin while she is cooking, evil dream when she is cooked ;
33. Uprooting when she is being turned round, destruction when she hath been turned round ;
34. Discord by her smell, grief when she is being eviscerated : serpent with poison in its fang when drawn ;
35. Loss of power while sacrificially presented, humiliation when she hath been offered;
36. Wrathful Sarva while being carved. Simidā when cut up :
37. Poverty while she is being eaten. Destruction when eaten.
38. The Brāhman's cow when eaten cuts off the injurer of Brāhmans both from this world and from the world yonder.
39. Her slaughter is the sin of witchcraft, her cutting-up is a thunderbolt, her undigested grass is a secret spell.
40. Homelessness is she when denied her rights.
41. Having become Flesh-eating Agni the Brāhman's cow entereth into and devoureth the oppressor of Brāhmans.
42. She sunders all his members, joints, and roots.
43. She cuts off relationship on the father's side and destroys maternal kinship.

44. The Brāhman's cow, not restored by a Kshatriya, ruins the marriages and all the kinsmen of the Brāhman's oppressor.
45. She makes him houseless, homeless, childless : he is extinguished without posterity to succeed him.
46. So shall it be with the Kshatriya who takes to himself the cow of the Brāhman who hath this knowledge.
47. Quickly, when he is smitten down by death, the clamorous vultures cry:
48. Quickly around his funeral fire dance women with dishevelled locks,  
Striking the hand upon the breast and uttering their evil shriek.
49. Quickly the wolves are howling in the habitation where he lived :
50. Quickly they ask about him, What is this ? What thing hath happened here ?
51. Rend, rend to pieces, rend away, destroy, destroy him utterly.
52. Destroy Āngirasi ! the wretch who robs and wrongs the Brāhmans, born.
53. Of evil womb, thou witchcraft hid, for Vaiṣvadevī is thy name,
54. Consuming, burning all things up, the thunderbolt of spell and charm.
55. Go thou, becoming Mṛityu sharp as razor's edge pursue thy course :
56. Thou bearest off the tyrants' strength, their store of merit, and their prayers.
57. Bearing off wrong, thou givest in that world to him who hath been wronged.
58. O Cow, become a tracker through the curse the Brāhman hath pronounced,
59. Become a bolt, an arrow through his sin, be terribly venomous.
60. O Cow, break thou the head of him who wrongs the Brāhmans, criminal, niggard, blasphemer of the Gods.
61. Let Agni burn the spiteful wretch when crushed to death and slain by thee.
62. Rend, rend to bits, rend through and through, scorch and consume and burn to dust,
63. Consume thou, even from the root, the Brāhmans' tyrant, god-like Cow !
64. That he may go from Yama's home afar into the worlds of sin.

65. So, Goddess Cow, do thou from him, the Brāhmans' tyrant, criminal, niggard, blasphemous of the Gods,
66. With hundred-knotted thunderbolt, sharpened and edged with razor-blades,
67. Strike off the shoulders and the head.
68. Snatch thou the hair from off his head, and from his body strip the skin :
69. Tear out his sinews, cause his flesh to fall in pieces from his frame.
70. Crush thou his bones together, strike and beat the marrow out of him.
71. Dislocate all his limbs and joints.
72. From earth let the Carnivorous Agni drive him, let Vāyu burn him from mid-air's broad region.
73. From heaven let Sūrya drive him and consume him.

The hymn, which is partly in prose, is a continuation of Hymn 4, inculcating, still more forcibly, the sin and danger of robbing a Brāhman of his cow.

12. *Visibly witchcraft* : an epithet follows, *Kūlbajdmāvrītā*, invested with *kūlbuja*, the meaning of the compound being uncertain. Cf. stanza 53, note.

36. *Simidā* : apparently a female demon, or a disease attributed to her influence. 'May all the rivers keep us free from Simidā' *Rigveda*, VII. 50. Cf. *Atharvaveda*, IV. 25. 4.

52. *Āngirasi* : (the cow) belonging to Angiras and his representatives the Atharva-priests.

53. *Born of evil womb* : *kū'lba-jam*=ku-ulba-jam.—Ludwig. Cf. stanza 12. *Vaiṣṇavādevī* : belonging to all the Gods or to the Viṣṇu Devas.

The metrical portions of the hymn 47-93 have been translated by Ludwig, *Der Rigveda*, III, p. 529.

## BOOK XIII

### HYMN I

1. Rise, Mighty One, who liest in the waters, and enter this thy fair and glorious kingdom.  
Let Rohita who made this All uphold thee carefully nurtured for supreme dominion.
2. The strength that was in waters hath ascended. Mount o'er the tribes which thou hast generated.  
Creating Soma, waters, plants and cattle, bring hitherward both quadrupeds and bipeds.
3. Ye Maruts, strong and mighty, sons of Pṛiṣṇi, with Indra for ally crush down our foemen.  
Let Rohita, ye bounteous givers, hear you, thrice-seven Maruts who delight in sweetness !
4. Up to the lap of births, to lofty places, hath Rohita, the germ of Dames, ascended.  
Conjoined with these he found the six realms : seeing his way in front here he received the kingship.
5. For thee hath Rohita obtained dominion, scattered thine enemies, become thy safeguard.  
So by the potent Sakvaris let Heaven and Earth be milked to yield thee all thy wishes.
6. Rohita gave the Earth and Heavens their being. There Parameshṭhin held the cord extended.  
Thereon reposeth Aja Ekapāda. He with his might hath stablished Earth and Heaven.
7. Rohita firmly stablished Earth and Heaven : by him was ether fixt by him the welkin.  
He measured out mid air and all the regions : by him the Gods found life that lasts for ever.
8. Arranging shoots, springs, Rohita considered this Universe in all its forms and phases.  
May he, gone up to heaven with mighty glory, anoint thy sovereignty with milk and fatness.

9. Thy risings up, thy mountings and ascensions wherewith thou fillest heaven and air's mid-region—  
By prayer for these, by milk of these, increasing, in Rohita's kingdom watch, among his people.
10. The tribes thy heat produced have followed hither the Calf and Gāyatrī, the strain that lauds him.  
With friendly heart let them approach to serve thee, and the Calf Rohita come with his mother.
11. Erected, Rohita hath reached the welkin, wise, young, creating every form and figure.  
Agni, refulgent with his heightened lustre, in the third realm hath brought us joy and gladness.
12. Thousand-horned Bull, may Jātavedas, worshipped with butter, balmed with Soma, rich in heroes,  
Besought, ne'er quit me ; may I ne'er forsake thee. Give me abundant men and herds of cattle.
13. Rohita is the sire and mouth of worship : to him with voice, ear, heart I pay oblation.  
To Rohita come Gods with joyful spirit. May he by risings raise me till I join him.
14. Rohita ordered sacrifice for Viśvakarman : thence have I obtained this strength and energy.  
May I proclaim thee as my kin over the greatness of the world.
15. On thee have mounted Bṛihati and Paṅkti. and Kakup with great splendour, Jātavedas !  
The cry of Vashaṭ with the voice uplifted and Rohita with seed on thee have mounted.
16. He goes into the womb of earth, he robes himself in heaven and air.  
He on the Bright One's station hath reached heavenly light and all the worlds.
17. To us, Vāchaspati, may Earth be pleasant, pleasant our dwelling, pleasant be our couches.  
Even here may Prāṇa be our friend : may Agni, O Parameshthin give thee life and splendour.
18. And those, Vāchaspati, our own five seasons, sacred to Viśvakarman their creator.  
Even here our friend be Prāṇa : Parameshthin, may Rohita vouchsafe the life and splendour.

19. Breed, O Vāchaspati, joy and understanding, kine in our stall  
and children in our consorts.  
Even here may Prāṇa be our friend : may Agni, O Parameshṭhin,  
give thee life and splendour.
20. With splendour let God Savitar, and Agni, with splendour  
Mitra, Varuṇa invest thee.  
Treading down all Malignities, come hither. Pleasant and  
glorious hast thou made this kingdom.
21. Rohita, car-borne by a speckled leader, thou, pouring water,  
goest on in triumph.
22. Golden, refulgent, lofty is the Lady, Rohiṇī, Rohita's devoted  
Consort.  
Through her may we win various spoil and booty, through her  
be conquerors in every battle.
23. Rohita's seat is Rohiṇī before us : that is the path the speckled  
Mare pursueth.  
Kaśyapas and Gandharvas lead her upward, and heavenly sages  
ever watch and guard her,
24. Sūrya's bay steeds refulgent and immortal draw the light-rolling  
chariot on for ever.  
Drinker of fatness, Rohita, resplendent, hath entered into  
various-coloured heaven,
25. Rohita, Bull whose horns are sharply pointed, superior of Agni  
and of Sūrya,  
He who supports the sundered earth and heaven,—from him the  
Gods effect their own creations.
26. Rohita rose to heaven from mighty ocean, Rohita rose and  
clomb all steeps and rises.
27. Prepare the Milky One who teems with fatness : she is the Gods'  
never-reluctant milch-cow.  
Indra drink Soma : ours be peace and safety. Let Agni lead the  
laud, and chase our foemen.
28. Both kindling and inflamed, adored with butter and enhanced  
thereby.  
May conquering Agni, conqueror of all, destroy mine enemies.
29. Let him smite down in death and burn the foeman who  
attacketh me.  
Our adversaries we consume through Agni the Carnivorous.
30. Beat them down, Indra, with thy bolt, beat them down, mighty  
with thine arm.

I through the energy and force of Agni have secured my foes.

31. Cast down our foes beneath our feet, O Agni. Bṛhaspati,  
oppress our rebel kinsman.  
Low let them fall, O Indra-Agni. Mitra-Varuṇa, powerless to  
show their anger.
32. Ascending up on high, O God. O Sūrya, drive my foes away.  
Yea, beat them backward with the stone : to deepest darkness  
let them go.
33. Calf of Virāj, the Bull of prayers and worship, whitebacked, he  
hath gone up to air's mid-region.  
Singing, they hymn the Calf, with gifts of butter : him who is  
Brahma they exalt with Brahma.
34. Rise up to earth, rise up to heaven above it ; rise up to opulence,  
rise up to kingship.  
Rise up to offspring, rise to life immortal ; rise, and with Rohita  
unite thy body.
35. With all the Gods who circle round the Sun, upholding royal  
sway,  
With all of these may Rohita accordant, give sovranly to thee  
with friendly spirit.
36. Cleansed by prayer, sacrifices bear thee upward : bay coursers,  
ever travelling, convey thee. Thy light shines over sea and  
billowy ocean.
37. Rohita, conqueror of cows and riches and gathered spoil, is  
heaven's and earth's upholder.  
Over earth's greatness would I tell my kinship with thee who  
hast a thousand births and seven.
38. A glorious sight to beasts and men, thou goest glorious to the  
regions and mid-regions.  
On earth's, on Aditi's bosom, bright with glory. Fain would I  
equal Savitar in beauty.
39. Thou, yonder, knowest all things here, when here thou knowest  
what is there.  
From here men see the sphere of light, Sūrya profoundly wise in  
heaven.
40. A God, thou injurest the Gods : thou movest in the ocean's  
depth.  
Men kindle common Agni : him only the higher sages know.
41. Beneath the upper realm, above this lower, bearing her Calf at  
foot, the Cow hath risen.

Whitherward, to what place hath she departed ? Where doth she calve ? Not in this herd of cattle.

42. She hath become one-footed or two-footed, four-footed, or eight-footed or nine-footed,

This universe's thousand-syllabled Pankti Oceans flow forth from her in all directions.

43. Rising to heaven, immortal, hear my calling. Cleansed by prayer, sacrifices bear thee upward. Bay coursers, ever on the road, convey thee.

44. This, O Immortal One, I know of thee, thy progress to the sky thy dwelling-place in loftiest heaven.

45. Beyond the sky, beyond the Earth looks Sūrya, and beyond the floods.

The single eye of all that is; to mighty heaven hath he arisen.

46. The earth was made his altar, and the wide expanses were the fence.

There Rohita established both these Agnis, fervent heat and cold.

47. He established heat and cold, he made the mountains sacrificial posts.

Then both the Agnis, Rohita's who found celestial light, with rain for molten butter, sacrificed.

48. Rohita's Agni—his who found heaven's light—is kindled with the prayer.

From him the heat, from him the cold, from him the sacrifice was born.

49. Both Agnis—Rohita's who found the light of heaven—made strong by prayer,

Waxing by prayer, adored with prayer, by prayer enkindled, sacrificed.

50. One is deposited in Truth, one kindled in the waters : both Agnis of Rohita who found the light are set aflame with prayer.

51. That decked by Wind, and that prepared by Indra Brahman-aspati,

Agnis of Rohita who found light, prayer-enkindled, sacrificed.

52. Rohita made the earth to be his altar, heaven his Dakṣiṇā.

Then heat he took for Agni, and with rain for molten butter he created every living thing.

53. The earth became an altar, heat was Agni, and the butter rain.



There Agni made, by song and hymn, these mountains rise and stand erect.

54. Then, having made the hills stand up, Rohita spake to Eartha and said :

In thee let every thing be born, what is and what is yet to be.

55. This sacrifice, the first of all, the past, the present, had its birth. From that arose this universe, yea, all this world of brightness, brought by Rohita the heavenly Sage.

56. If thou should kick a cow, or by indecent act offend the Sun, Thy root I sever ; nevermore mayst thou cast shadow on the ground.

57. Thou who, between the fire and me, passest across the line of shade.

Thy root I sever : nevermore mayst thou cast shadow on the ground.

58. Whoe'er he be who, Sūrya, God ! comes between thee and me to-day,

On him we wipe away ill-dream, and troubles, and impurity.

59. Let us not, Indra, leave the path, the Soma-presser's sacrifice. Let not malignities dwell with us.

60. May we obtain, completely wrought, the thread spun out to reach the Gods,

That perfecteth our sacrifice.

This Book is almost entirely devoted to the glorification of Rohita, the Red, a form of Fire and of the Sun, but distinguished from both those deities. The whole Book has been translated and elucidated with an excellent commentary by M. Victor Henry *Les Hymnes Rohitas Livre XIII de l' Atharvaveda, Traduit et Commenté par Victor Henry, Chargé de Cours à la Faculté des Letters de Paris. Paris, J. Maisonneuve, 1891.*

1. *Mighty One* : *vājin* ; 'winner of the spoil.'-Henry. *Liest in the waters* : in which thou, as the Sun, hast set. *Rohita* : thyself as the rising Sun.

2. *The tribes* : celestial as well as terrestrial ; Rohita being the great source from which all life has sprung.

3. *Thrice-seven* : a fanciful expression for an indefinite number. In *Rgveda*, VIII. 85. 8. the number of the Maruts or Storm-Gods is said to be thrice-sixty, or, according to Sāyaṇa, sixty-three, that is nine bands or companies consisting of seven each. Cf. *Atharvaveda*, I. 1, 1, note.

4. *The lap of births* : the place whence all creation springs. There is a play of words in the original : *rūho ruroha rohita ā'ruoha*. Dames : the Dawns.

5. *For thee* : for thyself, Rohita. *Scattered* : M. Henry reads *vyāsyān* = *vi āsyat* or *vi āsthan* of the text which is marked as doubtful in the *Index Verborum*

*Ṣakavarīś* : from *ṣak*, to be strong, verses in the *Ṣakvari* metre consisting of 56 (7×8) syllables ; here the stanzas of the two *Sāmāns* or psalms called *Raivata* (Wealthy) and *Ṣākvara* (Potent), the former of which is identified with the *Bṛihat*, in *Aitareya-Bṛāhmaṇa*, IV. 13, and the later with the *Rathantara*. See XI. 3. 16, note.

6. *Parameshṭhin* : the Supreme Being. *Aja Ekapāda* : the Unborn or Eternal One-footed ; a personification of the Sun and here identified with *Rohita*.

7. *Ether* : *svār* ; the highest heaven, the empyrean, the abode of the Sun, supported by the vault of *nāka*, the firmament or welkin. *Life that lasts for ever* ; of *Amrita*, the ambrosia, *Soma* that makes them immortal.

8. *Shoots, springs* : *prarūho rūhās* ; the 'risings up' and 'mountings' of the next stanza.

10. *The trides* : cf. stanza 2. Here the Celestials are meant. *Thy heat* : there is a play on the word *tāpas* which means both heat and fervent devotion or religious austerity. *The Calf* : *Agni* or *Rohita* as the young Sun. *Gāyatri* : the personification of the metre which is especially sacred to *Agni* identified here with *Rohita*. *His mother* : *Dawn*, who precedes and may be said to produce the Sun.

11. *Agni* : as the Sun, identified with *Rohita*.

12. *Thousand-horned Bull* : the mighty one with his countless rays of light.

13. *Till I join him* : I adopt M. Henry's reading *samityaī*, infinitive dative, for *sāmityaī* of the text which appears to be corrupt.

14. *Viṣvakarman* : the Omnific ; 'the mythical being who has arranged in heaven all the phases of the first sacrifice whence all creation sprang, phases of which those of the earthly sacrifice are the image and the copy'—Henry. Creation typified and originated by the mysterious primeval sacrifice is the subject of *Rgveda* X. 130. 'Indra after having slain *Vṛitra* became *Viṣvakarman*. *Prajapati* after having produced the creatures became (also) *Viṣvakarman*' (Haug's *Aitareya Bṛāhmaṇa*, IV. 22). See also *Rgveda*, X. 81 and 82.

15. *With the voice uplifted* : 'What is the exact meaning of the strange epithet *ushṇīhāksharā* applied to the cry *vashaṭ*? Of course it would be very simple to correct *ushṇīhāksharo* and to translate "... the *ushṇīh* and the imperishable *vashaṭ*;" but this would require three changes of accent against which the pada text protests . . . . One resource is left, to admit that the poet (?), after having expressly enumerated several metres, has added the *ushṇib* by means of a pun on the word *ushṇīhā* "nape of the neck" and "*ushṇih*". In this case *ushṇīhāksharā* might signify "that which is pronounced on the top" because the *vashaṭ* is a sort of crowning of the sacrifice, or still rather it would be a refined substitute for the adjective *uchchaīrghasha*, which is found in two places in the *Atharvaveda*, and would naturally be rendered by "uttered with a high voice." This latter interpretation appears to me to be almost certainly correct."—Henry. Ludwig translates : 'Ushnihā, Om.'

16. *The Bright One's station* : the abode of the Sun, the empyrean. Stanzas 16-20 form part of the *Godānam* ceremony, see II. 13, and appear to have been inserted in the hymn solely on account of the mention of *Rohita* in stanza 18.

17. *Vāchaspati* : Lord of Speech, a Genius presiding over human life ; an epithet of *Soma*, *Viṣvakarman* *Prajāpati*, and *Bṛihaspati*. See I. 1. 1, note. *Prāṇa* : Vital Breath personified. See XI. 4. *Parameshṭhin* : meaning, apparently, both the

Supreme Being and the youth who has obtained complete sanctification by the initiatory ceremony.

18. *Our own five seasons* : that is, may they be propitious to the youth.

20. *This kingdom* : cf. stanza I, line 1.

22. *Rohiṇī* : feminine of Rohita, the Red, cow or mare : here meaning Ushas or Dawn. In later times Rohiṇī was the name of a lunar asterism personified as a daughter of Daksha and regarded as the favourite wife of the Moon.

23. *Speckled Mare* : cf. stanza 21. *Kaṣyapas* : a class of semi-divine genii or spirits who regulate the course of the Sun. *Gandharvas* : celestial beings who dwell in the sky and govern the course of the heavenly bodies.

25. *Horns* : rays of light. *Superior of Agni* : see introductory note.

27. *Prepare* : or, mete out. *The Milky One* : the altar, the source of all prosperity. The stanza is addressed to the priest whose duty is to measure it out and prepare it for sacrifice.

32. *The stone* : the thunderbolt. 'Are there no stones in heaven. But what serve for the thunder?'—Othello, V. 2.

33. *Calf of Virāj* : here the divine being Virāj (see X. 10. 1.) appears as a personification of Ushas or Dawn, both the mother and the consort of the Sun. *Brahma* : used in two senses, the Supreme Being, the Sun, and prayer.

36. *Sea and Billowy ocean* : the ocean of air ; a hendiadys.

37. *Hast a thousand births and seven* : art re-born day after day for ever. The numbers and fanciful.

40. *Thou injurest the Gods* : dimmest their glory with thy surpassing brightness. *Common Agni* : whose blessings all men enjoy, although only sages can really understand the nature of the Deity.

41. The stanza is taken from *Rgveda*, I. 164. 17. Cf. *Atharvaveda*, IX. 9. 17. Ushas or Dawn hath risen between heaven and earth, carrying with her the young Sun her offspring. *Calve* : produce the Sun. *This herd of cattle* ; this world.

42. Taken partly from *Rgveda*, I. 164. 41 : see V. IX. 10. 21. According to M. Henry, the feet of the cow are the beams of Dawn which multiply as she advances. 'In another sense the "feet" are rhythmic unities, which leads up to the introduction of the *pankti*, a metre consisting of forty syllables. The thousand-syllabled *pankti* represents, according to this explanation, the spread of the light over the universe. See M. Henry's note.

46. *Expanses* : the quarters of the sky and the spaces above and below. *The fence* : the paridhis or enclosing-sticks surrounding the sacrificial fire. See *SBE*, XII, p. 87. *Both these Agnis* : the Sun of Summer and the Sun of Winter.

48. *Agni* : here representing the two Agnis of stanza 46.

50. *One* : the Sun. *One* ; lightning springing from the watery clouds.

52. *Dakṣiṇā* : or, priestly fee.

55. *This sacrifice* : typifying and originating creation. See *Rgveda*, X. 82. 7. 81. 9 ; 130. I, notes.

56. Directed against demoniacal beings.

57. M. Henry observes. 'These three stanzas 56-58 seem to refer to a solar eclipse, and it is very probable that they figured among the "rohitas" recited at such an occurrence (*Kaṣika-Sūtra*, XCIX. 4).'

59. Taken from *Rgveda*, X. 57. 1.

60. From *Rgveda*, X. 57. 2. *The thread* : the long line of heavenly light.

The hymn has been translated also by Ludwig, *Der Rgveda*, III, p. 536. See also Muir, *Original Sanskrit Texts*, V, 395, and Scherman, *Philosophische Hymnen*, p. 73.

## HYMN II

1. Radiant, refulgent in the sky are reared the banners of his light,  
Āditya's, who beholdeth man, mighty in act and bountiful.
2. Let us laud him, the whole world's Herdsman, Sūrya, who with  
his rays illumines all the regions,  
Mark of the quarters, brightening them with lustre, swift,  
mighty-pinioned, flying in the ocean.
3. From west to east thou speedest freely, making by magic day  
and night of diverse colours.  
This is Aditya, thy transcendent glory, that thou alone art born  
through all creation.
4. Victorious, inspired, and brightly shining, whom seven strong  
tawny-coloured coursers carry,  
Whom Atri lifted from the flood to heaven, thus men behold  
thee as thy course thou runnest.
5. Let them not snare thee speeding on thy journey : pass safely,  
swiftly places hard to traverse,—  
While measuring out the day and night thou movest—O Sūrya,  
even Heaven and Earth the Goddess.
6. Hail to thy rapid car whereon, O Sūrya, thou circlest in a  
moment both the limits,  
Whirled by thy bay steeds, best of all at drawing, thy hundred  
horses or seven goodly coursers !
7. Mount thy strong car, O Sūrya, lightly rolling, drawn by good  
steeds, propitious, brightly gleaming,  
Whirled by thy bays, most excellent at drawing, thy hundred  
horses or seven goodly coursers.
8. Sūrya hath harnessed to his car to draw him seven stately bay  
steeds gay with wolden housings.  
The Bright One started from the distant region : dispelling  
gloom the God hath climbed the heavens.
9. With lofty banner hath the God gone upward, and introduced  
the light, expelling darkness.  
He hath looked round on all the worlds, the Hero, the son of  
Aditi, Celestial Eagle.

10. Rising, thou spreadest out thy rays, thou nourishest all shapes and forms.  
Thou with thy power illumest both the oceans, encompassing all spheres with thy refulgence.
11. Moving by magic power to east and westward, these two young creatures, sporting, circle ocean.  
One of the pair beholds all living creatures : with wheels of gold the bay steeds bear the other.
12. Atri established thee in heaven. O Sūrya, to create the month.  
So on thou goest, firmly held, heating, beholding all that is.
13. As the Calf both his parents so thou joinest both the distant bounds,  
Surely the Gods up yonder knew this sacred mystery long ago.
14. Sūrya is eager to obtain all wealth that lies along the sea,  
Great is the course spread out for him, his eastward and his westward path.
15. He finishes his race with speed and never turns his thought aside,  
Thereby he keeps not from the Gods enjoyment of the Drink of Life.
16. His heralds bear him up aloft, the God who knoweth all that live,  
Sūrya, that all may look on him.
17. The Constellations pass away, like thieves, departing in the night.  
Before the all-beholding Sun.
18. His herald rays are seen afar refulgent o'er the world of men,  
Like flames of fire that burn and blaze.
19. Swift and all-beautiful art thou, O Sūrya, maker of the light,  
Illuming all the radiant realm.
20. Thou goest to the hosts of Gods, thou comest hither to mankind,  
Hither, all light to behold.
21. With that same eye of thine wherewith thou seest, brilliant Varuna.  
The active one among mankind,
22. Traversing sky and wide mid-air, thou metest with thy beams our days,  
Sun, seeing all things that have life.
23. Seven bay steeds harnessed to thy car bear thee, O thou far-seeing One,

- God, Sūrya, with the radiant hair.
24. Sūrya, hath yoked the pure bright seven, the daughters of the car, with these,  
His own dear team, he travelleth.
25. Devout, aflame with fervent heat, Rohita hath gone up to heaven.  
He is re-born, returning to his birthplace, and hath become the Gods' imperial ruler.
26. Dear unto all men, facing all directions, with hands and palms on every side extended,  
He, the sole God, engendering earth and heaven, beareth them with his wings and arms together.
27. The single-footed hath outstepped the biped, the biped overtakes the triple-footed.  
The biped hath outstridden the six-footed : these sit around the single-footed's body.
28. When he, unwearied, fain to go, hath mounted his bays, he makes two colours, brightly shining.  
Rising with banners, conquering the regions, thou sendest light through all the floods, Āditya.
29. Verily, Sūrya, thou art great : truly, Āditya, thou art great.  
Great is thy grandeur, Mighty One : thou, O Āditya, thou art great.
30. In heaven, O Bird, and in mid-air thou shinest : thou shinest on the earth and in the waters.  
Thou hast pervaded both the seas with splendour : a God art thou, O God, light-winner, mighty.
31. Soaring in mid-course hither from the distance, fleet and inspired, the Bird that flies above us,  
With might advancing Viṣṇu manifested, he conquers all that moves with radiant banner :
32. Brilliant, observant, mighty Lord, an Eagle illuming both the spheres and air between them.  
Day and the Night, clad in the robes of Sūrya, spread forth more widely all his hero powers.
33. Flaming and radiant, strengthening his body, bestowing floods that promptly come to meet us,  
He, luminous, winged, mighty, strength-bestower, hath mounted all the regions as he forms them.

34. Bright presence of the Gods, the luminous herald Sūrya hath mounted the celestial regions.  
Day's maker, he hath shone away the darkness, and radiant, passed o'er places hard to traverse.
35. He hath gone up on high, the Gods' bright presence, the eye of Mitra, Varuṇa and Agni.  
The soul of all that moveth not or moveth, Sūrya hath filled the earth and air and heaven,
36. High in the midst of heaven may we behold thee whom men call Savitar, the bright red Eagle,  
Soaring and speeding on thy way, refulgent, unwasting light which Atri erst discovered.
37. Him, Son of Aditi, an Eagle hasting along heaven's height, I supplicate in terror,  
As such prolong our lengthened life, O Sūrya : may we, unharmed, enjoy thy gracious favour.
38. This gold-hued Hansa's wings, soaring to heaven, spread o'er a thousand days' continued journey  
Supporting all the Gods upon his bosom, he goes his way beholding every creature.
39. Rohita, in primeval days Prajāpati, was, after, Time, Mouth of all sacrifices, he, Rohita, brought celestial light.
40. He, Rohita, became the world : Rohita gave the heaven its heat. Rohita with his beams of light travelled along the earth and sea.
41. To all the regions Rohita came, the imperial Lord of heaven. He watches over ocean, heaven, and earth and all existing things.
42. Mounting the lofty ones, he, bright, unwearied, splendidly shining, makes two separate colours,  
While through all worlds that are he sends his lustre, radiant, observant, mighty, wind-approacher.
43. One form comes on, the other is reverted : to day and night the Strong One shapes and fits him.  
With humble prayer for aid we call on Sūrya, who knows the way, whose home is in the region.
44. The suppliant's way, filling the earth, the Mighty circleth the world with eye that none deceiveth.  
May he, all-seeing, well-disposed and holy, give ear and listen to the word I utter.
45. Blazing with light his majesty hath compassed ocean and earth and heaven and air's mid-region.

May he, all-seeing, well-disposed and holy, give ear and listen to the word I utter.

46. Agni is weakened by the people's fuel to meet the Dawn who cometh like a milch-cow,

Like young trees shooting up on high their branches, his flames are mounting to the vault of heaven.

The hymn is a glorification of the Sun as Āditya, and Rohita.

2. *Mark of the quarters* : *prajāṇāmas* corrected by von Roth, instead of *prajāṇām* of the text, the sign according to which the position of the cardinal points is fixed.

4. *Atri* : a celebrated Rishi, said to have been thrown into a fiery pit by the Asuras and delivered by the Aṣvins. *Rgveda*, 112. 7 ; 116. 8 ; 118. 7. In later times he was regarded as one of the ten Prajāpatis or Lords of Creation engendered by Manu for the purpose of creating the universe. In *Rgveda*, V. 40. 8. Atri is said to have 'established in the heaven the eye of Sūrya,' eclipsed or darkened by the magic arts of the demon Svarbhānu, the Rāhu of later times. In stanza 9 of the same hymn the Atris or descendants of Atri are said to have 'found the Sun again.'

5. *Let them not snare thee* : the Sun being regarded as a bird. See XVII. 1. 8, note.

6. *Both the limits* : the eastern and western horizons.

10. *Both the oceans* : celestial and terrestrial.

11. The stanza is taken, with variations, from *Rgveda*, X. 85. 18, and is found, also, with variants, in *Atharvaveda*, VII. 81. 1. *To east and westward* : or, forward and backward. *To young creatures* : Sūrya and Soma ; Sun and Moon.

13. *The Calf* : Agni. *His parents* : the upper and lower parts of the fire-drill. *Both the distant bounds* : cf. stanza 6. The force of the comparison is not very obvious. See M. Henry's note.

16. Stanzas 16-24 are taken from *Rgveda*, I. 50. 1-9, and appear again in *Atharvaveda*, XX. 47. 13-21. *Heralds* : or, banners ; the rays of light or luminous clouds that announce his approach. *The God who knoweth all that live* : *jātāvedasam* : here an epithet of Sūrya.

21. *Varuṇa* : used here as an appellative (the Encompasser) of Sūrya. Sāyaṇa explains the word as *anīṣṭanivāraka*, averter of evil.

24. *The pure bright seven* : the seven steeds that draw his chariot ; the number having reference to the sun's seven rays. See XI. 1. 36, note. *His own dear team* : or, yoked of themselves.

26. Taken, with variations, from *Rgveda*, X. 81 : 3. *Beareth* : the *Rgveda*, reading is *dhdmatī*, weldeth, that is, fuses the matter which he forms into heaven and earth.

27. Taken, with variations, from *Rgveda*, X. 117. 8. *The single footed* : the Sun appears to be meant, whose motion is swifter than that of the biped, the ordinary man, who, again, walks faster than the triple-footed or old man who moves with the assistance of a staff. Cf. the Sphinx's enigma solved by Oedipus. The second



line is less easy to explain. The *Rgveda*, version is different : 'Four-footed creatures (dogs) come when biped (men) call them, and stand and look where five (several men) are met together,' being uncertain at first whether their masters are among them or not. See *Atharvaveda*, XIII. 3. 25. There are many traces of similar riddles in the Veda. The riddles propounded by Samson are recorded in the Bible ; there is 'a large collection of enigmas in the Icelandic Hverar Saga ; and old English and Scottish ballads abound in them. See Baring-Gould's *Strange Survivals*, pp. 220-37.

29. Taken, with variations. *Rgveda*, VIII, 90. 11.

35. Taken from *Rgveda*, I. 115. 1.

36. *Atri* : cf. stanza 4.

38. The stanza occurs in *Atharvaveda*, X. 8. 18, and is repeated in 3. 14 of this Book.

39. *Time* : *Kāla*, personified and deified. See XIX.53.

42. *The lofty ones* : the quarters of the sky and the intermediate spaces. *Two separate colours* : light when he is present, and darkness when he is absent. *Wind approacher* : it seems impossible to get any meaning out of *vā'tamāyās, vātam āyāh* of the Pada text. The St. Petersburg Dictionary consider it to be an interpolation. Ludwig translates it by 'der windzauber' the wind-spell, as though it were *vāta+māyā*, M. Henry changes the word into *vātamāpo*, (over) wind and waters.' The *pāda* would then run 'bright, strong, observant, over wind and waters.'

43. 'The sun does never set nor rise. When people think the sun is setting, it is not so. For after having arrived at the end of the day it makes itself produce two opposite effects, making night to what is below and day to what is on the other side.' Similarly, *muṣatis mutandis*, for day.—Haug's *Aitareya Brāhmaṇa*, III, 44.

44. *The suppliant's way* : the refuge and help of the distressed ; Rohita, the Sun.

46. The stanza is taken from *Rgveda*, V.1.1. The second line is difficult :—'and then his irradiations proceed aloft to the heavens, like the flocks of moving birds.'—Stevenson. 'Like birds (?) flying up to a branch, the flames of Agni went up to heaven, (or like strong men reaching up to).'—Max Müller.

The hymn has been translated also by Ludwig, *Der Rigveda*, III, p. 540.

### HYMN III

1. He who engendered these, the earth and heaven, who made the worlds the mantle that he weareth,  
In whom abide the six wide-spreading regions through which the Bird's keen vision penetrateth,  
This God is wroth offended by the sinner who wrongs the Brāhman who hath gained this knowledge  
Agitate him, O Rohita ; destroy him : entangle in thy snares the Brāhman's tyrant.
2. He from whom winds blow pure in ordered season, from whom the seas flow forth in all directions,

This God, etc.

3. He who takes life away, he who bestows it ; from whom comes  
breath to every living creature,  
This God, etc.
4. Who with the breath he draws sates earth and heaven, with  
expiration fills the ocean's belly,  
This God, etc.
5. In whom Virāj, Prajāpati, Parameshṭhin, Agni Vaiṣvānara abide  
with Paṅkti,  
He who hath taken to himself the breathing of the Supreme, the  
vigour of the Highest,  
This God, etc.
6. On whom rest six expenses and five regions, four waters, and  
three syllables of worship,  
He who hath looked between both spheres in anger,  
This God, etc.
7. He who, consuming food, became its master, the Lord of Prayer,  
the Regent of Devotion,  
The world's Lord, present and to be hereafter,  
This God, etc.
8. He who metes out the thirteenth month, constructed with days  
and nights, containing thirty members,  
This God, etc.
9. Dark the descent ; the strong-winged birds are golden : they fly  
aloft to heaven, enrobed in waters.  
They have come hither from the seat of Order,  
This God, etc.
10. What silver. Kaśyapa, thou hast refulgent, what brightly-shining  
lotus-flower collected,  
Wherein are gathered seven Suns together,  
This God, etc.
11. In front the Bṛihat-Sāman is his mantle, and from behind  
Rathantara enfolds him,  
Ever with care robing themselves in splendour.  
This God, etc.
12. One of his wings was Brihat, and the other Rathantar., vigorous  
with one same purpose,  
What time the Gods gave Rohita his being.  
This God, etc.

13. At evening he is Varuṇa and Agni, ascending in the morning he is Mitra.  
As Savitar, he moves through air's mid region, as Indra warms the heavens from the centre.  
This God, etc.
14. This gold-hued Haṁsa's wings, soaring to heaven spread o'er a thousand days' continued journey.  
Supporting all the Gods upon his bosom, he goes his way beholding every creature.  
This God, etc.
15. This is the God who dwells-within the waters, the thousand-rooted, many-powered Atri,  
He who brought all this world into existence.  
This God, etc.
16. With flying feet his tawny coursers carry the bright God through the sky, aglow with splendour.  
Whose limbs uplifted fire and heat the heavens : hither he shines with beams of golden colour.  
This God, etc.
17. He beside whom his bay steeds bear the Ādityas, by whom as sacrifice go many knowing.  
The sole light shining spread through various places.  
This God, etc.
18. This seven make the one-wheeled chariot ready : bearing seven names the single courser draws it.  
The wheel, three-naved, is sound and undecaying : thereon these worlds of life are all dependent.  
This God, etc.
19. Eight times attached the potent Courser draws it, Sire of the Gods, father of hymns and praises.  
So Mātariṣvan, measuring in spirit the thread of Order, purifies all regions.  
This God, etc.
20. The thread that goes through all celestial quarters within the Gāyatri, womb of life eternal.  
This God, etc.
21. There are the settings, three the upward risings, three are the spaces, yea, and three the heavens.  
We know thy triple place of birth, O Agni, we know the deities' triple generations.

22. He who, as soon as born, laid broad earth open, and set the ocean in the air's mid-region, This God, etc.
23. Thou, Agni, kind with lights and mental powers, hast up in heaven shone as the Sun, enkindled.  
The Maruts, sons of Pṛiṣṇi, sang his praises what time the Gods gave Rohita his being. This God, etc.
24. Giver of breath, giver of strength and vigour, he whose commandment all the Gods acknowledge,  
He who is Lord of this, of man and cattle, This God, etc.
25. The single-footed hath outstepped the biped, the biped overtakes the triple-footed.  
The quadruped hath wrought when bipeds called him, standing and looking on the five collected.  
This God is wroth offended by the sinner that wrongs the Brāhman who hath gained this knowledge.  
Agitate him, O Rohita ; destroy him : entangle in thy snares the Brāhman's tyrant.
26. Born is the darksome Mother's Son, the whitely shining Calf of Night.  
He, Rohita, ascendeth up to heaven, hath mounted to the heights.

The hymn is a glorification of Rohita, with a malediction on the man who wrongs a Brāhman.

1. *The Bird's* : the Sun's. *This knowledge* : of the nature of Rohita as enunciated in lines 1 and 2 of the stanza. *This God* : this refrain of two lines concludes every stanza except the last.

2. *Seas* : collections of waters. *With Pañkti* : that is, with the whole series or company of divine beings. Cf. XIII. 1. 42, note.

6. *Three syllables of worship* : the three mystical words *bhūr, bhuvah svar* Earth, Air, Heaven. M. Henry calls attention to the regular decreases in the numbers from six to two.

7. *Present and to be hereafter* : *bhūtā*, present, is masculine, and *bhaviṣyād*, future, neuter.

8. The creation of the thirteenth or intercalary month is here especially ascribed to Rohita or the Sun, the Moon being the creator of the ordinary months of the year.

9. The stanza, taken from *Rgveda*, I. 164, 47, is found also in *Atharvaveda*, VI. 22. 1 and IX. 10. 22.

10. *Kaṣyapa* : as regulator of the course of the Sun.

11. *Rathantara* : 'The two (principal) Sāmans at the Sattrā are the Bṛihat and Rathantaram, These are the two boats of the sacrifice, landing it on the other

shore (in the celestial world) . . . . . Brihat and Rathantaram are two wings.'—Haug's *Aitareya Brāhmaṇa*, IV. 13.

13. *Varuṇa* : the God who especially presides over the night ; the starry heaven deified.

14. This stanza is repeated from XIII. 2. 38.

15. *Atri* : cf. XIII. 2. 4, note.

18. See IX. 9. 2.

20. *The thread* : the interrupted chain of sacrifice, reaching from earth to heaven, uniting men with the Gods and producing all earthly blessings and happiness hereafter.

21. *Three are the settings* : as M. Henry observes, the idea of the triple birth of Agni, from Heaven as the Sun, from men as Sacrificial Fire, and from the waters of the firmament as lightning see *Rgveda*, X. 45. 1, is at the bottom of these arithmetical speculations. *Triple place of birth* : 'Three several places of his birth they honour, in mid-air, in the heaven, and in the waters' *Rgveda*, I. 95. 3.

24. This stanza is the second verse of the Hymn to Prājapati, *Rgveda*, X. 121, which appears, with variations, in *Atharvaveda*, IV. 2. The original refrain is, 'What God (other than Prajāpati, according to Prof. Ludwig) shall we adore with our oblation ?'

25. The first line is repeated from XIII. 2. 27 ; and line 2, which is taken, with variations, from the same stanza of the original hymn (*Rgveda*, X. 117. 8) is explained in the note-thereon. According to M. Henry, *the quadruped* is the Sun, often represented under the form of a bull or horse, who comes at the prayer of men and from his station in heaven looks down on the five human races.

26. There is a play of words in this stanza : *rohati rūho ruropa rohitaḥ*. Cf. XIII. 1. 4, note.

The hymn has been translated also by Ludwig, *Der Rigveda*, III, p. 543.

## HYMN IV

1. Down looking, on the ridge of sky Savitar goes to highest heaven.
2. To misty cloud filled with his rays Mahendra goes encompassed round.
3. Creator and Ordainer, he is Vāyu, he is lifted cloud.
4. Rudra, and Mahādeva, he is Aryaman and Varuṇa.
5. Agni is he, and Sūrya, he is verily Mahāyama.
6. Calves, joined, stand close beside him, ten in number, with one single head.
7. From west to east they bend their way : when he mounts up he shines afar.
8. His are these banded Maruts : they move gathered close like porters' thongs.

9. To misty cloud filled with his rays Mahendra goes encompassed round,
10. His are the nine supports, the casks set in nine several places here.
11. He keepeth watch o'er creatures, all that breatheth and that breatheth not.
12. This conquering might hath entered him, He is the sole the simple One, the One alone.
13. In him these Deities become simple and One
14. Renown and glory, and force and cloud, the Brāhman's splendour, and food, and nourishment,
15. To him who knoweth this God as simple and one.
16. Neither second, nor third, nor yet fourth is he called;
17. He is called neither fifth, nor sixth, nor yet seventh
18. He is called neither eighth, nor ninth, nor yet tenth.
19. He watcheth over creatures, all that breatheth and that breatheth not.
20. This conquering might hath entered him. He is the sole, the simple One, the One alone,
21. In him these Deities become simple and One
22. Devotion and Religious Fervour, and renown and glory, and force and cloud, the Brāhman's splendour, and food and nourishment.
23. And past and future, and Faith and lustre, and heaven and sweet oblation,
24. To him who knoweth this God as simple and One.
25. He, verily, is death, he is immortality, he is the monster, he is the fiend.
26. He is Rudra, winner of wealth in the giving of wealth; in uttering homage he is the sacrificial exclamation Vashaṭ duly employed.
27. All sorcerers on earth obey with reverence his high behest.
28. All constellations yonder, with the Moon, are subject to his will.
29. He was brought forth from Day : and Day derives his origin from him.
30. He was brought forth from Night : and Night derives her origin from him.
31. He was produced from Air : and Air derives its origin from him.
32. He was produced from Wind : and Wind derives his origin from him.

33. From Heaven was he produced : and Heaven derives his origin from him.
34. He sprang from regions of the sky : from him the heavenly regions sprang.
35. He is the offspring of the Earth : Earth hath her origin from him.
36. He was produced from fire : and fire derives its origin from him.
37. He is the waters' offspring : and from him the waters were produced.
38. From holy verses was he born : from him the holy verses sprang.
39. He is the son of sacrifice : and sacrifice was born from him.
40. Sacrifice, sacrifice's Lord, he was made head of sacrifice.
41. He thundereth, he lighteneth, he casteth down the thunder-stone
42. For misery or happiness, for mortal man or Asura.
43. Whether thou formest growing plants, or sendest rain for happiness, or hast increased the race of man,
44. Such is thy greatness, liberal Lord ! A hundred bodily forms are thine.
45. Millions are in thy million, or thou art a billion in thyself.
46. Stronger than immortality is Indra : stronger thou than deaths ;
47. Yea, stronger than Malignity art thou, O Indra, Lord of Might.  
Calling thee Master, Sovran Chief, we pay our reverence-to thee.
48. Worship to thee whom all behold ! Regard me, thou whom all regard,
49. With food, and fame, and vigour, with the splendour of a Brāhman's rank
50. We pay thee reverence calling thee strength, power, and might, and conquering force.
51. We pay thee reverence calling thee red power, the silvery expanse.
52. We pay thee reverence calling thee vast, wide, the good, the universe.
53. We pay thee reverence, calling thee extension, compass, width, and world.
54. We pay thee reverence, calling thee rich, opulent in this and that, with wealth unceasing and secure

55. Worship to thee whom all behold ! Regard me, thou whom all regard.
56. With food, and fame, and vigour, with the splendour of a Brāhman's rank.

This hymn, which is partly in prose, is a glorification of the Sun who, identified with, or comprehending in himself, other divine personages, is the one only Deity.

1. *Savitar* : (from *sā*, to beget) the Sun regarded as a stimulating, vivifying, generative Power, sometimes identified with, and sometimes distinguished from, *Sūrya*.

2. *Mahendra* : 'Indra is called *mahendra*, i.e., the great Indra, because he had become great greater than all the other gods,' Haug's *Aitareya-Brāhmaṇa*, III. 21.

4. *Mahādeva* : the great God ; the name is now appropriated to Śiva.

5. *Mahāyama* : the great Yama. These three names with *mahā* prefixed are unknown to the bards of the *R̥gveda*.

6. *Calves* : the sunbeams. *Ten* : use indefinitely for many, with reference, perhaps, to the ten regions of the world, the four quarters, the intermediate points, and the upper and lower spaces. *With one single head* : all emanating from the Sun.

8. *Gathered close like porters' thongs* : the reading of the text, *ṣikyākṛitah*, is absolutely unintelligible. M. Henry suggests that for *ākṛitah* we should read *ākṛiti* or *ākṛitiḥ*, which in Vedic language means a constituent part ; the luminous rays, often likened to reins, being here compared to the loops or swings fastened to the ends of a pole or yoke to receive a load : 'elle va et ses parties constituantes sont [comme] des courroies de porte-faix.'

10. *Casks* : as there is a cask or bucket in heaven (cf. 'The bucket which the bounteous heroes (the Maruts) shook down from heaven for their worshipper.'—*R̥gveda*, V. 53. 6. *Vedic Hymns*, part I, p. 319), so there is one for mid-air and one for earth, and these, in accordance with Vedic custom, are multiplied by three.

12. *The conquering might* : power derived from the sacrifice which men are performing on earth.

14. *And cloud* : *nābhaṣcha*, out of place here, and probably an interpolation suggested by the second meaning (water) of *āmbhas*, force. See St. Petersburg Dictionary, under *āmbhas*.

22. *And cloud* : see note on stanza 14.

25. *The monster . . . the fiend* : 'Doubtlessly and of the manifold incarnations of the Sun, one of the aspects under which Vedic mythology represents him. So the Asvins have a "wolf" [*Vṛika*] whom they succour (*R̥gveda*, VII. 68. 8, cf. *R̥gveda*, VI. 13. 5.) and a "demon," a "miser" (*ā-rā-van*=he who gives not) who succours their protégés (*R̥gveda*, VII. 68. 7, X. 40. 7. ; and these two appear to be one *R̥gveda*, VI. 13. 5. The "wolf" of the story of *Little Red Ridinghood* is indubitably also the Sun inasmuch as he devours the Dawn ; people have as yet no idea of all the folk-lore that is scattered about in the Vedas,'—M. Henry. The



*Rgveda* passages referred to are somewhat differently rendered and explained in my *Hymns of the Rgveda*.

29-39. Cf. 'From him (Purusha) Virāj was born; again Purusha from Virāj was born' (*Rgveda*, X. 90. 5); and 'Daksha was born of Aditi, and Aditi was Daksha's child' *Rgveda*, X. 72. 4; 'on which Yāska remarks (*Nirukta*, XI. 23); How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.'—Muir, *Original Sanskrit Texts*, IV, p. 9. note 20, 13.

45. *Millions are in thy million*: *bādvē bādvāni*, Whitney's correction for *bāddhe bāddhāni* which is unintelligible. 'et dans ton milliard [il y a] des milliards [de corps].—Henry. According to Sāyana, a *bāya* is a hundred *koṭis*, that is, a billion; but it seems to mean indefinitely a very large number.

46. *Than immortality*: the word *namurād* is doubtful. M. Henry would read *naro* 'surād': than the fiend, O men.

47. *Lord of Might*: or, perhaps, here, Consort of Śachī, Indra's power personified.

## BOOK XIV

### HYMN I

1. Truth is the base that bears the earth ; by Sūrya are the heavens upheld.  
By Law the Ādityas stand secure, and Soma holds his place in heaven.
2. By Soma are the Adityas strong, by Soma mighty is the earth :  
Thus Soma in the lap of all these constellations hath his home.
3. One thinks, when men have brayed the plant, that he hath drunk the Soma's juice.  
Of him whom Brahmans truly know as Soma never mortal eats.
4. When they begin to drink thee, then, O God, thou swellest out again.  
Vāyu in Soma's sentinel. The month is that which shapes the years.
5. Soma, preserved by covering rules, guarded by hymns in Brihati,  
Thou standest listening to the stones ; none tastes of thee who dwells on earth.
6. Thought was her coverlet, the power of sight was unguent for her eyes :  
Her treasure-chest was earth and heaven, when Sūryā went unto her lord.
7. Raibhi was her dear bridal friend, and Nārāṣaṁsī led her home.  
Lovely to see was Sūryā's robe : by Gāthā beautified she moves
8. Songs were the cross-bars of the pole, Kurira metre docked her head.  
Both Aṣvins were the paranympths : Agni was leader of the train.
9. Soma was he who wooed the maid : the groomsmen were both Aṣvins, when  
The Sun-God Savitar bestowed his willing Sūryā on her lord.
10. Her spirit was the bridal car, the canopy thereof was heaven :  
Two radiant oxen formed the team when Sūryā came unto her lord.

11. Steadily went the steers upheld by holy verse and song of praise,  
The chariot-wheels were listening ears : thy path was tremulous  
in the sky.
12. Pure, as thou wentest, were thy wheels, breath was the axle pier-  
cing them.  
Sūryā advancing to her lord rode on the chariot of her heart.
13. The bridal pomp of Sūryā, which Savitar started, moved along.  
In Maghā days are oxen slain, in Phalgunis they wed the bride.
14. When on your three-wheeled chariot, O ye Aṣvins, ye came as  
suitors unto Sūrya's bridal,  
Where was one chariot-wheel of yours ? Where stood ye for the  
sire's command ?
15. Twin Lords of Lustre, at the time when ye to Sūryā's wooing  
came,  
Then all the Gods agreed to your proposal Pūshan as son elected  
you as father.
16. Two wheels of thine the Brahmans know, Sūrya ! according to  
their times.  
That which is hidden only those who know the highest truths  
have learned.
17. Worship we pay to Aryaman, finder of husbands, kindly friend.  
As from its stalk a cucumber, from here I loose thee, not from  
there
18. Hence and not thence I send her free. I make her softly fettered  
there.  
That, bounteous Indra ! she may live blest in her fortune and  
her sons.
19. Now from the noose of Varuṇa I free thee, where with the bless-  
ed Savitar hath bound thee.  
May bless be thine together with thy wooer in Order's dwelling,  
in the world of virtue.
20. Let Bhagā take thy hand and hence conduct thee : let the two  
Aṣvins on their car transport thee.  
Go to the house to be the household's mistress, and speak as  
lady to thy gathered people.
21. Happy be thou and prosper with thy children here : be vigilant  
to rule the household in this home.  
Closely unite thy body with this man thy lord. So shalt thou,  
full of years, address thy company.

22. Be not divided ; dwell ye here ; reach the full time of human life.  
With sons and grandsons sport and play, rejoicing in your happy home.
23. Moving by magic power from east to westward, these children twain go sporting round the ocean.  
The one beholds all creatures : thou, the other, art born anew, duly arranging seasons.
24. Thou, born afresh, art new and new for ever ; ensign of days, before the Dawns thou goest.  
Coming, thou orderest for Gods their portion. Thou lengthenest, Moon, the days of our existence.
25. Give thou the wollen robe away : deal treasure to the Brahman-priests.  
This Witchery hath got her feet : the wife attendeth on her lord.
26. It turneth dusky-red : the witch who clingeth close is driven off.  
Well thrive the kinsmen of this bride : the husband is bound fast in bonds.
27. Unlovely is his body when it glistens with that wicked fiend,  
What time the husband wraps about his limbs the garment of his wife.
28. The butchering, the cutting-up, the severing of limb and joint—  
Behold the forms which Sūryā wears : yet these the Brahman purifies,
29. Pungent is this, bitter is this, filled as it were with arrow barbs,  
empoisoned and not fit for use.  
The Brahman who knows Sūryā well deserves the garment of the bride.
30. The Brahman takes away the robe as a fair thing that brings good luck.  
He knows the expiating rite whereby the wife is kept unharmed.
31. Prepare, ye twain, happy and prosperous fortune, speaking the truth in faithful utterances.  
Dear unto her, Bṛihaspati, make the husband, and pleasant be these words the wooer speaketh.
32. Remain ye even here and go no farther : strengthen this man, ye Cows, with plenteous offspring.  
May Dawns that come for glory, bright with Soma, here may all Gods fix and enchant your spirits.

33. Come, O ye Cows, with offspring dwell around him: he doth not stint the Gods' allotted portion.  
To him, your friend, may Pūshan, all the Maruts, to him may Dhatar, Savitar send vigour.
34. Straight in direction be the paths, and thornless, whereby our fellows travel to the wooing.  
With Bhaga and with Aryaman Dhātar endue the pair with strength !
35. Whatever lustre is in dice, whatever lustre is in wine,  
Whatever lustre is in cows, Aṣvins, endue this dame therewith.
36. With all the sheen that balmeth wine, or thigh of female paramour,  
With all the sheen that balmeth dice, even with this adorn the dame.
37. He who in water shines unfed with fuel, whom sages worship in their sacrifices.  
May he, the Waters' Child, send us sweet waters those that enhanced the power of mighty Indra.
38. I cast away a handful here, hurtful, injurious to health.  
I lift another handful up, sparkling and bringing happiness.
39. Hither let Brāhmans bring her bathing water ; let them draw such as guards the lives of heroes.  
Aryaman's fire let her encircle, Pūshan ! Fathers-in-law stand, with their sons, expectant.
40. Blest be the gold to thee, and blest the water, blest the yoke's opening, and blest the pillar.  
Blest be the waters with their hundred cleansings : blest be thy body's union with thy husband.
41. Cleansing Apālā, Indra ! thrice, thou gavest sunbright skin to her  
Drawn, Satakratu ! through the hole of car, of wagon, and of yoke.
42. Saying thy prayer for cheerfulness, children, prosperity, and wealth,  
Devoted to thy husband, gird thyself for immortality.
43. As vigorous Sindhu won himself imperial lordship of the streams,  
So be imperial queen when thou hast come within thy husband's home.
44. Over thy husband's fathers and his brothers be imperial queen.

- Over thy husband's sister and, his mother bear supreme control.
45. They who have spun, and woven, and extended Goddesses who have drawn the ends together,  
May they invest thee for full long existence. Heiress of lengthened life, endue this garment,
46. They mourn the living, they arrange the sacred rite: the men have set their thoughts upon a distant cast :  
They who have brought the Fathers this delightful gift, when wives allowed their lords the joy of their embrace.
47. I place upon the lap of Earth the Goddess, a firm auspicious stone to bring thee children.  
Stand on it, thou, greeted with joy, resplendent : a long long life may Savitar vouchsafe thee.
48. As Agni in the olden time took the right hand of this our Earth. Even so I take and hold thy hand : be not disquieted, with me, with children and with store of wealth.
49. God Savitar shall take thy hand, and Soma the King shall make thee rich in goodly offspring,  
Let Agni, Lord Omniscient, make thee happy, till old old age a wife unto thy husband.
50. I take thy hand in mine for happy fortune that thou mayst reach old age with me thy consort,  
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
51. Bhaga and Savitar the God have clasped that hand of thine in theirs,  
By rule and law thou art my wife : the master of thy house am I.
52. Be it my care to cherish her : Bṛihaspati hath made thee mine.  
A hundred autumns live with me thy husband, mother of my sons !
53. Tvashṭar, by order of the holy sages, hath laid on her Bṛihaspati's robe for glory,  
By means of this let Savitar and Bhaga surround this dame, like Sūryā, with her children.
54. May Indra-Agni, Heaven-Earth, Mātarisvan, may Mitra-Varuṇa, Bhaga, both the Aṣvins,  
Bṛihaspati, the host of Maruts, Brahma, and Soma magnify this dame with offspring.
55. It was Bṛihaspati who first arranged the hair on Sūryā's head,

- And therefore, O ye Aṣvins, we adorn this woman for her lord.
56. This lovely form the maiden wears in spirit I long to look on  
as my wife approaching,  
Her will I follow with my nine companions. Who is the sage  
that loosed the bonds that held her ?
57. I free her : he who sees, within my bosom, my heart's nest  
knows how her fair form hath struck me.  
I taste no stolen food : myself untying Varuṇa's nooses I am  
freed in spirit.
58. Now from the bond of Varuṇa I loose thee, wherein the blessed  
Savitar hath bound thee.  
O bride, I give thee here beside thy husband fair space and room  
and pleasant paths to travel.
59. Lift up your weapons. Drive away the demons. Transport this  
woman to the world of virtue.  
Dhātār, most wise, hath found for her a husband. Let him who  
knows, King Bhaga, go before her.
60. Bhaga hath formed the four legs of the litter, wrought the four  
pieces that compose the frame-work.  
Tvashtar hath decked the straps that go across it, May it be  
blest, and bring us happy fortune.
61. Mount this, all-hued. gold tinted, strong wheeled, fashioned of  
Kinṣuka, this chariot lightly rolling,  
Bound for the world of life immortal, Sūryā ! Made for thy  
lord a happy bride's procession.
62. To us, O Varuṇa, bring her, kind to brothers ; bring her, Bṛihas-  
pati, gentle to the cattle.  
Bring her, O Indra, gentle to her husband : bring her to us, O  
Savitar, blest with children.
63. Hurt not the girl, ye Pillars twain upon the path which Gods  
have made.  
The portal of the heavenly home we make the bride's auspicious  
road.
64. Let prayer be offered up before and after, prayer in the middle,  
lastly, all around her.  
Reaching the Gods' inviolable castle shine in thy lord's world  
gentle and auspicious.

This Book which contains only two hymns, concerning nuptial ceremonies and formulas, has been translated and exhaustively elucidated by Albrecht

Weber in *Indische Studien*, V, pp. 178-217: and the stanzas which are not taken from the *Rgveda* have been translated by Ludwig, *Der Rigveda*, III, pp. 470-76.

The greater portion of Hymn I, is taken, with many transpositions and variations, from *Rgveda*, X. 85, which is itself a composite hymn and evidently one of the latest of that collection. Its main subject is the ceremony of marriage in general, and more especially the wedding of Sūryā, the daughter of the Sun, who is regarded as the typical bride whose nuptial ceremonies are to be the pattern of marriages on earth.

1. *Truth or reality; satyām* is used interchangeable with *ritām*, the natural and moral Law and Order by which the Universe is regulated. Max Müller interprets differently: —‘It sounds, no doubt, very well to translate Satyena uttabhitā bhūmih by ‘the earth is founded on truth;’ and I believe every translator has taken satya in that sense here. Ludwig translates, ‘Von der Wahrheit ist die Erde gestützt.’ But such an idea, if it contains any tangible meaning at all, is far too abstract for those early poets and philosophers. They meant to say ‘the earth, such as we see it, is held up, that is, rests upon something real, though we may not see it, on something which they called the Real, ‘Sometimes they trace even this Satya or Rita, the Real or Right, to a still higher cause and say (*Rgveda*, X. 190, 1): The Right and Real was born from the Lighted Heat; from thence was born Night, and thence the billowy sea. From the sea was born Samvatsara, the year, he who Ordereth day and night, the Lord of all that moves (winks). The Maker (dhātri) shaped Sun and Moon in order; he shaped the sky, the earth, the welkin, and the highest heaven.’ And to which, in course of time, they gave many more names, such as Rita, the right Brahman,’ etc.—*India, What can it Teach us?* p. 65. According to this view, the first three words of the hymn may be rendered.

The Real holdeth up the earth; or, Earth resteth on Reality. *The Ādityas*: ‘die Ewigen,’ the Eternal Ones.—Weber. *Soma*: the Moon. He is prominently mentioned as being the consort of Sūryā or Sunlight.

2. *By Soma*: by the power of the deified Soma juice whose influence pervades, quickens, and supports all existence. In the second line *Soma* apparently means the Moon: but perhaps there is an allusion also to the other sense of the word. *These constellations*: the nakshatras or lunar mansions. ‘In the centre of these stars.’—Muir.

3. *Know as Soma*: know to be the Moon, regarded as the food of the Gods and the Fathers or Manes. The Moon wanes while it is being eaten, and waxes while being filled with the souls of the Departed who enter it. Soma, from *su*, to squeeze, pour out, means the rainer, the source of rain, and is primarily the Moon, its identification with the Soma plant being a secondary phase in the development of lunar mythology.

4. *They*: the Gods and Fathers. *Then*: when they have eaten or drunk. *Vāyu is Soma’s sentinel*: the wind keeps the terrestrial Soma fresh, and the Wind-God may be regarded as one of the warders of the celestial Soma. Soma, the Moon, also, who floats upon the bosom of the air, is watched and guarded by Vāyu. *The years*: or, half years, formed by the month, that is, Soma the Moon.

5. *Covering rules*: arrangements for protection. *Hymns in Bṛihatī*: Soma songs



composed in the Brihatī metre. But the meaning of *Bārhatāik* is uncertain. According to Sāyana, the Bārhatas are the seven guardians of the celestial Soma. Svāna, Bhrāja, Krisānu, and others; and Weber is of opinion that they appear here as warders of the Moon. The meaning appears to be that the Moon, secure in heaven is not disturbed by the sound of the press-stones employed in the preparation of the Soma juice on earth. *None tastes of thee* : cf. stanza 3.

6. Soma the Moon is the deity or deified subject of the preceding five stanzas, Sūrya's Bridal is the subject of stanzas 6-17. *Treasurechest* : *koṣaḥ*, meaning, probably, trousseau or bridal outfit. According to some, the box or body of the chariot is intended.

7. *Raibhī* : (from *rebha*, a bard or panegyrist) a ritualistic verse; praise of the bride personified as the friend who is to accompany her to her husband's house and live with her until she has become accustomed to the change. *Nārāṇṣī* : a song that celebrates the glory of men; that is here, the excellence of the bridegroom. *Gāthā* : song in general. All three are personified as attendants and friends of the bride in the nuptial procession.

8. *Kurīra* : according to Sāyana, the name of a certain metre. *Decked her head* : or, perhaps, her car, as its canopy. The meaning of *apaśāḥ* here is uncertain. 'Kurira metre was the thong of the whip,'—Wilson; 'Verflochtenes Lied ihr Hargefiecht.'—Weber. See Geldner, *Vedische Studien*, I, p. 137. Both *Aṣvins* were the paranympths : in *Rgveda*, 1. 116. 17; 117. 13; and 119. 5, the *Aṣvins* appear to be Sūrya's husbands. Here they are the interceders or match makers who had asked her in marriage for Soma. Cf. *Atharvaveda*, V. II. 30. 2, and V. 25. 3.

13. *In Maghā days* : when the moon is in the lunar mansion Maghā. *Slain* : only on especially festive occasions such as weddings. 'Are whipped along.'—Wilson (following Sāyana). *Phalgunīs* : two asterisms or lunar mansions, called Arjunīs in the corresponding stanza of the *Rgveda*. *They wed the bride* : she is escorted to her husband's home.

14. *Three-wheeled chariot* : see *Rgveda*, I. 34. 3. The three wheels represent heaven, middle air, and earth, pervaded by the *Aṣvins* as heralds of sunlight. *For the sire's command* : to receive Savita's invitation to take part in the bridal procession. According to Sāyana, 'to offer your gift.'

15. *Pūshan* : here meaning Savitar. *Son . . . father* : intended to express close relationship, and Savitar's obligation to the *Aṣvins* who had arranged the marriage.

16. The *two wheels* are probably heaven and earth, and the third, *that which is hidden*, may be the year, as Sāyana explains. Or, perhaps, the ascending and descending course of the Sunlight, and its passage during the night from west to east may be intended by the three wheels.

17. This stanza, which is not found in the *Rgveda*, is the beginning of a series of formulas (17-21) for general use in wedding ceremonies to be recited when the bride mounts her chariot or litter, while she is travelling to her husband's house, and when she enters her new home. *Aryaman* : regarded as the typical intimate friend (which is the meaning of the name) who asks and obtains a woman in marriage for another. See II. 36. 2. *From here* : from thy father's house. *From there* : from thy new home where thy whole life is to be spent.

19. *The noose of Varuṇa* : the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony, See Max Müller's *Rgveda-Saṃhitā*, VI, preface, p. 14. A noose, for a different purpose is one of

Varuna's usual accompaniments. *Wooer* : husband.

20. *Bhaga* : as the God of good fortune and the institutor of marriage. The *Rgveda* in the corresponding stanza has *Pūshan*, the God of Prosperity.

23. In this stanza and the following one, which are but loosely connected with the rest of the hymn, the *children twain*, or two youths or young creatures, are *Sūrya* and *Soma*, the Sun and Moon. The stanzas are found also in *Atharvaveda*, VII, 81. 1, 2, and XIII. 11, 12.

25. The formula that follows are recited on the morning following the consummation of the marriage. *The woolen robe* : 'the garment soiled by the body.'—Wilson. *This Witchery* : or, female fiend, who lay in wait for the bride. *The wife attendeth on her lord* : the fiend returns to her originator as a wife to her husband. This is Ludwig's interpretation. Weber takes *wife* and *lord* or husband here to be the wedded pair.

28. Weber and the St. Petersburg Lexicon explain the first line as referring to the carcass of the animal that has been slaughtered for the festivity. The meanings of *āśāsanam*, *viśāsanam*, and *adhivikārtanam* are uncertain. Wilson, following Sāyaṇa, translates them by 'border-cloth' 'head-cloth,' and 'divided skirt; and in *Hymns of the Rgveda*. I have translated somewhat similarly : 'The fringe, the cloth that decks her head, and then the triply-parted robe,—Behold the hues which Sūryā wears.' *These the Brahmana purifies* : as the Brahman who slaughters the animals is not made impure by their blood he is the fittest person to cleanse and purify the soiled garments.

29. *This* : garment. *Not fit for use* : literally, not fit to eat. *Sūryā* ; meaning here the song of Sūryā's Bridal.

30. The rest of the hymn, with the exception of some five stanzas, is peculiar to the *Atharvaveda* and not borrowed from the *Rgveda*.

34. Stanza 23 in the *Rgveda*, hymn. *To the wooing* : according to Sāyaṇa's explanation, to the father, to whom the interceders are to apply for his daughter's hand on behalf of their friend. The stanza is out of place at this advanced stage of the proceedings.

37. *He* : Agni. The following formulas are recited when water is brought for the bride's morning bath.

38. *Handful* : of water.

39. *Aryaman's wife* : the husband's household fire, round which the bride walks sprinkling the floor of the room with holy water. *Expectant* : waiting for the bride to come.

40. *Gold* : in the shape of female ornaments. *Yoke's opening* : the yoke being symbolical of ploughing and agricultural operations. *The pillar* : a post in the middle of the threshing-floor to which oxen are tied; symbolical of treading out corn. Weber suggests that the bride may have been fastened to the pillar as a symbol of steadfast loyalty ; and drawn through the yoke to signify that she comes to her husband in perfect health (cf. stanza 41); and adduces instances of somewhat similar popular customs in parts of Germany.

41. The stanza is taken from *Rgveda*, VIII. 80. 7. *Apālā*, it is said, was afflicted with some cutaneous disease and was consequently repudiated by her husband. She sacrificed and prayed to Indra who restored her to health by the procedure mentioned in the verse Sāyaṇa says that Indra dragged her through the

wide hole of his chariot, the narrower hole of the cart, and the small hole of the yoke, and she cast off three skins. The first skin became a hedgehog, the second an alligator, and the third a chameleon. I suppose, with Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to be the opening through which the animal's head passed, E.B. Cowell. The rack or frame of the cart is used in the procedure mentioned by Weber stanza 40.) and the custom of creeping through a gap in a wall, or a hole in a rock or tree, for the cure of certain diseases, was formerly, and is still well known in various parts of Europe. See Simrock's *Handbuch der Deutschen Mythologie*, p. 538, and Kelly's *Folk-Lore*, pp. 154-57. In English villages, children were sometimes drawn through the arch made by a strong blackberry shoot in order to free them from whooping cough. The process was, it seems, supposed to symbolize the regeneration or new birth of the patient.

42. The following formulas (42-46) are recited while the bride is being dressed after her bath.

44. *Fathers* : meaning, probably, father, uncles, and grandfather. This is stanza 46 in the *Rgveda* hymn.

45. Here the bride puts on her upper garment.

46. The stanza is taken, with variations, from *Rgveda*, X. 40. 10. *They mourn the living : jivám rudanti* : according to Sāyana, 'they weep for the life (of their wives);' 'by their very weeping they desire (to pray for) their wives' lives'—Wilson. According to Weber, 'they raise loud shouts of joy; According to *Sāṅkhāyana-Gṛhya-Sūtra*, I. 15. 2; the stanza is recited if the bride begins to cry on leaving her father's house. *A distant cast* : of the noose or snaring-net : apparently meaning, they have taken thought for the distant future and for the children who will live after them. *This delightful gift* : the sons who will perpetuate the service of the Fathers or ancestral Manes.

47. The bride now treads upon a stone placed for the purpose; and the bridegroom takes her by the hand (48-52).

48. The bridegroom speaks.

50. Taken from stanza 36 of the *Rgveda* hymn. *Purandhi* : the God of intelligence, or, perhaps, of Plenty.

53. This and the following stanza contain benediction on the bride.

54. *Indra-Agni-Heaven Earth* : regarded as dual deities. *Mitra-Varuṇa* : as a dual deity. *Brahma* : in the neuter gender; the Divine Essence.

56. In this and the following stanzas the bridegroom expresses his rapture at the sight of his bride apparelled to meet him. It will be observed that in this and other places the order of the stanzas does not correspond with the stages of the actual procedure of the ceremony. *Nine companions* : the friends who attended the bridegroom. Weber suggests the possibility of a comparison with the ten witnesses in the Roman *Confarreatio* (Rossbach, *Röm. Ehe*, pp. 117-19). *That held her* : in her father's house.

58. The first line is repeated from stanza 19. The second line begins the address to the bride as she leaves home (58-61).

61. The stanza is taken from the *Rgveda* hymn, verse 20. *Kiṇṣuka* : the wood of the Butea Frondosa. *Sūryā* : the girl is addressed by the name of the typical bride Sūryā the daughter of the Sun.

62. This and the two following stanzas contain the prayers of the friends and relatives of the bridegroom who are awaiting the arrival of the nuptial procession.

63. *Pillars twain* : the main door-posts of the bridegroom's house. So with the Romans : When the procession arrived at the house of the bridegroom, the door of which was adorned with garlands and flowers, the bride was carried across the threshold, . . . that she might not knock against it with her foot, which would have been an evil omen.—Smith's *Dictionary of Antiquities—Matrimonium*.

64. *The God's inviolable castle* : the bridegroom's house in which the Gods are duly honoured ; the *heavenly home* of the preceding stanza.

A full account of the marriage ceremonies of the Hindus, derived from the ritual of Brahmans who use the *Sāmveda*, will be found in Colebrook's *Miscellaneous Essays*, III. Ludwig's *Commentary on the Rgveda* portion of the hymn is full and excellent: and the portion of the original hymn describing Sūryā's Bridal has been exhaustively discussed by J. Ehni, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXIII, pp. 166-76.

## HYMN II

1. For thee with bridal train they first escorted Sūryā to her home,  
Give to the husband in return, Agni, the wife with future sons.
2. Agni hath given the bride again with splendour and a lengthened  
life.

Long-lived be he who is her lord ; a hundred autumns let him  
live.

3. She was the wife of Soma first : next the Gandharva was thy  
lord.

Agni was the third husband : now one born of woman is thy  
fourth.

4. Soma to the Gandharva, and to Agni the Gandharva gave.  
Now, Agni hath bestowed on me riches and sons and this my  
bride.

5. Your favouring grace hath come, ye who are rich in spoil !  
Aṣvins, your longings are stored up within your hearts.

Ye, Lords of Splendour have become our twofold guard : may  
we as dear friends reach the dwelling of the friend.

6. Thou, Dame, rejoicing, take with kindly spirit wealth worthy to  
be famed, with all thy heroes.

Give, Lords of Light a fair ford, good to drink at : remove the  
spiteful stump that blocks the pathway.

7. May all the Rivers, all the Plants, may all the Forests, all the  
Fields,

O Bride, protect thee from the fiend, guard his sons' mother for  
her lord.

8. Our feet are on this pleasant path, easy to travel, bringing bliss,  
Whereon no hero suffers harm, which wins the wealth of other  
men.
9. Here these my words, ye men, the benediction through which  
the wedded pair have found high fortune.  
May the divine Apsarases, Gandharvas, all they who are these  
fruitful trees' protectors,  
Regard this bride with their auspicious, favour, nor harm the  
nuptial pomp as it advances.
10. Consumptions, which, through various folk, attack the bride's  
resplendent train,  
These let the holy Gods again bear to the place from which they  
sprang.
11. Let not the highway thieves who lie in ambush find the wedded  
pair.  
Let wicked men's malignities go elsewhere by an easy path.
12. I look upon the house and bride's procession with prayer and  
with the gentle eye of friendship.  
All that is covered there in perfect beauty may Savitar make  
pleasant to the husband.
13. She hath come home this dame come home to bless us : this her  
appointed world hath Dhātār shown her.  
So may Prajāpati, and both the Aṣvins, Aryaman, Bhaga gladden  
her with offspring.
14. This dame hath come, an animated corn-field : there sow, thou  
man, the seed of future harvest.  
She from her teeming side shall bear thee children, and feed  
them from the fountain of her bosom.
15. Take thou thy stand, a Queen art thou, like Vishṇu here,  
Sarasvatī !  
O Sinvālī, let her bear children, and live in Bhaga's grace.
16. So let your wave bear up the pins, and ye, O Waters, spare the  
thongs ;  
And never may the holy pair, sinless and innocent, suffer harm.
17. Not evil-eyed no slayer of thy husband, be strong, mild, kind,  
and gentle to thy household.  
Mother of heroes, love thy husband's father : be happy, and  
through thee may we too prosper.
18. No slayer of thy husband or his father, gentle and bright, bring  
blessing on the cattle.

- Loving thy husband's father, bring forth heroes. Tend well this household fire : be soft and pleasant.
19. Up and begone ! What wish hath brought thee hither from thine own house ? Thy mightier, I conjure thee.  
Vain is the hope, O Nirṛiti, that brought thee. Fly off, Malignity; stay here no longer.
20. As first of all this woman hath adored the sacred household fire.  
So do thou, Dame, pay homage to the Fathers and Sarasvatī.
21. Take thou this wrapper as a screen, to be a covering for the bride  
O Sinvālī, let her bear children, and live in Bhaga's grace.
22. Let her who shall be blest with sons, the maid who finds a husband, step  
Upon the rough grass that ye spread and on the skin ye lay beneath.
23. Over the ruddy-coloured skin strew thou the grass, the Balbuja.  
Let her, the mother of good sons, sit there and serve this Agni here.
24. Step on the skin and wait upon this Agni : he is the God who drives away all demons.  
Here bear thou children to this man thy husband : let this thy boy be happy in his birthnight.
25. Let many babes of varied form and nature spring in succession from this fruitful mother.  
Wait on this fire, thou bringer of good fortune. Here with thy husband serve the Gods with worship.
26. Bliss-bringer, furthering thy household's welfare, dear gladdening thy husband and his father, enter this home, mild to thy husband's mother.
27. Be pleasant to the husband's sire, sweet to thy household and thy lord,  
To all this clan be gentle, and favour these men's prosperity.
28. Signs of good fortune mark the bride. Come all of you and look at her.  
Wish her prosperity : take on you her evil luck and go your way.
29. Ye youthful maidens, ill-disposed, and all ye ancient woman here,

Give all your brilliance to the bride, then to your several homes depart !

30. Sūryā the child of Savitar mounted for high felicity Her litter with its cloth of gold, wearing all forms of loveliness.
31. Rise, mount the bridal bed with cheerful spirit. Here bring forth children to this man thy husband.  
Watchful and understanding like Indrāṇī wake thou before the earliest light of Morning.
32. The Gods at first lay down beside their consorts ; body with body met in close embracement.  
O Dame, like Sūryā perfect in her grandeur, here rich in future children, meet thy husband.
33. Rise and go hence, Viṣvāvasu : with reverence we worship thee. Steal to her sister dwelling with her father : this is the share—mark this—of old assigned thee.
34. Apsarases rejoice and feast together between the sun and place of sacrificing.  
These are thy kith and kin : go thou and join them: I in due season worship thee Gandharva.
35. Homage we pay to the Gandharva's favour, obeisance to his eye and fiery anger.  
Viṣvāvasu, with prayer we pay thee homage. Go hence to those Apsarases thy consorts.
36. May we be happy with abundant riches. We from this place have banished the Gandharva.  
The God is gone to the remotest region, and we have come where men prolong existence.
37. In your due season, Parents ! come together. Mother and sire be ye of future children.  
Embrace this woman like a happy lover. Raise ye up offspring here : increase your riches.
38. Send her most rich in every charm, O Pūshan, her who shall be the sharer of my pleasures ;  
Her who shall twine her eager arms about me, and welcome all my love and soft embraces.
39. Up, happy bridegroom! with a joyous spirit caress thy wife and throw thine arm around her.  
Here take your pleasure, procreate your offspring. May Savitar bestow long life upon you.

40. So may the Lord of Life vouchsafe you children, Aryaman bind you, day and night, together.  
Enter thy husband's house with happy omens, bring blessing to our quadrupeds and bipeds.
41. Sent by the Gods associate with Manu, the vesture of the bride, the nuptial garment,—  
He who bestows this on a thoughtful Brahman, drives from the marriage-bed all evil demons.
42. The priestly meed wherewith ye twain present me, the vesture of the bride, the nuptial garment,  
This do ye both, Bṛihaspati and Indra, bestow with loving-kindness on the Brahman.
43. On your soft couch awaking both together, revelling heartily with joy and laughter,  
Rich with brave sons, good cattle, goodly homestead, live long to look on many radiant mornings.
44. Clad in new garments, fragrant, well-apparelled, to meet refulgent Dawn have I arisen.  
I, like a bird that quits the egg, am freed from sin and purified.
45. Splendid are Heaven and Earth, still near to bless us, mighty in their power ;  
The seven streams have flowed : may they, Goddesses, free us from distress
46. To Sūryā and the Deities, to Mitra and to Varuṇa,  
Who know aright the thing that is, this adoration have I paid.
47. He without ligature, before making incision in the neck.  
Closed up the wound again, most wealthy Bounteous Lord who healeth the dissevered parts.
48. Let him flash gloom away from us, the blue, the yellow and the red.  
I fasten to this pillar here the burning pest Pṛishātakī.
49. All witcheries that hang about this garment, all royal Varuṇa's entangling nooses.  
All failure of success and all misfortunes here I deposit fastened to the pillar.
50. My body that I hold most dear trembles in terror at this robe.  
Tree, make an apron at the top. Let no misfortune fall on us.
51. May all the hems and borders all the threads that form the web and woof.



- The garment woven by the bride, be soft and pleasant to our touch.
52. These maids who from their father's house have come with longing to their lord have let the preparation pass. All hail !
53. Her whom Brihaspati hath loosed the Viṣve Devas keep secure. With all the splendour that is stored in cows do we enrich this girl.
54. Her whom Brihaspati hath loosed the Viṣve Devas keep secure. With all the vigour that is stored in cows do we enrich this girl.
55. Her whom Brihaspati, etc.  
With all good fortune, etc.
56. Her whom Brihaspati, etc.  
With all the glory, etc.
57. Her whom Brihaspati, etc.  
With all the milky store possessed by cows do we enrich this girl.
58. Her whom Brihaspati hath freed the Viṣve Devas keep secure. With all the store of sap that cows contain do we enrich this girl.
59. If, wearing long loose hair, these men have danced together in thy house, committing sin with shout and cry,  
May Agni free thee from that guilt, may Savitar deliver thee,
60. If in thy house thy daughter here have wept, with wild dishevelled locks, committing sin with her lament.  
May Agni, etc.
61. If the bride's sisters, if young maids have danced together in thy house, committing sin with shout and cry.  
May Agni free thee from that guilt, may Savitar deliver thee.
62. If any evil have been wrought by mischief-makers that affects thy cattle progeny or house,  
May Agni free thee from the woe, may Savitar deliver thee.
63. This woman utters wish and prayer, as down she casts the husks of corn :  
Long live my lord and master ! yea, a hundred autumns let him live !
64. Join thou this couple, Indra ! like the Chakravaka and his mate :  
May they attain to full old age with children in their happy home.

65. Whatever magic hath been wrought on cushion, chair, or canopy.  
Each spell to mar the wedding rites, all this we throw into the bath.
66. Whatever fault or error was in marriage or in bridal pomp.  
This woe we wipe away upon the cloak the interceder wears.
67. We, having laid the stain and fault upon the interceder's cloak,  
Are pure and meet for sacrifice. May he prolong our lives for us.
68. Now let this artificial comb, wrought with a hundred teeth,  
remove  
Aught of impurity that dims the hair upon this woman's head.
69. We take away consumption from each limb and member of the bride.  
Let not this reach Earth, nor the Gods in heaven, let it not reach the sky or air's wide region.  
Let not this dust that sullies reach the Waters, nor Yama, Agni, nor the host of Fathers.
70. With all the milk that is in Earth I gird thee, with all the milk that Plants contain I dress thee.  
I gird thee round with children and with riches. Do thou, thus girt, receive the offered treasure.
71. I am this man, that dame art thou I am the psalm and thou the verse. I am the heaven and thou the earth.  
So will we dwell together here, parents of children yet to be.
72. Unmarried men desire to wed ; bountiful givers wish for sons.  
Together may we dwell with strength unscathed for high prosperity.
73. May they, the Fathers who, to view the bride, have joined this nuptial train,  
Grant to this lady and her lord children and peaceful happiness.
74. Her who first guided by a rein came hither, giving the bride, here offspring and possessions,  
Let them convey along the future's pathway. Splendid, with noble children, she hath conquered.
75. Wake to long life, watchful and understanding, yea, to a life shall last a hundred autumns  
Enter the house to be the household's mistress. A long long life let Savitar vouchsafe thee.

The hymn is a continuation of hymn I and contains though not in the exact order in which they are to be performed, the rest of the most important nuptial ceremonies.

1. Stanzas 1-4 are taken from *Rgveda*, X. 85. 38-41. *Thee* : Agni, represented by the sacred fire in the house of the bride's father, round which she is now led by the bridegroom. *They* : the Gandharvas according to Sāyana.

2. Stanzas 2-11 are benedictive formulas to be recited while the procession is on its way to the bridegroom's house. *Long-lived* : with reference to the belief that the husband's life was in danger on the wedding night. Ludwig refers to the advice given by Hermes to Odysseus (Homer, *Od.*, X. 297-301) in case the goddess should invite him to share her couch.

3. As the typical bride Sūryā was married to Soma [and probably also for other reasons], the young maid originally belongs to him; then to the Gandharva as the guardian of virginity; then to Agni as the sacred fire round which she walks in the marriage ceremony; and fourthly to her human husband.—Grassmann.

5. *Ye who are rich in spoil* : the exact meaning of *vājīnīyasū* is uncertain. Weber translates it by *Opferreiche*, rich in sacrifice; others by riders or drivers of fleet mares or horses; lords of noble mares. *Of the friend* : *aryamnāh*; meaning, here, of the bridegroom. The stanza is taken from *Rgveda*, X. 40. 12.

6. *With all thy heroes* : with brave sons to come hereafter. *Lords of Light* : Aśvins, heralds of the dawn. The stanza is taken, with variations, from *Rigveda*, X. 40. 13.

10. This and the following stanza are taken from *Rgveda*, X. 85. 31, 32.

12. Stanzas 12-18 contain formulas to be recited when the procession arrives at the bridegroom's house, I : perhaps, as Weber suggests, the bridegroom's father who is awaiting the bride's arrival. *All that is covered there* : the charms of the bride seated in her litter.

13. *Dhātār* : the Supporter or Establisher, regarded as the special Upholder of marriage, Cf. VI. 60. 3; VII. 17. 1-3. *Bhaga* and *Prajāpati* also are deities presiding over marriage and the production of children.

14. *Thou man* : the text has *naraḥ*, ye man! the plural is excellentiae, used honorifically for the singular.

15. A *Queen* : or, splendid. *Sarasvatī* : the bride is complimentarily addressed as an incarnation of the Goddess of Fertility. *Sitīvālī* : Goddess of the day of New Moon, and presiding over fecundity and easy childbirth like the Latin Lucina, Cf. Herrick's 'midwife moon'. See vol. I, *Index of Names*, etc.

16. The stanza is a later addition to *Rgveda*, III. 33 which is an address by the great Rishi Viśvamitra to the rivers Vipas and Sutudri which he is about to cross. *Pair* : here meaning the bride and bridegroom; but in the *Rigveda* hymn the bullocks that drew Viśvamitra's car. The verse is out of place here, and should come between stanzas 11 and 12, while the procession is yet on its way.

17. Cf. *Rgveda*, X. 85. 44. *Evil-eyed* : see *Atharvaveda*, II. 7. 5, note.

19. Stanzas 19-27 contain exorcising formulas and benedictions on the new household. *Nirṛiṭi* : Destruction personified. *Malignity* : *Arāti*.

20. *Household fire* : similarly among the Romans the husband received the bride with fire and water which she had to touch by way of introduction to her new household duties.

22. *The skin* : so after entering her new home the Roman bride was seated on

a sheep-skin, and then the keys of the house were put into her hand.

23. *Balbuja* : a common coarse species of grass (Eleusine Indica) found growing in large tufts on pasture ground, road sides, etc. The *ruddy-coloured skin*, as Weber observes, probably symbolizes the household fire.

24. *This thy-boy* : a little boy is introduced as a representative of her future children.

25. *Babes* : the text has *pusāvah* : literally, domestic animals.

27. *To the husband's sire* : *Śvāsurebhyah* ; the honorific plural.

28. This and the two following stanzas are out of place here. They are recited while the procession is on its way.

31. Stanzas 31-40 contain the epithalamium. *Indrāṇī* : Indra's Consort. Among the Romans 'the bride was conducted by matrons who had not had more than one husband (*pronubae*) to the lectus genialis in the atrium, which was on this occasion magnificently adorned and strewn with flowers.'—Smith's Dictionary of Greek and Roman Antiquities : Matrimonium.

33. *Viṣvāvasu* : one of the Gandharvas, who is regarded as the protector of virginity. He is told to leave the bride who no longer requires his care, and to transfer his guardianship to her unmarried sister. The first line is taken from *Rgveda*, X. 85. 22, and the second, with variations, from verse 21 of the same hymn.

34. *Between the sun and place of sacrificing* : between heaven and earth ; in mid-air. Cf. *Atharvaveda*, VII. 109. 3 where I have translated *havirdhā'nam* (receptacle of the offering ; cart on which the Soma plants are carried) more literally by libation-holder.

38. This stanza, addressed by the bridegroom to the bride, is taken from *Rgveda*, X. 85. 37.

40. This stanza, taken from *Rgveda*, X. 85. 43, is not, properly, part of the epithalamium, but is recited when the bridegroom has entered his home with the bride.

41. Stanzas 41-58 contain the ceremonial that follows the wedding night. *Associate with Manu* : with reference to the great antiquity of the custom. Cf. *Atharvaveda*, VII. 37. *The vesture of the bride* : cf. the preceding hymn stanza 29. *All evil demons* : so in Spenser's Epithalamion the approach of 'the Pouke,' 'other evil sprights,' and 'mischievous witches with their charms,' is deprecated.

44. Spoken by the husband.

45. *The seven streams have flowed* : said, probably, with reference to the morning ablutions of the wedded pair.

46. Stanza 17 of *Rgveda*, X. 85.

47. The stanza is taken from *Rgveda*, VIII. 1. 12, where the reference is to Indra healing Etaṣa who had been wounded by Sūrya.

48. The colours are probably the *amissae virginitatis signa*. *Prishātakī* : according to the St. Petersburg Lexicon, a certain disease or the female demon who causes it ; according to Weber, the garment that the bride has worn, an interpretation which is supported by the following stanza.

50. *Tree* : the post on which the garment is hung. *Apron* : or encircling band, so as to form a pocket to confine the threatened misfortune.

51. The garment that the young husband is to wear on the first day of his wedded life, and that, apparently, has been made for him by the bride. Weber

refers to a similar custom among peasants in Saxony, the garment so prepared being called 'das Brauthemde,' the bride shirt.

52. The meaning and the application of the stanza are obscure. *These maids* : probably the honorific plural, as in other places of the hymn, and meaning only the bride. The word *dīkshām*, meaning usually consecration or preparation for some religious observance appears in this place to mean the bride's dress or some portion of it ; perhaps a loose wrapper to be thrown off when her ablutions are completed. *All hail !* : *svā'hā* ; the benedictive exclamation used at the close of invocations to the deities, and apparently out of place here.

53. *Her* : the bride. According to Ludwig, the *dīkshā* (weihe). The following five stanzas are mere repetitions with the change of one word in each.

59. Stanzas 59-62 contains expiatory formulas to avert the evil consequences of riotous, foolish, or inauspicious doings in the house of the bride's father after the departure of the nuptial procession. The remaining stanzas contain expiatory and benedictive formulas to be recited at the various stages of the ceremony and afterwards.

63. *Down* : into the sacred fire as an oblation.

64. *The Chakravāka* : this bird (Anas Casarca, commonly called the Brahmany duck) and his mate—the Chakwā and Chakwī—are regarded as emblems of conjugal love and constancy, and as such are very frequently mentioned in later Indian poetry.

66. *The interceder* : or match-maker, who found and wooed the bride for his friend. See *Atharvaveda*, VI. 60. 1. This 'is a familiar duty in the Isle of Man, and he who discharge it is known by a familiar name. They call him the *Dooiney-Molla*—literally, the 'man-praiser'; and his primary function is that of an informal, unmercenary, purely friendly and philanthropic match-maker, introduced by the young man to persuade the parents of the young woman that he is a splendid fellow with substantial possessions or magnificent prospects, and entirely fit to marry her.'—Hall Caine. *The Manxman*. The interceder or match-maker in India received a *kambala*, blanket, woollen cloth, or cloak for his trouble, and was accordingly held responsible for any short comings in the arrangements. Weber refers to a somewhat similar German custom according to which the bride gives a handkerchief to the priest after the marriage ceremony and to the bridegroom's nearest male relative after the first dance that follows.

67. *He* : apparently the interceder, indirectly, by taking on himself all responsibility for fault and failure in the proceedings.

71. *I am this man, this dame art thou* : the Roman custom was somewhat similar ; but the bride saluted her husband with the words : *ubi tu Caius, ego Caia*. The psalm : *sāman* or chanted song. The verse : *ṛich* ; the recited verse, which is regarded as the mother or source of the *Sāman*.

74. *Guided by a rein* : the meaning of *raṣanāyāmānā* here is obscure. Weber translates the word by 'einen Gürtel bildend,' forming a girdle (central point for the whole marriage procession ?) ; and Ludwig by '[wie] eine kette gleichsam nach sich ziehend,' drawing as it were a chain after her. *Them* : perhaps the Fathers mentioned in stanza 73.

For a very full and detailed account of marriage ceremonies and customs among the ancient Indians, see E. Haas, *Indische Studien*, V, pp. 267, 412.

## BOOK XV

### HYMN I

1. There was a roaming Vrātya. He roused Prajāpati to action.
2. Prajāpati beheld gold in himself and engendered it.
3. That became unique, that became distinguished, that became great, that became excellent, that became Devotion, that became holy Fervour, that became Truth : through that he was born.
4. He grew, he became great, he became Mahādeva.
5. He gained the lordship of the Gods. He became Lord.
6. He became Chief Vrātya. He held a bow, even that Bow of Indra.
7. His belly is dark-blue, his back is red.
8. With dark-blue he envelops a detested rival, with red he pierces the man who hates him : so the theologians say.

The purpose of this unique and obscure Book is the idealization and hyperbolic glorification of the Vrātya, or perhaps as Aufrecht conjectures, of the Vrātya who by means of the prescribed ceremonies obtains investiture with the sacred cord and is permitted to share the duties and privileges of Brāhmanical Āryans. The book has been transliterated and translated by Aufrecht in *Indische Studien*, I, pp. 121-40.

1. *Vrātya* : from *vrāta*, a troop: the chief of a band of wanderers of Āryan extraction, but absolutely independent, free from the fetters of the Brahmanical hierarchy, and not following the Āryan, i.e. Brāhmanist way of life. See Weber, *Indische Studien*, I, pp. 33, 51.

"The Tāndya-Brāhmana of the *Sāmaveda* contains the Vratyastomas by which the Vrātyas or Aryans not living according to the Brahmanical system could get admission to that community. Some of them are thus described : "They drive in open chariots of war, carry bows and lances, wear turbans, robes bordered with red and having fluttering ends and sheep skins folded double; their leaders are distinguished by brown robes and silver neck ornaments; they pursue neither agriculture nor commerce; their laws are in a state of confusion, they speak the same language as those who have received Brahmanical consecration, but nevertheless call what is easily spoken hard to pronounce." —R. C. Dutt's *Ancient India*, I, pp. 286-87.

2. *Gold* : the meaning is obscure. 'Ist darunter das Om gemeint ?'—Aufrecht.

4. *Mahādeva* : the Great God; a title specially given in the Veda to Rudra or to one of the deities connected with him. In later literature and at the present day Mahadeva (Hindi, Mahadeo) means exclusively Siva.

*Bow of Indra*: the rainbow, Cf. *Revelation*, X. 1.

## HYMN II

1. He arose and went his way to the eastern region. The Bṛihat, the Rathantara, the Ādityas and all the Gods followed him. That man is alienated from the Bṛihat, the Rathantara, the Ādityas, and all Gods who reviles the Vrātya who possesses this knowledge. He who hath this knowledge becomes the beloved home of the Bṛihat, the Rathantara the Ādityas, and all the Gods. In the eastern region Faith is his leman, the hymn his panegyrist; knowledge his vesture, day his turban, night his hair, Indra's two Bays his circular ornaments, the splendour of the stars his jewel. Present and Future are his running footmen, mind is his war-chariot, Mātariṣvan and Pavamāna are they who draw it, Vāta is his charioteer, Storm his goad, Fame and Glory are his harbingers. Fame and Glory come to him who hath this knowledge.
2. He arose and went away to the southern region. Yajñāyajñiya and Vāmadevya and Sacrifice and Sacrificer and sacrificial victims followed him. The man who reviles the Vrātya possessing this knowledge is alienated from Yajñāyajñiya and Vāmadevya, Sacrifice, Sacrificer and sacrificial victims. He who hath this knowledge becomes the beloved home of Yajñāyajñiya, Vāmadevya, Sacrifice, Sacrificer, and sacrificial victims. In the southern region Dawn is his leman, Mitra his panegyrist, knowledge his vesture, day his turban, night his hair, Indra's two Bays are his circular ornaments, New Moon Night and Full Moon Night are his running attendants, Mind, etc. as in stanza 1.
3. He arose and went away to the western region. Vairūpa and Vairāja, the Waters, and King Varuṇa followed him. He who reviles the Vrātya possessing this knowledge is alienated from Vairūpa and Vairāja, the Waters and Varuna the King. He who possesses this knowledge becomes the dear home of Vairūpa and Vairāja, the Waters and King Varuṇa. In the

western region Irā is his leman, Laughter his panegyrist, knowledge, etc., as above. Day and Night are his running attendants, Mind, etc., as above.

4. He arose and went away to the northern region. Śyaita and Naudhasa, the Seven Rishis, and King Soma followed him. He who reviles the Vrātya possessing this knowledge is alienated from Śyaita, etc. He who hath this knowledge becomes the dear home of Śyaita, etc. In the northern region Lightning is his leman, thunder his panegyrist, etc. as above. Revelation and Tradition are his running attendants, Mind, etc., as above.

1. *Brihat* . . . *Rathantara* : two important Sāmans. See XI. 3. 16. *Panegyrist māgadhaḥ* : the word meaning originally belonging to the Magadha country (south Behar) means a professional bard, minstrel, or panegyrist of a king, whose duty it was to recite the praises of his lord with allusions to his genealogy and the deeds of his ancestors, or to attend his army on a march and animate the soldiers with martial songs. Weber (*History of Indian Literature*, p. 112) suggests another interpretation of the word in this place : 'Owing to the obscurity of the Vrātya book, the proper meaning of this passage is not altogether clear, and it is possible, therefore, that here also the dissolute minstrel might be intended. Still the connection set forth in the Sa'ma-Sūtras of Laṭyāyana, and Drahyāyana as well as in the corresponding passage of the Kāṭiya Sūtra, between the Vrātyas and the *magadhades'i'ya brahmabandhu*, and the hatred with which the Magadhas are elsewhere (see Roth, p. 38) spoken of in the *Atharva-Saṃhitā*, both lead us to interpret the *māgadha* of the Vrātya book as an heretical teacher [or promulgator of Buddhist doctrine].

2. *Yajñāyajñīya* : the name of a Sāman containing the verse *Ṛgveda*, I. 168, 1, which with *Yajñā-yajñā*, 'At every sacrifice.' *Vamedevya*, the name of several Sāmans, especially of one consisting of the three verses, *Ṛgveda*, IV. 31. 1 ; VIII. 81. 7, 1. 18, 6=*Sāmaveda*, I. ii. ii. 3. 5-7. Cf. *Atharvaveda*, IV. 34. 1 ; VIII. 10. 13.

3. *Vairūpa* . . . *Vairāja* : names of important Sāmans. See Haug's *Aitareya-Brahmaṇam*, II, p. 309. *Ira* : closely connected with *Iḍa* and *Ila* ; Recreation Enjoyment.

4. *Syaita and Naudhasa* : two important Sāmans. 'In the form of the Naudhasa Sāman the earth is wedded to heaven and in the form of the Syaita Sāman heaven is wedded to the earth'. (Haug's *Ait Brahmanam*, II, p. 308). *Revelation and Tradition* : *śrutām cha vīśrutām cha*, 'Ruf und Beruhmtheit,' Fame and Celebrity, —Aufrecht.



## HYMN III

1. For a whole year he stood erect. The Gods said unto him, Why standest thou, O Vrātya ? He answered and said, Let them bring my couch.
3. They brought the couch for that Vrātya.
4. Two of its feet were Summer and Spring, and two were Autumn and the Rains.
5. Bṛihat and Rathantara were the two long boards, Yajñāyajñiya and Vāmadevya the two cross-boards.
6. Holy verses were the strings lengthwise, and Yajus formulas the cross-tapes.
7. Sacred lore was the blanket, Devotion the coverlet.
8. The Sāman was the Cushion, and chanting the bolster.
9. The Vrātya ascended that couch.
10. The hosts of Gods were his attendants, solemn vows his messengers, and all creatures his worshippers.
11. All creatures become the worshippers of him who possesses this knowledge.

6. *Holy verses : ṛichas ; verses of the Ṛgveda.*

## HYMN IV

1. For him they made the two Spring months protectors from the eastern region, and Bṛihat and Rathantara superintendents. The two Spring months protect from the eastern region, and Bṛihat and Rathantara superintend, the man who possesses this knowledge. For him they made the two Summer months protectors from the southern region, and Yajñāyajñiya and Vāmadevya superintendents. The two Summer months, etc. as in Verse 1,
3. They made the two Rain months, his protectors from the western region, and Vairūpa and Vairaja superintendents. The two Rain months, etc. as above.
4. They made the two Autumn months his protectors from the northern region, and Syaita and Naudhasa superintendents. The two Autumn months. etc. as above.
5. They made the two Winter months his protectors from the region of the nadir, and earth and Agni superintendents. The two Winter months, etc.

6. They made the two Dewy months his protectors from the region of the zenith, and Heaven and the Adityas superintendents. The two Dewy months, etc.

1. *They*: the Gods. *Spring months*: Chaitra and Vaiṣākha, mid-March to mid-May. 2. *Summer months*: Śuchi and Sukra (Pure and Bright), or Jeysṣṭha and Āshāḍha; mid-May to mid-July. 3. *Rain months*: Srāvana and Bhādra; mid-July to mid-September. 4. *Autumn months*: Āṣvina and Kārttika; mid-September to mid-November. 5. *Winter months*: Agrahāyana and Pausa; mid-November to mid-January. 6 *Dewy months*: Māgha and Phālguna; mid-January to mid-March. But the Indian seasons vary considerably according to geographical situation.

### HYMN V

1. For him they made the Archer Bhava a deliverer from the intermediate space of the eastern region. Bhava the Archer, a deliverer, delivers him from the intermediate space of the eastern region. Neither Śarva nor Bhava nor Iśāna slays him who possesses this knowledge, or his cattle, or his kinsmen.
2. They made Śarva the Archer his deliverer from the intermediate space of the southern region, etc, as in verse 1.
3. They made Paśupati the Archer his deliverer from the intermediate space of the western region, etc.
4. They made the Awful God, the Archer, his deliverer from the intermediate space of the northern region, etc, as above.
5. They made Rudra the Archer his deliverer from the intermediate space of the region of the nadir etc.
6. They made Mahādeva his deliverer from the intermediate space of the region of the zenith, etc.
7. They made Isana the Archer his deliverer from all the intermediate regions. Isāna the Archer, a deliverer, delivers him from all the intermediate regions. Neither Sarva nor Bhava, nor Iśāna slays him who possesses this knowledge, or his cattle, or his kinsmen.

1. *Isāna*: Lord Ruler; one of the older names of Rudra.

3. *Paśupati*: Lord of Beasts. See XI. 6. 9.

4. *The Awful God*: *ugrām devām*; 'the God Ugra'—Muir. Rudra is meant.

The hymn has been translated by Muir, *Original Sanskrit Texts*, IV, p. 338.

## HYMN VI

1. He went his way to the region of the nadir. Earth and Agni and herbs and trees and shrubs and plants followed him. He who possesses this knowledge becomes the dear home of Earth and Agni and herbs and trees and shrubs and plants.
2. He went his way to the region of the zenith. Right and Truth and Sun and Moon and Stars followed him. He who possesses this knowledge becomes, etc., as in verse 1. *mutatis mutandis*.
3. He went away to the last region. Richas, Sāmāns Yajus formulas and Devotion followed him. He who, etc., as above.
4. He went away to the great region. Itihāsa and Purāṇa and Gāthās and Nārāṇāsīs followed him. He who, etc.
5. He went away to the supreme region. The Āhavaniya, Gārhapatya, and Southern Fires, and Sacrifice, and Sacrificer, and sacrificial victims followed him. He who, etc.
6. He went away to the unindicated region. The Seasons, groups of seasons, the worlds and their inhabitants, the months and half-months, and Day and Night followed him. He who, etc.
7. He went away to the unfrequented region. Thence he thought that he should not return. Diti and Aditi and Idā and Indrāṇī followed him. He who, etc.
8. He went away to the regions. Virāj and all the Gods and all the Deities followed him. He who, etc.
9. He went away to all the intermediate spaces. Prajāpati and Parameshthin and the Father and the Great Father followed him. He who possesses this knowledge becomes the beloved home of Prajāpati and Parameshthin and the Father and the Great Father.

4. *Itihāsa and Purāṇa* : legendary and traditionary records, the forerunners of the two great epics and the many Purāṇas that have actually come down to us. *Gāthās* : stanzas preserved by oral transmission among the people. *Nārāṇāsīs* : eulogistic legends of heroes. 5 *Āhavaniya* : the eastern of the three fires burning at a sacrifice. 7 *Diti* : see VII. 7.

9. *Parameshthin* : see VIII. 5. 9. *The Father* : perhaps Bṛihaspati *The Great Father* : Brahmā, the phenomenal creator.

## HYMN VII

1. He, having become moving majesty, went to the ends of the earth. He became the sea.

2. Prajāpati and Parameshṭhin and the Father and the Great Father and the Waters and Faith, turned into rain, followed him.
3. The Waters, Faith, and rain approach him who possesses this knowledge.
4. Faith, and Sacrifice and the world, having become food and nourishment, turned toward him.
5. Faith Sacrifice, the world, food and nourishment approach him who possesses this knowledge.

## HYMN VIII

1. He was filled with passion : from him sprang the Rājanya.
2. He came to the people, to kinsmen, food and nourishment.
3. He who possesses this knowledge becomes the dear home of the people, kinsmen, food and nourishment.

*Rājanya* : the oldest designation of Kshatriya or man of the military and royal class. In the Purusha-Sūkta (*Rigveda*, X. 90 ; *Atharvaveda*, XIX. 6) the Rājanya is said to have been (at creation) the arms of the sacrificed Purusha or Primal Man who is identified with the universe. In the *Taittirīya-Saṃhitā* (VII. 1. 1) and the *Śatapatha-Brāhmaṇa* (II. 1. 4) he is said to have been generated by Prajāpati, and in the *Taittirīya-Brāhmaṇa* (III. 12. 9) the *Yajurveda* is said to be the womb from which he was born. See Muir, *Original Sanskrit Texts*, I, pp. 16-17. The word *rājanyāḥ*, which comes from the root *rāj*, to rule, is here fancifully connected with the root *raj* (so *'rajyata*, he was filled with passion).

## HYMN IX

1. He went away to the people.
2. Meeting and Assembly and Army and Wine followed him.
3. He who hath this knowledge becomes the dear home of Meeting, Assembly, Army, and Wine.

*Meeting* : *sabhā* ; of the people of the hamlet. *Assembly* : *sāmitiḥ* congregation of the clan for sacrificial, religious, or other important purpose. See Zimmer, *Altindisches Leben*, pp. 172-75. *Wine* : *sūrā* ; the material from which this liquor was made was probably barley or rice. It may have been the *dhānyo rāsah* (juice of corn) of *Atharvaveda*, II. 26. 5, a sort of beer. In the *Taittirīya-Brāhmaṇa* I. 3. 2. 2, Soma is said to be the best nourishment of the Gods, and *Sūrā* of men. They are a pair, husband and wife. See Zimmer, *Altindisches Leben*, p. 280.

## HYMN X

1. So let the King, to whose house the Vrātya who possesses this knowledge comes as a guest.
2. Honour him as superior to himself. So he doth not act against the interests of his princely rank or his kingdom.
3. From him, verily, sprang Priesthood and Royalty. They said, Into whom shall we enter ?
4. Let Priesthood enter into Brihaspati, and Royalty into Indra, was the answer.
5. Hence Priesthood entered into Brihaspati and Royalty into Indra.
6. Now this Earth is Brihaspati, and Heaven is Indra.
7. Now this Agni is Priesthood, and yonder Sun is Royalty.
8. Priesthood comes to him, and he becomes endowed with priestly lustre.
9. Who knows that Earth is Brihaspati and Agni Priesthood.
10. Great power comes to him and he becomes endowed with great power.
11. Who knows that Aditya is Royalty and that Heaven is Indra.

3, *Priesthood* : *brāhma*. *Royalty* : *kshatrām*; primarily, strength, power; secondarily, princely power, dominion, and the military or ruling class or order. 7 *Agni* : (or Fire) identified with Brihaspati, *Sun* : as representing Indra. 11 *Aditya* : the title is applicable to any son of Aditi, but especially to Varuṇa and, as in this place, to Sūrya or the Sun.

## HYMN XI

1. Let him to whose house the Vrātya who possesses this knowledge comes as a guest.
2. Rise up of his own accord to meet him, and say, Vrātya, where didst thou pass the night ? Vrātya, here is water, Let them refresh thee. Vrātya, let it be as thou pleasest. Vrātya, as thy wish is so let it be. Vrātya, as thy desire is so be it.
3. When he says to his guest, Where didst thou pass the night ? he reserves for himself thereby the paths that lead to the Gods.
4. When he says to him, Here is water, he secures thereby water for himself.
5. When he says to him, Let them refresh thee, he thereby wins vital breath to exceeding old age.
6. When he says to him, Vrātya, let it be as thou pleasest, he secures to himself thereby what is pleasant.

7. That which is pleasant comes to him, and he is the beloved of the beloved, who is possessed of this knowledge.
8. When he says to him, Vrātya, as thy will is so let it be, he secures to himself thereby the fulfilment of his will.
9. Authority comes to him who possesses this knowledge, and he becomes the controller of the powerful.
10. When he says to him, Vrātya, as thy desire is so be it, he secures to himself thereby the attainment of his desire.
11. His desire comes to him who possesses this knowledge and he gains the complete satisfaction of his wish.

An abstract of XI-XIII is given in Apastamba's *Aphorisms on the Sacred Law of the Hindus*, II. 3. 7. 13-17 (*SBE* II., pp. 118, 119), where the Vrātya (from *vrata*, a vow) is the Śrotriya or religious student who has learnt one recension of the Veda; a faithful fulfiller of his vow.

### HYMN XII

1. The man, to whose house, when the fires have been taken up from the hearth and the oblation to Agni placed therein, the Vrātya possessing this knowledge comes as a guest.
2. Should of his own accord rise to meet him and say, Vrātya, give me permission. I will sacrifice.
3. And if he gives permission he should sacrifice, if he does not permit him he should not sacrifice.
4. He who sacrifices when permitted by the Vrātya who possesses this knowledge.
5. Well knows the path that leads to the Fathers and the way that leads to the Gods.
6. He does not act in opposition to the Gods. It becomes his sacrifice.
7. The abode of the man who sacrifices when permitted by the Vrātya who possesses this knowledge is long left remaining in this world.
8. But he who sacrifices without the permission of the Vrātya who possesses this knowledge.
9. Knows not the path that leads to the Fathers nor the way that leads to the Gods.
10. He is at variance with the Gods. He hath offered no accepted sacrifice.

11. The abode of the man who sacrifices without the permission of the Vrātya who possesses this knowledge is not left remaining in this world.

1. *Oblation to Agni : agnihotrām* ; consisting chiefly of milk, oil, and sour gruel. The oblation is of two kinds, (1) of constant obligation, (2) occasional and optional.

6. *It becomes his sacrifice* : or, His sacrifice is accepted.

7. *Abode : dyātanam*; or, hearth whereon the householder's sacred fire is kept burning.

### HYMN XIII

1. He in whose house the Vrātya who possesses this knowledge abides one night secures for himself thereby the holy realms that are on earth.
2. A second night . . . the holy realms that are in the firmament (the rest as in verse 1).
3. A third night . . . the holy realms that are in heaven.
4. A fourth night . . . the holy realms of the Holy.
5. Unlimited nights . . . unlimited holy realms.
6. Now he to whose house a non-Vrātya, calling himself a Vrātya, and one in name only, comes as a guest.
7. Should punish him and not punish him.
8. He should serve him with food saying to himself, To this Deity I offer water : I lodge this Deity ; I wait upon this, this Deity.
9. To that Deity the sacrifice of him who has this knowledge is acceptable.

7. *Punish him* and not *punish him* : meaning perhaps, punish him quietly by letting him feel that his fraud is detected. 9-The meaning is that the merit of the host is as great as if he had honoured a real Godlike Vrātya.

### HYMN XIV

1. He when he went away to the eastern region, went away having become the Marut host, and having made Mind an eater of food. He who hath this knowledge eats food with Mind as food-eater.

2. He, when he went away to the southern region, went away having become Indra, and having made Strength an eater of food. He who hath this knowledge eats food with strength as food-eater.
3. He, when he went away to the western region, went away having become King Varuṇa, and having made the Waters eaters of food. He who hath this knowledge eats food with the Waters as food-eaters.
4. He, when he went away to the northern region, went away having become King Soma and having made the Seven Ṛishis' oblation an eater of food. He who hath this knowledge eats food with oblation as food-eater.
5. He, when he went away to the steadfast region, went away having become Viṣṇu and having made Virāj an eater of food. He who hath this knowledge eats food with Virāj as food-eater.
6. He, when he went away to animals, went away having become Rudra and having made herbs eaters of food. He who hath this knowledge eats food with herbs as food-eaters.
7. He, when he went away to the Fathers, went away having become King Yama and having made the exclamation Svadhā an eater of food. He who hath this knowledge eats food with the exclamation Svadhā as food-eater.
8. He, when he went away to men, went away having become Agni and having made the exclamation Svāhā an eater of food. He who hath this knowledge eats food with the exclamation Svahā as food-eater.
9. He, when he went away to the upper region, went away having become Bṛihaspati and having made the exclamation Vashaṭ an eater of food. He who hath this knowledge eats food with the exclamation Vashaṭ as food-eater.
10. He, when he went away to the Gods, went away having become Iṣana and having made Passion an eater of food. He who hath this knowledge eats food with Passion as food-eater.
11. He, when he went away to creatures, went away having become Prajāpati and having made vital breath an eater of food. He who hath this knowledge eats food with vital breath as food-eater.
12. He, when he went away to all the intermediate spaces, went away having become Parameshṭhin and having made Devotion an eater of food. He who hath this knowledge eats food with Devotion as food-eater.



1. *Mind* : meaning here, will, resolution, an attribute of the impetuous Storm-Gods.
2. *Strength* : the preeminent attribute of Indra.
3. *Waters* : the special dominion of Varuna ; originally, the waters of the celestial ocean.
5. *Stedfast region* : the nadir. *Virāj* : here feminine ; sometimes regarded as the daughter of Vishṇu.
6. *Rudra* : as Paśupati or Lord of Beasts, *Herbs* : as the food of cattle.
7. *Svadhā* : originally an oblation to the Fathers or Manes consisting of *ghṛitam* (clarified butter or sacrificial oil), attenuated to a mere exclamation taking the place of, or accompanying, the offering presented to those spirits.
8. *Svāhā* : Benedictio sit ; All hail ! an auspicious exclamation uttered at the end of invocations of the Gods.
9. *Vashaṭ* : a sacrificial exclamation uttered by the Hotar at the end of the Yājyā or consecration verse, whereupon the oblation is cast into the fire by the Adhvaryu. The word *vashaṭ* probably stands for *vakshat*, a Vedic imperative of *vah*, to carry, and means, Let him (Agni) bear (the offering to the Gods). Brihaspati in this verse is a form of Agni.
10. *Isāna* : the Lord of Ruler. See XVI. 1. 5. *Passion* : or Manyu Anger, Wrath personified, See IV. 31-32.
11. *Vital breath* : or Prāṇa.
12. *Devotion* : or Brahma.

## HYMN XV

1. Of that Vratya.
  2. There are seven vital airs, seven downward breaths, seven diffused breaths.
  3. His first vital breath, called Upward, is this Agni.
  4. His second vital breath, called Mature, is that Aditya.
  5. His third vital breath, called Approached, is that Moon.
  6. His fourth vital breath, called Pervading is this Pavamāna.
  7. His fifth vital breath, called Source, are these Waters.
  8. His sixth vital breath, called Dear, are these domestic animals.
  9. His seventh vital breath, called Unlimited, are these creatures.
2. *Vital airs* : *prāṇāḥ* ; meaning specially air inhaled. *Downward breaths* : *apṛāṇāḥ*. *Diffused breaths* : *vyāṇāḥ* : airs diffused through the whole body.
4. *Āditya* : the Sun.
  6. *Pavamāna* : (from the root *pā*, to purify) the Wind personified.
  8. *Domestic animals* : *apsāyah* ; including cows, horses, goats, sheep, oxen, and dogs.

## HYMN XVI

1. His first downward breath is the time of Full Moon.
2. His second downward breath is the eighth day after Full Moon.
3. His third downward breath is the night of New Moon.
4. His fourth downward breath is Faith.
5. His fifth downward breath is Consecration.
6. His sixth downward breath is Sacrifice.
7. His seventh downward breath are these sacrificial fees.

1. *Time of Full Moon* : Purnamāsī.
2. *Eighth day after Full Moon* : Ashtakā.
3. *Night of New Moon* : Amāvāsyā.
5. *Consecration* : Dīkshā.
7. *Sacrificial fees* : Dakshinās.

## HYMN XVII

1. His first diffused breath is this Earth.
2. His second diffused breath is that Firmament.
3. His third diffused breath is that Heaven.
4. His fourth diffused breath are those Constellations.
5. His fifth diffused breath are the Seasons.
6. His sixth diffused breath are the Season-groups.
7. His seventh diffused breath is the year.
8. With one and the same object the Gods go round the Year and the Seasons follow round the Vṛātya.
9. When they surround the Sun on the day of New Moon, and that time of Full Moon.
10. That one immortality of theirs is just an oblation.

9. I find this verse and the following absolutely unintelligible.

## HYMN XVIII

1. Of that Vṛātya.
2. The right eye is the Sun and the left eye is the Moon.
3. His right ear is Agni and his left ear is Pavamāna.
4. Day and Night are his nostrils. Diti and Aditi are his head and skull.
5. By day the Vṛātya is turned westward, by night he is turned eastward. Worship to the Vṛātya !

It is hard to understand, and I do not attempt to explain, the idealization and grotesquely extravagant glorification of the Vrātya or heretical nomad who appears at one time to be a supernatural Being endowed with the attributes of all-prevading Deity, and at another as a human wanderer in need of food and lodging. In my preface, I have followed von Roth, in taking the Vrātya to be the religious wandering mendicant, regarded as a being of peculiar sanctity. But this explanation of the word is of later origin than the compilation of the Songs of the Atharvans, and, as far as regards this book, must be abandoned.

## BOOK XVI

### HYMN I

1. The Bull of the Waters hath been let go; the heavenly fires have been let go.
2. Breaking, breaking down, crushing, crushing to pieces,
3. Mroka, mind-destroying, rooting up, consuming, ruiner of the soul, ruiner of the body.
4. Here I let him go : thou wastest me clean of him.
5. With this we let him loose who hates us and whom we hate.
6. Thou art in front of the waters. I let loose your sea.
7. I let loose the Agni who is within the waters, Mroka the up-rooter, the destroyer of the body.
8. Your Agni who entered into the waters, even he here is that very dread of yours.
9. May he anoint you with Indra's own mighty power !
10. May stainless waters cleanse us from defilement.
11. May they carry sin away from us, may they carry away from us the evil dream.
12. Look on me with a friendly eye, O, Waters, and touch my skin with your auspicious body.
13. We call the gracious Fires that dwell in waters. Goddesses, grant me princely power and splendour.

The Book consists almost entirely of charms and conjurations for various purposes.

The subject of the hymn is the preparation and use of holy water, with a prayer for purification and freedom from sin.

1. *The Bull of the Waters* : the mighty Agni who dwells as lightning in the watery clouds of the sea of air.

3. *Mroka* : Agni in his most destructive and dreaded form ; the fire of the funeral pile. All his hostile powers are here enumerated. Cf. *Pāraskara-Grihya-Sūtra*, II, 6. 10. (XXIX. p. 313).

11. *May they carry sin away* : cf. *Rgveda*, I. 23.22 and X. 98 : Whatever sin is found in me, whatever evil I have wrought, if I have lied or falsely sworn, Waters, remove it far from me.

The hymn is in prose with the exception of verses 10, 12, 13.

## HYMN II

1. Away from distasteful food, strength and sweet speech.
2. Are pleasant. May I obtain a pleasant voice.
3. I have invoked the Protector; I have invoked his protection.
4. Quick of hearing are mine ears; mine ears hear what is good.  
Fain would I hear a pleasant sound.
5. Let not good hearing and overhearing fail the Eagle's eye, the undecaying light.
6. Thou art the couch of the Rishis. Let worship be paid to the divine couch.

The hymn is a charm to secure various blessings.

1. *Distasteful food* : I adopt the St. Petersburg Lexicon's suggestion of *duradmanyāḥ* instead of the *durarmanyāḥ* of the text.
3. *The Protector* : or Herdsman ; Agni.
4. *Hear a pleasant sound* : that is, be favourably spoken of.
5. *The Eagle's eye* : the vision of the all-seeing Sun.
6. *The couch of the Rishis* the *brahmāsanam* : or seat prepared for the Brahman priest is addressed.

## HYMN III

1. I am the head of riches. Fain would I be the head of mine equals.
2. Let not Ruja and Vena desert me. Let not the Head and the Preserver forsake me.
3. Let not the Boiler and the Cup fail me : let not the Supporter and the Sustainer abandon me.
4. Let not Unyoking and the Moist-fellied car desert me : let not the Sender of Moisture and Matarisvan forsake me.
5. Brihaspati is my soul, he who is called the Friend of man, dear to my heart.
6. My heart is free from sorrow ; spacious is my dwelling-place. I am the sea in capacity.

The hymn is a charm to secure power and long life.

2. *Ruja* : a word of doubtful signification which does not occur elsewhere. It is apparently used here as a name of the Sun ; perhaps the Breaker, he who breaks up and disperses the morning clouds, from the root *ruj*, to break or shatter. *Vena* : the Sun, as he rises in the mists of the morning. See II. 1, note.

3. *The Boiler and the Cup* : meaning, generally, sacrificial implements. I adopt the suggestion, given in the St. Petersburg Lexicon, of *ukhaḥ*, boiler, instead of *urvaḥ* of the text which is meaningless here.

4. *Unyoking and the Moist-fellied car* : a periphrasis for the setting Sun as he sinks in the western waters. *Sender of Moisture* : the rain-cloud. *Mātarisvan* : the wind.

## HYMN IV

1. I am the centre of riches. Fain would I be the centre of mine equals.
2. Pleasant art thou to sit by one, a mother : immortal among mortals.
3. Let not inward breath desert me ; let not outward breath depart and leave me.
4. Let Sūrya protect me from Day, Agni from Earth, Vāyu from Firmament, Yama from men, Sarasvatī from dwellers on the earth.
5. Let not outward and inward breath fail me. Be not thou destructive among the men.
6. Propitious to-day be dawns and evenings. May I drink water with all my people safe around me.
7. Mighty are ye, domestic creatures. May Mitra-Varuṇa stand beside me. May Agni give me inward and outward breath. May he give me ability.

The hymn is a charm to secure long life and success.

2. *Thou* : meaning, apparently, Agni.

5. *Thou* : Agni.

7. *Mighty, śākhvarīḥ* ; an epithet frequently applied to waters which are here addressed. Cf. *Atharveda*, III. 13. 7; XI. 2. 23 ; XIII. 1. 5. *Mitra-vāruṇa* : *mitrāvārmaṇau* ; Mitra and Varuna regarded as a dual deity.

## HYMN V

1. We know thine origin, O Sleep. Thou art the son of Grahi, the minister of Yama. Thou art the Ender, thou art Death. As such, O Sleep, we know thee well. As such preserve us from the evil dream.
2. We know thine origin, O Sleep. Thou art the son of Destruction, the minister of Yama, etc. (as in verse 1).

3. We know thine origin, O Sleep. Thou art the son of Misery, etc.
4. We know thine origin, O Sleep. Thou art the son of Disappearance, etc.
5. We know thine origin, O Sleep. Thou art the son of Defeat etc.
6. We know thine origin, O Sleep. Thou art the son of the sisters of the Gods, the minister of Yama. Thou art the Ender, thou are Death. As such, O Sleep, we know thee well. As such, preserve us from the evil dream.

The hymn, an address to sleep, is a charm against evil dreams.

1. *Grāhi* : a she-demon who seizes and kills men.

2. *Destruction* : Nirriti.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 468.

## HYMN VI

1. Now have we conquered and obtained : we have been freed from sin to-day.
2. Let Morning with her light dispel that evil dream that frightened us.
3. Bear that away to him who hates, away to him who curses us.
4. To him whom we abhor, to him who hates us do we send it hence.
5. May the Goddess Dawn in accord with Speech, and the Goddess Speech in accord with Dawn,
6. The Lord of Dawn in accord with the Lord of Speech and the Lord of Speech in accord with the Lord of Dawn,
7. Carry away to Such-an-one niggard fiends, hostile demons, and Sadanvas,
8. Kumbhikas, Dushikas, and Piyakas,
9. Evil day-dream, evil dream in sleep,
10. Wishes for boons that will not come, thoughts of poverty, the snares of the Druh who never releases.
11. This, O Agni, let the Gods bear off to Such-an-one that he may be a fragile good-for-nothing eunuch.

The hymn is a charm to avert evil dreams and transfer them and malignant spirits to an enemy.

1. This and the following line are taken from *Rgveda*, VIII. 47. 18.

6. *Lord of Dawn* : or Consort of Ushas; said to be Aniruddha, son of Kama the God of Love. *Lord of Speech* : Vachaspati ; see *Atharvaveda*. I. 1. 1, note.

7. *Such-an-one* : used like our *M.* or *N.* instead of the name of the person intended which is to be supplied when the incantation is employed. *Sadānvas* : ever-shrieking fiends. See II. 14. 1, note.

8. *Kumbhīkas*, *Dushīkas*, *Pīyakas* : various malignant demons.

9. *Druh* : a female spirit of mischief. See II. X. 1-10.

## HYMN VII

1. Herewith I pierce this man. With poverty I pierce him. With disappearance I pierce him. With defeat I pierce him. With Grāhi I pierce him. With darkness I pierce him.
2. I summon him with the awful cruel orders of the Gods.
3. I place him between Vaiṣvānara's jaws.
4. Thus or otherwise let her swallow him up.
5. Him who hates us may his soul hate, and may he whom we hate hate himself.
6. We scorch out of heaven and earth and firmament the man who hates us.
7. Suyāman son of Chakshus.
8. Here I wipe away the evil dream on the descendant of Such-an-one, son of Such-a-woman.
9. Whatsoever I have met with, whether at dusk or during early night,
10. Whether waking or sleeping, whether by day or by night.
11. Whether I meet with it day by day, from that do I bribe him away.
12. Slay him; rejoice in this; crush his ribs.
13. Let him not live. Let the breath of life forsake him.

An imprecation on an enemy.

1. *Poverty* : or misery. The enemy is attacked with all the woes that are regarded as the parents of sleep that brings the evil dream. See XVI. 5. 1, 3-5.

4. *Her* : the female fiend Grāhi.

7. *Suyāman* : the charm is addressed as a human impersonation ; *suyāman* meaning 'well-coming, Benvenuto, and Chakshus meaning 'vision.'

8. *Such-an-one...Such-a-woman* : the actual names are to be supplied when the charm is employed. Cf *supra* Hymn, VI. 7.

## HYMN VIII

1. Whatever we have gained, whatever hath accrued to us, our Right, our energy, our Devotion, our heavenly light, our



sacrifice, our domestic animals, our offspring, our men,—from all share herein we exclude Such-an-one, descendant of Such-an-one, son of Such-a-woman. Let him not be freed from the noose of Grāhi. Here I bind up his splendour, his energy, his vital breath, his life, and cast him down beneath me.

2. Whatever we have gained, etc. (as in verse 1). Let him not be freed from the noose of Nirṛiti, etc.
3. Whatever we have gained, etc. Let him not be freed from the noose of misery, etc.
4. Whatever we have gained, etc. Let him not be freed from the noose of disappearance, etc.
5. Whatever we have gained, etc. Let him not be freed from the noose of defeat, etc.
6. Whatever we have gained, etc. Let him not be freed from the noose of the sisters of the Gods, etc.
7. Whatever we have gained, etc. Let him not be freed from the noose of Bṛihaspati, etc.
8. Whatever we have gained, etc. Let him not be freed from the noose of Prajāpati, etc.
9. Whatever we have gained, etc. Let him not be freed from the noose of the Rishis, etc.
10. Whatever we have gained, etc. Let him not be freed from the noose of the Rishis' children, etc.
11. Whatever, etc. Let him not be freed from the noose of the Angirases, etc.
12. Whatever, etc. Let him not be freed from the noose of the Āngirases, etc.
13. Whatever, etc. Let him not be freed from the noose of the Atharvans, etc.
14. Whatever, etc. Let him not be freed from the noose of the Atharvans, etc.
15. Whatever, etc. Let him not be freed from the noose of the Trees, etc.
16. Whatever, etc. Let him not be freed from the noose of Shrubs, etc.
17. Whatever, etc. Let him not be freed from the noose of the Seasons, etc.
18. Whatever, etc. Let him not be freed from the noose of the Season-groups, etc.

19. Whatever, etc. Let him not be freed from the noose of the Months, etc.
20. Whatever, etc. Let him not be freed from the noose of the Half-months, etc.
21. Whatever, etc. Let him not be freed from the noose of Day and Night, etc.
22. Whatever, etc. Let him not be freed from the noose of continued Day, etc.
23. Whatever, etc. Let him not be freed from the noose of Heaven and Earth, etc.
24. Whatever, etc. Let him not be freed from the noose of Indra-Agni, etc.
25. Whatever, etc. Let him not be freed from the noose of Mitra-Varuna, etc.
26. Whatever, etc. Let him not be freed from the noose of King Varuna, etc.
27. Whatever we have gained, whatever hath accrued to us, our Right, our energy, our Devotion, our heavenly light, our sacrifice, our domestic animals, our offspring, our men,—from all share herein we exclude Such-as-one, descendant of Such-an-one, son of Such-a-woman. Let him not be freed from the fetter and noose of Death. Here I bind up his splendour, his energy, his vital breath, his life, and cast him down beneath me.

An imprecation on an enemy.

#### HYMN IX

1. Ours is superior place and ours is conquest : may I in all fights tread down spite and malice.
2. This word hath Agni, this hath Soma spoken. May Pūshan set me in the world of virtue.
3. We have come to the light of heaven ; to the light of heaven have we come : we have united with the light of Sūrya.
4. Sacrifice is fraught with wealth for the increase of prosperity. I would win riches ; fain would I be wealthy. Do thou bestow wealth upon me.

The hymn is a charm to secure wealth and felicity.

1. This line is repeated from *Atharvaveda*, X. 5. 36.

3. This verse is to be recited while looking at the Sun.

4. *Thou* : Sūrya.

## BOOK XVII

### HYMN I

1. Vanquishing, overpowering, a conqueror, exceeding strong,  
Victorious, winner of the light, winner of cattle and of spoil,  
Indra by name, adorable, I call : a long, long life be mine !
2. Vanquishing etc.  
Indra by name, adorable I call : May I be dear to Gods.
3. Vanquishing, etc.  
Indra by name, adorable, I call : may creatures love me well.
4. Vanquishing, etc.  
Indra by name, adorable, I call : may cattle hold me dear.
5. Vanquishing, etc.  
Indra by name, adorable, I call : may equals love me well.
6. Rise up, O Sūrya, rise thou up ; with strength and splendour  
rise on me.  
Let him who hates me be my thrall ; let me not be a thrall to him.  
Manifold are thy great deeds, thine, O Vishnu.  
Sate us with cattle of all forms and colours : set me in happiness,  
in loftiest heaven.
7. Rise up, O Sūrya, rise thou up ; with strength and splendour rise  
on me.  
Make me the favourite of all, of those I see and do not see.  
Manifold are thy great deeds, thine, O Vishnu.
8. Let not the fowlers who are standing ready injure thee in the  
flood, within the waters.  
Ascend this heaven, leaving each curse behind thee, Favour us :  
let thy gracious love attend us.  
Manifold are thy great deeds, thine, O Vishnu.
9. Do thou, O Indra, for our great good fortune, with thine in-  
violable rays protect us.  
Manifold are thy great deeds, thine, O Vishnu.
10. Be thou most gracious unto us, Indra, with favourable aid,  
Rising to heaven's third sphere, invoked with song to quaff the  
Soma juice, loving thy home to make us blest.

Manifold are thy great deeds, thine, O Viṣṇu.

11. Thou art the vanquisher of all, O Indra, omniscient Indra, and invoked of many.

Indra, send forth this hymn that fitly lauds thee. Favour us : let thy gracious love attend us.

Manifold are thy great deeds, thine, O Viṣṇu.

12. In heaven and on the earth thou art uninjured, none reach thy greatness in the air's mid region.

Increasing by inviolate devotion as such in heaven grant us protection, Indra.

Manifold are thy great deeds, thine, O Viṣṇu.

13. Grant us protection, Indra, with that body of thine that is on earth, in fire, in waters,

That dwells within light-finding Pavamana, wherewith thou hast pervaded air's mid region.

Manifold are thy great deeds, thine, O Viṣṇu.

14. Indra, exalting thee with prayer, imploring, Rishis have sat them down in holy Session.

Manifold are thy great deeds, thine, O Viṣṇu,

15. Round Trita, round the spring with thousand currents thou goest, round the light-finding assembly.

Manifold are thy great deeds, thine, O Viṣṇu.

16. Thou guardest well the four celestial regions, pervading heaven and earth with light and splendour.

Thou givest help to all these living creatures, and, knowing, followest the path of Order.

Manifold are thy great deed, thine, O Viṣṇu.

17. With five thou sendest heat : with one removing the curse thou comest in bright sunshine hither.

Manifold are thy great deeds, thine, O Viṣṇu.

18. Indra art thou, Mahendra thou, thou art the world, the Lord of Life.

To thee is sacrifice performed : worshippers offer gifts to thee.

Manifold are thy great deeds, thine, O Viṣṇu.

19. What is based on what is not : the present lies on that which is. Present on future is imposed and future on the present based.

Manifold are thy great deeds, thine, O Viṣṇu.

Sate us with cattle of all varied colour. Set me in happiness, in loftiest heaven.

20. Bright art thou, and refulgent : as thou shinest with splendour  
so I fain would shine with splendour.
21. Lustre art thou, illuming : as thou glowest with lustre so I too  
would shine with cattle, with all the lustre of a Brahman's  
station.
22. Glory to him when rising, when ascending ! Glory to him when  
he hath reached the zenith !  
To him far-shining, him the self-refulgent, to him the Sovran  
Lord and King be glory !
23. Worship to him when he is turning westward, to him when set-  
ting, and when set be worship !  
To him far-shining, him the self-refulgent, to him the Sovran  
Lord and King be glory !
24. With all his fiery fervour this Aditya hath gone up on high,  
Giving my foes into my hand. Let me not by my foeman's prey.  
Manifold are thy great deeds, thine, O Viṣṇu.  
Sate us with cattle of all varied colours. Set me in happiness, in  
loftiest heaven.
25. Thou for our weal, Āditya, hast mounted thy ship with hundred  
oars.  
Thou hast transported me to day : so bear me evermore to  
night.
26. Thou for our weal, O Sūrya, hast mounted thy ship with hundred  
oars.  
Thou hast transported me to night : so bear me evermore to  
day.
27. Encompassed by Prajāpati's devotion as shield, with Kaśyapa's  
bright light and splendour,  
Reaching old age, may I made strong and mighty live through a  
thousand years with happy fortune.
28. Compassed am I with prayer, my shield and armour; compassed  
with Kaśyapa's bright light and splendour.  
Let not shafts reach me shot from heaven against me, nor those  
sent forth by men for my destruction.
29. Guarded am I by Order and the Seasons, protected by the past  
and by the future.  
Let not distress, yea, let not Death come nigh me : with water  
of my speech have I o'erwhelmed them.
30. On every side let Agni guard and keep me; the rising Sun drive  
off the snares of Mṛityu !

Let brightly flushing Mornings, firm-set mountains, and lives a thousand be with me united.

The single hymn which constitutes this Book is a prayer to Indra, identified with Viṣṇu and the Sun, for the love of Gods, men, and beasts, general protection and prosperity, and all earthly and heavenly blessings.

8. The Sun is the Bird (Cf. *Atharvaveda*, IV. 6. 3), and the *fowlers* are the malignant fiends who would stay his flight through the watery clouds of the sea of air. Cf. 'Come hither, Indra, with bay steeds, joyous, with tails like peacock's plumes. Let no men check thy course as fowler's stay the bird : pass o'er them as o'er desert lands' *Rgveda*, III. 45. 1.

10. *Heaven's third sphere* : the highest heaven, the abode of the Sun.

13. *Light-finding Pavamāna* : wind that reaches even the height of heaven.

15. *Trita* : a deity of the atmosphere, connected with Indra and the winds ; here perhaps the representative of the holy expanse of heaven. *The spring* : the fountain of heaven ; the rain-cloud. *The light-finding assembly* : the company of the Gods who dwell in the highest sphere.

17. *With five* : of the seven beams. See XI, I, 36, note.

18. *Mahendra* : Great Indra. Cf. *Atharvaveda*, XIII, 4. 2, 9. *The Lord of Life* : or, Prajāpati.

24. The stanza is taken from *Rgveda*, I. 50. 13, addressed to Sūrya.

25. *Ship* : with reference to the sea of air traversed by the Sun.

## BOOK XVIII

### HYMN I

1. Fain would I win my friend to kindly friendship. So may the  
Sage, come through the air's wide ocean,  
Remembering the earth and days to follow, obtain a son the  
issue of his father.
2. Thy friend loves not the friendship which considers her who is  
near in kindred as a stranger.  
Sons of the mighty Asura, the heroes, supporters of the heaven,  
see far around them.
3. Yea, this the Immortals seek of thee with longing, a scion of the  
only man existing.  
Then let thy soul and mine be knit together. Embrace thy con-  
sort as her loving husband.
4. Shall we do now what we ne'er did aforetime ? we who spoke  
righteously now talk impurely ?  
Gandharva in the floods, the Dame of Waters—such is our  
bond, such our most lofty kinship.
5. Even in the womb God Tvashtar, vivifier, shaping all forms,  
Creator, made us consorts.  
Ne'er are his holy statutes violated : that we are his the heaven  
and earth acknowledge.
6. Who yokes to-day unto the pole of Order the strong and passio-  
nate steers of checkless spirit,  
With shaft-armed mouths, heart-piercing, joy-bestowing ? Long  
shall he live who duly pays them service.
7. Who knows that earliest day whereof thou speakest, Who hath  
beheld it ? Who can he, e declare it ?  
Great is the law of Varuṇa and Mitra. What, wanton, wilt thou  
say to men to tempt them ?
8. I Yamī am possessed by love of Yama, that I may rest on the  
same couch beside him.  
I as a wife would yield me to my husband. Like car-wheels let  
us speed to meet each other.

9. They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.  
Not me—go quickly, wanton, with another, and hasten like a chariot-wheel to meet him.
10. May Sūrya's eye with days and nights endow him, and ever may his light spread out before him.  
In heaven and earth the kindred pair commingle. On Yamī be the unbrotherly act of Yama.
11. Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.  
Not me, O fair one—seek another husband, and make thine arm a pillow for thy consort.
12. Is he a brother when no help is left her? Is she a sister when Destruction cometh?  
Forced by my love these many words I utter. Come near, and hold me in thy close embraces,
13. I am no help for thee, no refuge, Yamī, I will not clasp and press thee to my bosom.  
This is abhorrent to my mind and spirit—a brother on the couch beside a sister.
14. I will not fold mine arms about thy body: they call it sin when one comes near a sister.  
Not me—prepare thy pleasure with another. Thy brother seeks not this from thee, O fair one.
15. Alas; thou art indeed a weakling Yama. We find in thee no trace of heart or spirit.  
As round a tree the woodbine clings, another will cling about thee girt as with a girdle.
16. Embrace another, Yamī. Let some other, even as the woodbine rings a tree, enfold thee.  
Win thou his heart and let him win thy fancy; so make with him a bond of blest alliance.
17. Three hymns the Sages have disposed in order, the many-formed, the fair, the all-beholding.  
These in one single world are placed and settled—the growing plants, the breezes, and the waters.
18. The Bull hath yielded for the Bull the milk of heaven: inviolable is the Son of Aditi.  
According to his wisdom Varuṇa knoweth all: he halloweth, the holy, times for sacrifice.



19. Gandharvī spake. May she, the Lady of the Flood amid the river's roaring leave my heart untouched.  
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as chief.
20. Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,  
Since they as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.
21. And the fleet Falcon brought for sacrifice from afar this flowing drop most excellent and passing wise,  
Then when the Aryan tribes chose as invoking Priest Agni the wonder-worker, and the hymn rose up.
22. Still art thou kind to him who feeds thee as with grass, and skilled in sacrifice offers thee holy gifts.  
When thou having received the sage's strengthening food with lauds, after long toil comest with many more.
23. Urge thou thy Parents, as a lover, to delight : the lovely One desires and craves it from his heart.  
As Priest he calls aloud, as Warrior shows his skill, as Asura tries his strength, and with the hymn is stirred.
24. Far famed is he, the mortal man, O Agni thou Son of strength, who hath obtained thy favour.  
He, gathering power, borne onward by his horses; makes his days lovely in his might and splendour.
25. Hear us, O Agni, in the great assembly : harness thy rapid car, the car of Amrit.  
Bring Heaven and Earth, the Deities' Parents, hither : stay with us here, nor from the Gods be absent.
26. When, holy Agni, the divine assembly, the holy synod mid the Gods, is gathered,  
And when thou, godlike One, dealest forth treasures vouchsafes us too our portion of the riches.
27. Agni hath looked upon the van of Mornings, and on the days the earliest Jātavedas.  
After the Dawns, after their rays of brightness, Sūrya hath entered into earth and heaven.
28. Agni hath looked against the van of Mornings, against the days the earliest Jātavedas ;  
In many a place against the beams of Sūrya, against the heavens and earth hath he extended.

29. Heaven and Earth, first by everlasting Order, speakers of truth,  
are near enough to hear us,  
When the God, urging men to worship, sitteth as Priest, assum-  
ing all his vital vigour.
30. As God comprising Gods by Law eternal, bear, as the chief who  
knoweth, our oblation,  
Smoke-bannered with the fuel, radiant, joyous, better to praise  
and worship, Priest for ever.
31. I praise your work that ye may make me prosper : hear, Heaven  
and Earth, twain worlds that drop with fatness !  
While days and Gods go to the world of spirits, have let the  
Parents with sweet mead refresh us.
32. When the Cow's nectar wins the God completely, men here  
below are heaven's and earth's sustainers  
All the Gods come to this thy heavenly Yajus which from the  
motley Pair milked oil and water
33. Hath the King seized us ? How have we offended against his  
holy Ordinance ? Who knoweth ?  
For even Mitra mid the Gods is angry. There are both song and  
wealth for those who come not.
34. 'Tis hard to understand the Immortal's nature, where she who  
is akin becomes a stranger.  
Guard ceaselessly, great Agni, him who ponders Yama's name  
easy to be comprehended.
35. They in the synod where the Gods rejoice them, where they are  
seated in Vivasvan's dwelling,  
Have given the Moon his beams, the Sun his splendour : the  
two unweariedly maintain their brightness.
36. The counsel which the Gods meet to consider, their secret plan,  
of that we have no knowledge.  
There let God Savitar, Aditi, and Mitra proclaim to Varuṇa that  
we are sinless.
37. Companions, let us learn a prayer to Indra whom the thunder  
arms,  
To glorify your bold and most heroic Friend.
38. For thou by slaying Vritra art the Vritra-slayer, famed for  
might.  
Thou, Hero, in rich gifts surpasses wealthy chiefs.
39. O'er the broad land thou goest like a Stega : here on vast earth  
let breezes blow upon us,

Here hath our dear Friend Varuna, united, like Agni in the wood, shot forth his splendour.

40. Sing praise to him the chariot-borne, the famous, Sovran of men, the dread and strong destroyer.

O Rudra, praised be gracious to the singer ; let thy darts spare us and smite down another.

41. The pious call Sarasvatī, they worship Sarasvatī while sacrifice proceedeth.

The virtuous call Sarasvatī to hear them. Sarasvatī send bliss to him who giveth !

42. Sarasvatī is called on by the Fathers who come right forward to our solemn worship.

Seated upon this sacred grass rejoice you. Give thou us strengthening food that brings no sickness.

43. Sarasvatī, who comest with the Fathers, joying in hymns, O Goddess, and oblations,

Give plenteous wealth to this the sacrificer, a portion, worth a thousand, of refreshment.

44. May they ascend, the lowest, highest, midmost, the Fathers, who deserve a share of Soma.

May they who have attained to life, the Fathers, righteous and gentle, aid us when we call them.

45. I have attained the gracious-minded Fathers, I have gained son and progeny from Vishṇu.

They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.

46. Now be this homage offered to the Fathers, to those who passed of old and those who followed,

Those who have rested in the carthly region and those who dwell among the happy races.

47. Mātali prospers there with Kavyas, Yama with Angiras' sons, Bṛihaspati with singers.

Exalters of the Gods, by Gods exalted, aid us those Fathers in our invocations ?

48. Yes, this is good to taste and full of sweetness, verily it is strong and rich in flavour.

No one may conquer Indra in the battle when he hath drunken of the draught we offer.

49. Honour the King with your oblations, Yama, Vivasvān's son, who gathers men together.

- Even him who travelled o'er the mighty rivers, who searches out  
and shows the path to many.
50. Yama first found for us the road to travel : this pasture never  
can be taken from us.  
Men born on earth tread their own paths that lead them whither  
our ancient Fathers have departed.
51. Fathers who sit on sacred grass, come, help us : these offsprings  
have we made for you ; accept them.  
So come to us with most auspicious favour : bestow on us  
unfailing health and plenty.
52. Bowing their bended knees and seated southward let all accept  
this sacrifice with favour.  
Punish us not for any sin, O fathers which we through human  
frailty have committed.
53. Tvashtar prepares the bridal for his daughter : therefore the  
whole of this our world assembles.  
But Yama's mother, spouse of great Vivasvān, vanished as she  
was carried to her dwelling.
54. Go forth, go forth upon the homeward pathways whither our  
sires of old have gone before us.  
Then shalt thou look on both the Kings enjoying their sacred  
food, God Varuṇa and Yama.
55. Go hence, depart ye, fly in all directions. This world for him the  
Fathers have provided.  
Yama bestow upon this man a dwelling adorned with days and  
beams of light and waters.
56. We set thee down with yearning, and with yearning we enkindle  
thee,  
Yearning, bring yearning Fathers nigh to eat the food of  
sacrifice.
57. We, splendid men, deposit thee, we, splendid men, enkindle thee.  
Splendid, bring splendid Fathers nigh to eat the sacrificial food.
58. Our Fathers are Angirases, Navagvas, Atharvans, Bhrigus, who  
deserve the Soma.  
May these, the holy, look on us with favour ; may we enjoy  
their gracious loving-kindness.
59. Come, Yama, with Angirases, the holy ; rejoice thee here with  
children of Virūpa.  
Seated on sacred grass at this oblation : I call Vivasvān too, thy  
father, hither.

60. Come, seat thee on this bed of grass. O Yama, accordant with Angirases and Fathers.  
Let texts recited by the sages bring thee. O King, let this oblation make thee joyful.
61. He hath gone hence and risen on high mounting heaven's ridges by that path  
Whereon the sons of Angiras, the conquerors of earth, went up.

The subjects of this Book are funeral rites and sacrificial offerings to the Fathers, the Manes or spirits of the dead.

The first sixteen stanzas of this funeral hymn, with the exception of one verse and with variations, constitute the tenth hymn of Book X, of the *Rgveda*, and are only indirectly connected with the main subject, being a dialogue between Yama and Yamī, the son and daughter of Vivasvān. Yama and Yamī, are, says von Roth, as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yamī herself when she is made to say; 'Even in the womb the creator made us for husband and wife.' Max Müller, on the other hand, says (*Lectures on the Science of Language*, second series, p. 510): 'There is a curious dialogue between her (Yamī) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer 'because,' as he says 'they have called it a sin that a brother should marry his sister.' Again, p. 521, 'There is not a single word in the Veda pointing to Yama and Yamī as the first couple of mortals, the Indian Adam and Eve....If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence.' See, however, the passage from the *Atharvaveda*, XVIII. 3. 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world]—Muir, *Original Sanskrit Texts*, V, p. 288. This conception of Yama as the first man may be, as Max Müller holds, 'a later phase of religious thought.'

1. Yamī speaks. *The Sage* : *vedhāḥ* ; the wise Yama. *Come* : *Sāyaṇa*, explains the masculine participle *jaganvān* by the feminine *gatavati*, that is, I Yamī who have come ; and Ludwig takes it to be used for *jagmushī*, in a transitive sense, 'making him come.' *The earth* : which appears destined to remain without human inhabitants.

2. Yama replies. *A stranger* : of a different family, and so a lawful wife. *Sons of the mighty Asura* : the spies or sentinels spoken of in stanza 8 who are regarded as the sons of the Lord God.

3. Yamī speaks.

4. Yama replies. *Gandharva in the floods* : the Sun. God in the waters of the sea of air. *The Dame of Waters* : Saranyū, the consort of the Sun-God Vivasvān.

'His aqueous wife.'—Muir. She may represent the misty air of morning, heated and penetrated by the early sun. *Such is our bond* : this is the relationship between us ; it does not go farther back, and is far too close to allow us to marry each other.

5. Yamī speaks : and argues that by making them of different sexes the Creator manifestly intended them for each other.

6. Yama replies. This stanza which does not occur in the original hymn (*Rgveda*, X. 10), and which seems to be altogether out of place here, is taken from *Rgveda*, I. 84. 16 which is addressed to Indra, and the passage refers to the institutor of a sacrifice to that God. *The strong and passionate steers* : the zealous and indefatigable priests who are yoked to the Chariot-pole of Order or employed in the performance of sacrifice obtained by eternal Law. The words used by the priests in the discharge of their holy functions are the arrows with which their mouths are armed.

7. *Of Varuṇa and Mitra* : as the moral Governors of the world. *To tempt them* : the meaning of *viśhyā* is uncertain. The St. Petersburg Lexicon explains it by 'deceitfully.' What sayest thou, who punishest men with hell?—Wilson. Ludwig takes it to be an irregular indefinite participle of *vych*, to embrace : when thou hast embraced the (other) men.

8. Yamī speaks. *Like car-wheels let us speed* : the words are difficult, and this is not the exact meaning. Cf. Solomon's Song, VI. 12 : 'Or ever I was aware, my soul made me like the chariots of Ammi-nadib', or, according to the Septuagint : 'There I will give thee my breasts, my soul knew not ; it made me the chariots of Aminadab.

9. Yama replies. *Sentinels of Gods* : recording angels who observe and report the actions of men. Cf. *Atharvaveda*, IV. 16, 4, and note.

10. Yamī speaks. Her meaning is : if there be any guilt let me take it on myself, and let not Yama's life be shortened by way of punishment. *The kindred pair* : Day and Night.

11. Yama replies. *Make thine arm a pillow* : Ludwig interprets differently. See his *Der Rigveda*, V, p. 512.

12. Yamī speaks. *Destruction* : the utter extinction of the human race.

13. Yama replies. This and the following stanza are the expansion of one verse of the *Rgveda* hymn.

15. Yamī speaks. *Woodbine* : cf. *Atharvaveda*, VI. 8. 1.

16. Yama replies. Sāyaṇa's interpretation of the original hymn, which is in many places obscure and difficult, differs, in many places from that which I have adopted and Wilson's *Translation* should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated, and annotated by Muir, *Original Sanskrit Texts*, V, pp. 288-91, and translated by Geldner and Kaegi in their *Siebenzig Lieder des Rigveda*. Ludwig's translation and commentary, and *Der Vedische Mythos des Yama* by J. Ehni (Strassburg, 1890) should be consulted.

17. *The Sages* : the Fathers, to whose power many natural phenomena and many blessings enjoyed by man are referred.

18. Stanzas 18-26 constitute, with occasional variations, the eleventh hymn of

Book X of the *Rgveda*, the subject being the origin and institution of sacrifice which was first established by Agni under the authority of Varuṇa. *The Bull* : or, the strong ; the mighty Soma. *For the Bull* : for mighty Varuṇa. *The milk of heaven* : the divine Soma juice, to be used at sacrifice. *The Son of Aditi* : the great Āditya, Varuṇa. *According to his wisdom* : *yāthā dhiyā* : the two words being taken together as an adverbial phrase. *Knoweth all* : See *Atharvaveda*, IV. 16. According to Sāyaṇa it is Agni who milks the stream of prosperity from heaven for the worshipper or institutor of the sacrifice. I have generally followed Pischel's interpretation (*Vedische Studien*, I, pp. 188-89) of stanzas 18-22.

19. *Gandharvī* : said to be the daughter of Surbhi one of the daughters of Dakṣa, and the mother of the race of horses. Here she appears to be an Apsaras or water-nymph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning appears to be : let no disturbing influence unsettle my devout thoughts. *Our eldest brother* : Varuṇa, regarded as the founder of society united by common religious observances.

20. The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they* : the human priest.

21. *The fleet Falcon* : Agni in the form of lightning. *The flowing drop* : Soma. See *Atharvaveda*, VI. 48. 1, note.

22. *Thou* : Agni. *As with grass* : 'as pasture satisfies (the herds).'-Wilson. *With many more* : bringing many other Gods to the sacrifice.

23. *As a lover* : woos his mistress. Agni is called upon to entreat his parents, Heaven and Earth, to reproduce him perpetually. *The lovely one* : Agni.

25. *In the great assembly* : 'in the dwelling common to the deities.'-Wilson. *Rapid* : *dravīṇām*, taken by Sāyaṇa with *amṛitasya* and explained by 'distilling the drink of Gods.'

27. The first pāda is taken from *Rgveda*, IV. 13. 1.

29. Stanzas 29-35 and half of 36 are taken from *Rgveda*, X. 12. 1-8.

*First*, most exalted as well as most ancient. *The God* : Agni. *As Priest* : as Hoter ; sacrificing, or invoking priest.

30. *Better to praise* : more skilful than human priests in praising the Gods.

31. *Days and Gods* : in the *Rgveda*, hymn, nights and days. *World* of spirits *dsunītim* ; 'ins jenseits.'-Ludwig.

32. This stanza is very obscure. The meaning appears to be that by possessing the Amrit, ambrosia, or nectar contained in the milk of the sacrificial cow and in the Soma juice which wins and captivates Agni, men are enabled to offer acceptable sacrifices to the Gods, and thus to support the heavens and earth. *Heavenly Yajus* : divine sacrificial prayer or formula. But *divyām* by its position in the verse seems rather to belong to *ghṛitam*, butter or sacrificial oil. *Motley Pair* *ānī* ; many coloured heaven and earth. 'When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products of it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth'-Wilson. According to Sāyaṇa, the products of it are the plants and trees which spring from the *amṛita* or rain which rewards the oblations of men, and the *vṛṣve devāḥ* of the text are *sarve stolārah* all the worshippers. Some meaning is apparent in this paraphrase,

but it cannot be extracted from the words of the text.

33. *The King* : Varuṇa, *Even Mitra* : we must have committed some great sin, for even Mitra, the Friend, the gracious God, is worth with us. *Wealth* : rich offerings. *For those who come not* : for the Gods who will not yet come to receive our worship and oblations.

34. The second half of the first line is repeated from line 1 of stanza 2, but its application here is not obvious. See Ludwig, *Der R̥gveda*, IV, p. 450.

35. *Vivasvān's dwelling* : heaven, the abode of the Sun.

37. This and the following stanza are taken from *R̥gveda*, IV, 24. 1, 2.

39. *Stega* : said to be a certain biting or stinging insect. According to Sāyaṇa 'the aggregation of rays, the Sun.' Ludwig suggests that the ploughshare may be meant, which turns up the soil, and exposes it to the influence of the sun. *Varuṇa* : here, apparently, representing the Sun whose rays penetrate even the thick wood. Cf. *R̥gveda*, V. 48. 5, where Sāyaṇa explains *vāruṇaḥ* as an adjective = *tamovārakaḥ* darkness-repelling, and an epithet of Agni.

40. Taken, with variations, from *R̥gveda*, II, 33, 11.

41. This and the two following stanzas are taken, with variations from *R̥gveda*, X. 17. 7-9.

42. *Rejoice you* : the Fathers are included in the invitation.

44. This and the two following stanzas are taken from *R̥gveda*, X. 15, 1, 3, 2. *Ascend* : rise to higher rank ; obtain the best oblation, according to Sāyaṇa. *Lowest, highest, midmost* : the Fathers being classified in heaven according to their degrees of merit acquired on earth.

45. *Son and progeny* : the meaning appears to be, as suggests by Ludwig, that the speaker has discharged his obligation to the Fathers by begetting a son through the favour of Viṣṇu (Viṣṇur yonim kalpayatu : *R̥gveda*, X. 184. 1). Still *vikrāmaṇam* is an unintelligible expression in this connexion. Another explanation, says Ludwig, would be to take *nāpātam* as fire and *vikrāmanam* *Viṣṇoḥ* [Viṣṇu's striding forth] as the Sun. Grassmann translates, 'die Kinder und den höchsten Schritt des Viṣṇu'; the children and the highest step of Viṣṇu.

46. *The earthly region* : the firmament or mid-air nearest to the earth. *The happy vases* : of the Gods.

47. *Mātali* : a divine being, identified by the Commentators on the *R̥gveda*, with Indra whose charioteer was Mātali. *Kavyas* : a class of Manes, the spirits of a pious race of ancient time. *Angiras' sons* : the Angirases, the typical first sacrificers. *Singers* : or Ṛikvans ; a class of spirits or deities who attend Bṛihaspati and sing his praises. The stanza is taken from *R̥gveda*, X. 14. 3.

48. *This* : Soma juice, prepared for the sacrifice which is to be performed. The stanza is taken from *R̥gveda*, VI. 47. 1.

49. This and the following stanza are taken from *R̥gveda*, X. 14. 1, 2, *Mighty rivers* : that flow between the earth and the home of the Departed.

50. *Pasture* : or dwelling.

51. Taken from *R̥gveda*, X. 15. 4.

52. Taken, with a variation, from *R̥gveda*, X. 15. 6. *Southward* : or on my right hand.



53. This stanza, which appears to have been inserted merely on account of the mention of Yama, is taken from *Rgveda*, X, 17, 1. The first line is found with an important variation in *Atharvaveda*, III. 31. 5. *Tvashtar* : often regarded as an agent in natural phenomena. *His daughter* : Saranyū, the misty cloud (see stanza 4); or perhaps the dawn. *Yama's mother* : Saranyū. *Vanished* : or was stolen away. For the legend which has been formed out of the obscure hints contained in this and the following stanza of the original hymn, see Wilson's Translation and Muir, *Original Sanskrit Texts*, V, p. 228.

54. This stanza taken from *Rgveda*, X. 14. 7. is addressed to the spirit of the man whose funeral rites are being celebrated.

55. According to Sāyaṇa, this stanza, taken from *Rgveda*, X. 14, is addressed to the Pisāchas and other evil spirits that haunt the place of cremation. *This world* : the home of the Departed.

56. *Thee* : Agni : the fire. The stanza is taken from *Rgveda*, X. 16. 12.

58. This and the two following stanzas are taken from *Rgveda*, X. 14. 6, 5, 4. *Navagvas* : the Nine; a mythical priestly race. See *Atharvaveda*, XIV. 1. 56.

59. *Children of Virūpa* : the Virūpas, a subdivision of the Angirases.

60. *Angirases and Fathers* : or, perhaps, Angirases our Fathers.

61. *He* : the spirit of the dead man.

A full and excellent account of the Fathers, whose worship and sacrificial commemorations are still regarded as the most sacred and most binding of religious duties, will be found in Max Müller's *India, What can it Teach us?* pp. 219-42, edition of 1892. For a detailed account of Indian funeral rites, see Colebrooke's 'Miscellaneous Essays republished from Asiatic Researches, V; von Roth's article in the *Journal of the German Oriental Society*, IV, 426, and Max Müller's paper in the same Journal, IX.

## HYMN II

1. For Yama Soma juice flows clear, to Yama is oblation paid.  
To Yama sacrifice prepared, and heralded by Agni, goes.
2. Offer to Yama sacrifice most sweet in savour and draw near.  
Bow down before the Rishis of the olden time, the ancient ones  
who made the path.
3. Offer to Yama, to the King, butter and milk in sacrifice.  
So may he grant that we may live long days of life mid living  
men,
4. Burn him not up, nor quite consume him, Agni. Let not his  
body or his skin be scattered.  
O Jātavedas, when thou hast matured him, then send him on  
his way unto the Fathers.
5. When thou hast made him ready, Jātavedas, then do thou give  
him over to the Fathers.

When he attains unto the life that waits him he will obey the Deities' commandment.

6. With the three jars Brihat alone makes pure the six wide-spreading realms.

The Gāyatrī, the Trishṭup, all metres in Yama are contained.

7. The Sun receive thine eye, the wind thy spirit ; go, as thy merit is, to earth or heaven.

Go, if it be thy lot, unto the waters : go, make thy home in plants with all thy members.

8. Thy portion is the goat : with heat consume him : let thy fierce flame, thy glowing splendour, burn him.

With thine auspicious forms, O Jātavedas, bear this man to the region of the pious.

9. Let all thy rapid flames, O Jātavedas, wherewith thou fillest heaven and earth's mid-region,

Follow the goat as he goes on, united : then with the others, most auspicious, aid us.

10. Away O Agni, to the Fathers, send him who, offered in thee, goes with our oblations.

Wearing new life let him approach his offspring, and splendid, be invested with a body,

11. Run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway.

Draw nigh thou to the gracious-minded Fathers who take their pleasure in the feast with Yama.

12. And those two dogs of thine, Yama, the watchers, four-eyed who look on men and guard the pathway—

Entrust this man, O King, to their protection, and with prosperity and health endow him.

13. Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people.

May they restore to us a fair existence here and to-day that we may see the sunlight.

14. For some the Soma juice runs clear some sit by sacrificial oil.

To those for whom the meath flows forth, even to those let him depart.

15. Let him, O Yama, go to those Rishis austere, of Fervour born, First followers of Law, the sons of Law, upholders of the Law.

16. Invincible through Fervour, they who by their Fervour went to heaven.

- Who practised great austerity,—even to those let him depart.
17. The heroes who contend in war and boldly cast their lives away.  
Or who give guerdon thousandfold,—even to those let him depart.
18. Let him, O Yama, go to those Rishis austere, of Fervour born,  
Skilled in a thousand ways and means, the sages who protect the Sun.
19. Be pleasant unto him, O Earth, thornless and lulling him to rest.  
Vouchsafe him shelter broad and sure.
20. In the free amplitude of earth take roomy space to lodge thee in.  
Let all oblations which in life thou paidst drop thee honey now.
21. Hither I call thy spirit with my spirit. Come thou ; delighted,  
to these dwelling-places.  
Unite thee with the Fathers and with Yama : strong and delicious be the winds that fan thee.
22. Floating in water, bringing streams, let Maruts carry thee aloft,  
And causing coolness by their rush sprinkle thee with their falling rain.
23. I have recalled thy life to life, to being, power, and energy.  
Let thy soul go unto its own : so to the Fathers hasten thou.
24. Let not thy soul be left behind : here let not aught of thee remain,  
Of spirit, body, members, sap.
25. Let not a tree oppness thee, nor Earth the great Goddess weigh thee down.  
Among the Fathers find thy home, and thrive mid those whom Yama rules.
26. Each parted member, severed from thy body, thy vital breaths—that in the wind have vanished,  
With all of these, piece after piece, shall Fathers who dwell together meet and reunite thee.
27. Him have the living banished from their houses : remove him to a distance from the hamlet.  
Yama's observant messenger was Mrityu he hath despatched men's lives unto the Fathers.
28. Those Dasyus who, not eating our oblations, come with friends' faces mingled with the Fathers,  
Those who wear gross those who wear subtile bodies,—from this our sacrifice let Agni blast them.

29. Bringing delight, prolonging our existence, here let our own, the  
Fathers, dwell together.  
Coming with sacrifice may we assist them, living long lives  
through many autumn seasons.
30. Now by this cow I bring thee, by the boiled rice set in milk for  
thee,  
Be the supporter of the folk left here without a livelihood.
31. Prolong the pleasant Dawn enriched with horses-or bearing us  
anew beyond the darkness.  
Adjudged to die be he, the man who slew thee : this portion let  
him find, and not another.
32. Yama is higher and Vivasvān lower : nothing whatever do I see  
above him.  
This sacrifice of mine is based on Yama, Vivasvān spread the  
atmosphere about us.
33. From mortal men they hid the immortal Lady, made one like  
her and gave her to Vivasvān.  
Saraṇyū brought to him the Asvin brothers, and then deserted  
both twinned pairs of children.
34. Bring thou the Fathers one and all Agni, to eat the sacrifice.  
The buried, and the cast away, those burnt with fire, and those  
exposed.
35. Those, whether flames have burnt or not consumed them, who in  
the midst of heaven enjoy oblations-  
Let them, when thou dost know them, Jātavedas, accept with  
sacred food the axe and worship.
36. Burn gently, Agni, burn not up the body with too fervent heat.  
Let all thy force and fury be expended on the woods and earth.
37. I give this place to him who hath come hither and now is mine,  
to be a home to rest in :  
This was the thought of Yama when he answered : This man is  
mine. Let him come here to riches.
38. This date we settle once for all, that it may ne'er be fixt again.  
A hundred autumns ; not before.
39. This date we order, etc.
40. This date we limit, etc.
41. This date we measure, etc.
42. This date we mete out, etc.
43. This date we stablish, etc.
44. This date we mete and measure out, that it may ne'er be fixt

again. A hundred autumns ; not before.

45. The period I have measured—come to heaven. I would my life were long—

Not to be measured out again ; a hundred autumns, not before.

46. Inbreath and outbreath, breath diffused, life, sight to look upon the Sun—

Seek by a straight unwinding path the Fathers whom King Yama rules,

47. Unmarried men who toiled and have departed, the childless, having left their foes behind them,  
Have found on high the world whereto they mounted, reflecting on the ridge of vaulted heaven.

48. The lowest is the Watery heaven, Pilumatī the middlemost ;  
The third and highest, that wherein the Fathers dwell, is called Pradyaus.

49. The Fathers of our Father, his Grandfathers, those who have entered into air's wide region,  
Those who inhabit earth or dwell in heaven, these Fathers will we worship with oblation.

50. Thou seest now, and ne'er again shalt look upon, the Sun in heaven.

Cover him as a mother draws her skirt about her son, O Earth !

51. This once, and at no other time hereafter in a lengthened life :  
Cover him, as a wife, O Earth, covers her husband with her robe !

52. Round thee auspiciously I wrap the vesture of our Mother Earth :

Be bliss among the living mine, oblation mid the Fathers thine !

53. Ye have prepared, pathmakers, Agni-Soma, a fair world for the Gods to be their treasure.

Go to that world and send us Pūshan hither to bear us on the paths the goat hath trodden.

54. Guard of the world, whose cattle ne'er are injured, may Pūshan bear thee hence, for he hath knowledge.

May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.

55. Lord of all life, let Ayu guard thee, Pūshan convey thee forward on the distant pathway.

May Savitar the God conduct thee thither where dwell the pious who have gone before thee.

56. For thee I yoke these carriers twain to bear thee to the spirit world.  
Hasten with them to Yama's home and join his gathered companies.
57. This is the robe that first was wrapped about thee : cast off the robe thou worest here among us.  
Go, knowing, to the meed of virtuous action, thy many gifts bestowed upon the friendless.
58. Mail thee with flesh against the flames of Agni ; encompass thee about with fat and marrow ;  
So will the bold One eager to attack thee with fierce glow fail to girdle and consume thee.
59. From his dead hand I take the staff he carried, together with his lore and strength and splendour.  
There art thou, there ; and here with good men round us may we o'ercome all enemies and foemen.
60. From his dead hand I take the bow he carried, together with his power and strength and splendour.  
Having collected wealth and ample treasure, come hither to the world of living beings.

A funeral hymn composed mainly of verses from the *Rgveda*.

1. The first three stanzas addressed to the priests who officiate at the ceremony, are taken, with variations, from *Rgveda*, X. 14. 13; 15. 14.

2. *Who made the path* : who have gone before us to the other world.

4. This and the following stanza are taken from *Rgveda*, X. 16. 1. 2. They are to be recited, with 7, 8, 9, 10, while the body is being partially consumed on the funeral pile.

6. This stanza, which is unintelligible to me, is taken from *Rgveda*, X. 14. 16. *Six wide-spreading realms* : or six expanses ; the four cardinal points, and the spaces above and below. According to Sāyaṇa, the six earths, or the six substances, viz. heaven, earth, water, plants, the sun, and truth or reality. *Three jars* : Trikadrukas or three Soma reservoirs. According to Ludwig 'on the Trikadruks days,' three days of the Abhiplava ceremony. *All metres* : that is, all sacrificial rites.

7. Taken from *Rgveda*, X. 16. 3. *The Sun receive thine eye, the wind thy spirit* : let like return to like. Cf. *Atharvaveda*, V. 9, 7 ; VIII. 2. 3.

8. Taken from *Rgveda*, X. 16. 4. *Thy portion is the goat : with heat consume him* : or, enkindle with thine heat his unborn portion. The goat (*ajā*) is identified, mystically, with the unborn (*ajā*) or immortal spirit, and in sacrificial hymns the two meanings are sometimes difficult to distinguish. See *Atharvaveda*, IX. 5. 16, and Muir's note, *Original Sanskrit Texts*, V, p. 304. From a passage in the *Taittirīya-Āraṇyaka* cited by Ludwig, *Der Rigveda*, V, p. 422, it would appear

that in this place the sacrificial animal is intended : 'sovil wird richtig sein, das ajah das tier bezeichnet.' According to this interpretation Agni is entreated to content himself with consuming the sacrificial goat, and to convey the spirit of the departed, uninjured, to its home. The goat, was sacred to Agni ; and a goatskin was laid under the corpse on the funeral pile.

9. *The goat* : or, the soul, according to the alternative explanation. *United* : referring to the flames. *The others* : flames of domestic and sacrificial fire.

10. Taken, with two variants, from *Rgveda*, X. 16. 5. *His offspring* : *śēshah* ; etymologically, relics. 'Geschlecht.'—Grassman. Muir, *Original Sanskrit Texts*, V, p. 299, translates *śēshah* in this passage by '(his) remains ; and Max Müller similarly by 'die alte Hülle,' the old garb or cover ; and Ludwig by 'bleibsel.' The word, which does not recur in the *Atharvaveda*, has the meaning of son or children in all the passages of the *Rgveda*, in which it is found : I. 93. 4 ; V. 12. 6 ; V. 70. 45 ; VI. 27. 4. 5 ; VII. 1. 12 ; VII. 4. 7. The departed spirit is prayed to revisit, with other Fathers, the children whom he has left on earth. Cf. stanzas 28, 30, and 60.

11. This and the two following stanzas are taken from *Rgveda*, X. 14, 10-12. *Dogs* : See *Atharvaveda*, V. 30. 6. Max Müller and Ludwig take *tābhyām* here as an ablative : Surround him, guard him from these twain, O Sovran. *Saromā* : the hound of Indra, mother of Yama's dogs. See *Rgveda*, I. 62. 3, *Atharvaveda*, IX. 4. 16.

14. This stanza and the three following are taken from *Rgveda*, X. 154. 3, 4, 2, 3.

*To those let him depart* : let the spirit of the dead go to the realm of the Blessed to the Fathers who receive offerings of Soma juice and clarified butter. *Meath* : according to Sāyaṇa, honey, which is offered to the spirits of their ancestors by students of the *Atharvaveda*, Soma juice and *ghṛitam* or clarified butter (sacrificial oil) being offered, respectively, by students of the *Sāmaveda* and *Yajurveda*.

15. *Fervour* : *tāpas* ; literally, warmth, heat ; religious fervour, asceticism, austerity, self-denial and abstracted meditation ; *Of Fervour born*, meaning those whose element is such devotion,

19. This stanza is adapted, with variations, from *Rgveda*, I. 22. 15, which is not originally a funeral verse. *O Earth* : the collected remnants of bones and ashes were buried in an urn. Cf. stanza 50.

27. *Mṛityu* : Death, the minister and messenger of the King of the Departed. *Unto the Fathers* : brought them from the Fathers, according to Hillebrandt (*Vedische Mythologie*, I, p. 510).

28. *Dasyus* : barbarians and fiends who artfully mingle with the holy company.

30. Addressed to the spirit that has just passed away to heaven. *Cow* : that supplies the milk required for the oblation.

33. The stanza, which has no connexion with the subject of the hymn, is taken from *Rgveda*, X. 17. 2. *They* : the Gods. *The Immortal Lady* : *Saranyū*, daughter of *Tvashtar* and wife of *Vivasvān*, mother of *Yama* and *Yamī* and the twin *Aśvins*. For the legend referred to, see Muir, *Original Sanskrit Texts*, V, p. 228.

34. *Cast away* : *pāroptāh* ; abandoned at death to be devoured by carnivorous beasts and birds. *Exposed* : *uddhitāh* ; cast out by their kindred in extreme old age to die of hunger, as appears to have been the case with Praskaṇva (*Rgveda*, Vālakhilya, 3. 2). This custom was sanctioned by the Old German law, and according to Strabo was followed by Iranians, Bactrians, and Massagetae. See Zimmer, *Altindisches Leben*, p. 328.

35. *The axe* : with which sacrificial victims were slaughtered.

38. *Hundred autumns* : regarded as the natural duration of human life.

48. *Pilumatī* : meaning, apparently, blossoming with the Pilu tree (the Careya Arborea, or, according to others, the Salvadora Persica). *Pradyaus* : *div* or *dyaus*, heaven, + *prā*, pro or prae ; the eminently bright heaven ; the heaven of heavens. Cf. *Atharvaveda*, IV. 14. 3.

49. Apparently the great-grandfathers are in heaven, the grandfathers in the sky, and the fathers on the earth. See Max Müller, *India, What can it Teach us?* p. 223.

50. *Cover him* : cover the inurned remains of the corpse.

53. *The goat hath trodden* : *ajayānaih*, see above stanzas 8, 9. The St. Petersburg Lexicon suggests *añjoyānaih*, leading straight to the goal. Most MSS have *afevā'naih*, which is meaningless.

54. This and the following stanza are taken from *Rgveda*, X. 17. 34. *He hath knowledge* : being the guide and guardian of all travellers.

55. *Āyu* : according to Sāyaṇa, *Vāyu* is intended, the letter *v* being elided. *Life of full vitality and duration* is probably meant : *die volle lebensdauer*.—Ludwig.

56. *These carriers* : *Pūshan* and *Savitar*.

58. Taken from *Rgveda*, X. 16. 7. *Flesh* : literally cows, here standing for sacrificial animals in general, and meaning especially the omentum of the victim with which the head and mouth of the dead were covered before cremation. *Fat and marrow* : the kidneys of the slaughtered animal were placed in the hands of the corpse. See *Āsvalāyana-Gṛhya-Sūtra*, IV. 3. 20. 21.

59. Taken, with a variation, from *Rgveda*, X. 18. 9.

60. *Bow* : this stanza is to be recited only when the deceased was a Kshatriya or man of the princely and military order. *Come hither* : to protect and aid us who are left on earth.

Stanzas 9, 20-59 (with a few exceptions) which are not taken from the *Rgveda*, have been translated by Ludwig, *Der Rigveda*, III, pp. 482-84. Much information on the subject of the hymn will be found in Zimmer's *Altindische Leben*, pp. 400-07 ; and further details in Colebrooke's *Miscellaneous Essays*, and in Max Müller's paper, 'On Sepulture and Sacrificial Customs in the Veda' (*Über Todtenbestattung und Opfergebräuche in Veda*, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, IX, 1856).

### HYMN III

1. Choosing her husband's world, O man, this woman lays herself down beside thy lifeless body.



Preserving faithfully the ancient custom. Bestow upon here both wealth and offspring.

2. Rise, come unto the world of life, O woman : come, he is lifeless by whose side thou liest.

Wifehood with this thy husband was thy portion who took thy hand and wooed thee as a lover.

3. I looked and saw the youthful dame escorted, the living to the dead : I saw them, bear her.

When she with blinding darkness was enveloped, then did I turn her back and lead her homeward.

4. Knowing the world of living beings, Aghnyā ! treading the path of Gods which lies before thee,

This is thy husband : joyfully receive him and let him mount into the world of Svarga.

5. The speed of rivers craving heaven and cane, thou, Agni, art the waters' gall.

6. Cool, Agni, and again refresh the spot which thou hast scorched and burnt.

Here let the water-lily grow, and tender grass and leafy plant.

7. Here is one light for thee, another yonder : enter the third and be therewith united.

Uniting with a body be thou lovely, dear to the Gods in their sublimest mansion.

8. Rise up, advance, run forward : make thy dwelling in water that shall be thy place to rest in

There dwelling in accordance with the Fathers delight thyself with Soma and libations.

9. Prepare thy body : speed thou on thy journey : let not thy limbs, thy frame be left behind thee.

Follow to its repose thy resting spirit : go to whatever spot of earth thou lovest.

10. With splendour may the Fathers, meet for Soma, with mead and fatness may the Gods anoint me.

Lead me on farther to extended vision, and prosper me through life of long duration.

11. May Agni balm me thoroughly with splendour ; may Vishṇu touch my lips with understanding.

May all the Deities vouchsafe me riches, and pleasant Waters purify and cleanse me.

12. Mitra and Varuṇa have stood about me. Ādityas, Sacrificial Posts exalt me !  
May Indra balm my hands with strength and splendour. A long, long life may Savitar vouchsafe me.
13. Worship with sacrificial gift. King Yama, Vivasvān's son who gathers men together,  
Yama who was the first to die of mortals, the first who travelled to the world before us.
14. Depart, O Fathers, and again come hither ; this sacrifice of yours is balmed with sweetness.  
Enrich us here with gift of great possessions ; grant blessed wealth with ample store of heroes.
15. Kaṇva, Kakshīvān, Purumīdha, Agastya, Syāvāśva Sobhari, and Archanānas,  
This Viṣvāmitra, Jamadagni, Atri, Kaśyapa, Vāmadeva be our helpers !
16. Vasishṭha, Jamadagni, Viṣvāmitra, Gotama, Vāmadeva, Bharadvāja !  
Atri hath won your favour with homage. Gracious to us be ye praiseworthy Fathers.
17. They, making for themselves a new existence, wash off defilement in the brazen vessel.  
May we be fragrant in our houses, ever increasing in our children and our riches.
18. They balm him, balm him over, balm him thoroughly, caress the mighty power and balm it with the mead,  
They seize the flying steer at the stream's breathing-place : cleansing with gold they grasp the animal herein.
19. Fathers, be glorious in yourselves, and follow all that is glad in you and meet for Soma.  
Give ear and listen, swiftly-moving Sages, benevolent, invoked in our assembly.
20. Atris, Angirases, Navagvas, givers of liberal gifts, continual sacrificers,  
Devout and pious, granting guerdon freely, sit on this holy grass and be ye joyful.
21. As in the days of old our ancient Fathers, speeding the work of sacred worship, Agni !  
Sought pure light and devotion, singing praises, they cleft the ground and made red Dawns apparent.

22. Gods, doing holy acts, devout, resplendent, smelting like ore  
their human generation,  
Brightening Agni and exalting Indra, they came encompassing  
the stall of cattle.
23. Strong One ! he marked them, and the gods before them, like  
herds of cattle in a foodful pasture.  
There man moaned forth their strong desires, to strengthen even  
the true; the nearest One, the living.
24. We have worked for thee, we have toiled and laboured : bright  
Dawns have shed their light upon our worship.  
All that the Gods regard with love is blessed. Loud may we  
speak, with heroes, in assembly.
25. From eastward Indra, Lord or Maruts, guard me, as in her  
arms Earth guards the heaven above us !  
Those who give room, who made the paths, we worship, you,  
mid the Gods, who share the gifts we offer.
26. Dhātār with Nirriti save me from southward, etc. (as in stanza  
25).
27. From westward Aditi was Ādityas save me ! etc.
28. From westward with the All-Gods save me Soma ! etc.
29. May the strong firm Sustainer bear thee upright, as Savitar bears  
light above the heaven.  
Those who give room, who made the paths, we worship, you  
mid the Gods, who share the gifts we offer.
30. Toward the eastward region I supply thee before thou goest  
homeward, with oblation, as in her arms, etc. (as in stanza 25).
31. Toward the southern region, etc.
32. Toward the western region, etc.
33. Toward the northern region, etc.
34. Toward the steadfast region, etc.
35. Toward the upmost region I supply thee, before thou goest  
homeward, with oblation, as in her arms Earth bears the  
heaven above us.  
Those who give room, who made the paths, we worship, you,  
mid the Gods, who share the gifts we offer.
36. Thou art the Bull, Supporter, and Upholder,
37. Who purifiest wind and mead and water.
38. From this side and from that let both assist me. As, speeding,  
ye have come like two twin sisters,

Religious-hearted votaries brought you forward. Knowing your several places be ye seated.

39. Sit near, sit very near beside our Soma : for you I fit the ancient prayer with homage.

The praise-song, like a chieftain on his pathway, spreads far and wide. Let all Immortals hear it.

40. Three paces hath the stake gone up, and followed her, the four-footed, with devout observance.

He with the Syllable copies the praise-song ; he thoroughly purifies at Order's centre.

41. Chose he then, death for Gods to be their portion ? Why chose he not for men a life eternal ?

Brihaspati span sacrifice, the Rishi ; and Yama yielded up his own dear body.

42. Thou, Agni Jātavedas, when entreated, didst bear our offerings, having made them fragrant.

And give them to the Fathers who consumed them with Svadhā. Eat, thou God, the gifts we bring thee.

43. Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.

Grant to your sons a portion of that treasure, and, present, give them energy, O Fathers.

44. Fathers whom Agni's flames have tasted, come ye nigh : in perfect order take ye each your proper place.

Eat sacrificial food presented on the grass : grant riches with a multitude of hero sons.

45. May they, the Fathers who deserve the Soma, invited to their favourite oblations.

Laid on the sacred grass, come nigh and listen. May they be gracious unto us and bless us.

46. Our Father's Fathers and their sires before them who came, most noble, to the Soma banquet,

With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.

47. Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Sages,

Who thirsted mid the Gods, who hasten hither, oblation-winners, theme of singers' praises.

48. Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,

- Eaters and drinkers of oblation, truthful, who travel with the Deities and Indra.
49. Betake thee to the lap of Earth, our mother, of Earth far-spreading, very kind and gracious.  
May she, wool-soft unto the guerdon-giver, guard thee in front upon the distant pathway.
50. Heave thyself, Earth, nor press him downward heavily : afford him easy access pleasant to approach,  
Cover him as a mother wraps her skirt about her child, O Earth !
51. Now let the heaving earth be free from motion : yea, let a thousand clods remain above him.  
Be they to him a home distilling fatness : here let them ever be his place of refuge.
52. I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.  
The Fathers firmly fix this pillar here for thee ; and there let Yama make thee an abiding-place.
53. Forbear, O Agni, to upset this chalice : the Gods and they who merit Soma love it.  
This cup, yea this which serves the Gods to drink from,—in this let the Immortals take their pleasure.
54. The chalice brimming o'er which erst Atharvan offered to Indra, Lord of wealth and treasure,  
Indu therein sets draught of virtuous action, and ever purifies himself within it.
55. What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,  
May Agni who devoureth all things heal it, and Soma, who hath passed into the Brāhmans.
56. The plants of earth are rich in milk, and rich in milk is this my milk.  
With all the milky essence of the Waters let them make me clean.
57. Let these unwidowed dames with goodly husbands adorn themselves with fragrant balm and unguent.  
Decked with fair jewels, tearless, free, from trouble, first let the dames go up to where he lieth.
58. Meet Yama, meet the Fathers, meet the merit of virtuous action in the loftiest heaven.

- Leave sin and evil, seek anew thy dwelling : so bright with glory  
let him join his body.
59. Our Father's Fathers and their sires before them, they who have  
entered into air's wide region,  
For them shall self-resplendent Aṣunīti form bodies now accord-  
ing to her pleasure.
60. Let the hoar-frost be sweet to thee, sweetly on thee the rain  
descend !  
O full of coolness, thou cool Plant, full of fresh moisture, fresh-  
ening Herb,  
Bless us in waters, female Frog : calm and allay this Agni here.
61. Vivasvān make us free from fear and peril, good rescuer, quick-  
pouring, bounteous giver !  
Many in number be these present heroes ! Increase of wealth be  
mine in kine and horses !
62. In immortality Vivasvān set us ! Go from us Death, come to us  
life eternal !  
To good old age may he protect these people : let not their  
spirits pass away to Yama.
63. The Sage of Fathers, guardian of devotions who holds thee up  
with might in air's mid-region,—  
Praise him ye Viṣvāmitras, with oblation. To lengthened life  
shall he, this Yama, lead us.
64. Mount and ascend to highest heaven, O Ṛishis : be ye not afraid.  
Soma-drinkers to you is paid this Soma-lover's sacrifice. We  
have attained the loftiest light.
65. Agni is shining forth with lofty banner : the Bull is bellowing to  
earth and heaven.  
From the sky's limit even hath he stretched near us : the Steer  
hath waxen in the waters' bosom.
66. They gaze on thee with longing in their spirit, as on an eagle  
that is mounting skyward ;  
On thee with wings of gold, Varuna's envoy, the Bird that  
hasteth to the home of Yama.
67. O Indra, bring us wisdom as a sire gives wisdom to his sons.  
Guide us, O much-invoked in this our way : may we still living  
look upon the Sun.
68. Let these which Gods have held for thee, the beakers covered  
o'er with cake,  
Be full of sacred food for thee, distilling fatness, rich in mead.

69. Grains which for thee I scatter, mixt with Sesamum, as holy food,—  
May they for thee be excellent and potent : King Yama look on them as thine with favour !
70. O Tree, give back again this man who is deposited on thee.  
That he may dwell in Yama's home addressing the assemblies there.
71. Seize hold O Jātavedas ; let thy flame be full of fervent heat.  
Consume his body : to the world of pious ones transport this man.
72. To these, thy Fathers who have passed away at first and afterward,  
Let the full brook of butter run, o'erflowing with a hundred streams.
73. Mount to this life, removing all defilement : here thine own kindred shine with lofty splendour.  
Depart thou ; be not left behind : go forward, first of those here, unto the world of Fathers.

A funeral hymn, composed partly of verses from the *Rgveda*.

1. Addressed to the spirit of the dead man. *Choosing her husband's world* : the widow is, or is supposed to be, ready to follow her husband, but is dissuaded by her friends. *The ancient custom* : followed, there is reason to believe, by the Aryan immigrants in the earliest times, but not generally observed when these funeral hymns were composed. Old Northern poetry contains many instances of the observance of this 'ancient custom.' Nanna was burnt with Baldr : Brynhild gave orders that she should be burnt with Sigurd ; Gunnhild slew herself when Asmund died : and Gudrun was reproached with having survived her husband. See Zimmer, *Altindisches Leben*, pp. 329-31. *Here* : the widow is to remain in the world of life and be rewarded for her show of affection.

2. Taken from *Rgveda*, X. 18. 8. The verse is spoken by the husband's brother, a foster-son or an old family servant, who makes the widow leave the body of the dead. See *Asvalāyana-Grihya-Sūtra*, IV. 2.

3. *To the dead* : *mṛitebhyah*, as given in Whitney's *Index-Verborum*, instead of *ritēbhyah* of the MSS, and the text. If the latter reading be retained, the meaning may perhaps be, as Ludwig suggests, 'to the fires.' *Blinding darkness* : her head was probably covered with a thick veil as she was carried on her husband's bier to the funeral pile. The speaker is probably, the brother-in-law, who in some cases marries the widow. Cf. 'Who brings yon homeward as the widow bedward draws her husband's brother, as the bride attracts the groom ?' *Rgveda*, X. 40. 2.

4. *Aghnyā* : literally, Cow. *Husband* : literally, lord of the herd; bull.

5. *Craving heaven and cane* : eagerly consuming the dry bamboos and flaming up to the sky.

6. The stanza is taken, with a slight variation, from *Rgveda*, X. 16. 13. *Water-lily* : *hiyā'nḃū* or *kyā'mbū* ; some kind of aquatic plant. *Tender grass* : *sāṇdad-ūrvā* ; probably the same as the *pākadūrvā* of the *Rgveda*, verse, a variety of *dūrvā* grass (*Panicum Dactylon*).

7. Taken, with a variation; from *Rgveda*, X. 56. 1. The spirit of the dead is addressed. *One light* : the fire of the funeral pile. *Another* : in the firmament. *The third* : the light in the highest heaven above the firmament. *A body* : a renewed body after cremation. *Mansion* : *sadhāste*. The *Rgveda*, has *janitre*, birth-place.

8. *In water* : above the firmament.

9. *Of earth* : in its most comprehensive sense, including the air above it.

12. *Sacrificial Posts* : or splinters from the stake used for sacrificial purposes, and endowed with supernatural powers.

13. *Yama* : see XVIII. 1, first note, *Of mortals* : the Gods were originally subject to death.

15. *Sobhari* : a Rishi of the family of Kanva and seer of hymns 19-22 of Book VIII of the *Rgveda*. *Archanānas* : a Rishi mentioned in *Rgveda*, V. 64. 7. The rest of the names in this and the following stanza are well known and have occurred before in the *Atharvaveda*. *This Viśvāmitra* : supposed to be specially present at the ceremony.

17. *In the brazen vessel* : *kasve* apparently=*kāṇsye* ; the word is not found elsewhere.

18. Taken from *Rgveda*, IX, 86. 43. The stanza refers to the purification and preparation of the Soma juice which is to be used in sacrifice to the Fathers. *The flying steer* : the potent Soma as it flows. *With gold* : a piece of gold was tied to the ring-finger of the officiating priest as a symbol of truth. See *Śatapatha-Bṛāhmaṇa*, III, 3. 2. 2. *The animal* : Soma regarded as a sacrificial victim. *Breathing-place* : where the water seems to stand still for a moment to recover breath.

21. This stanza, 22, 23, and half of 24 are taken, with variations, from *Rgveda*, IV. 2, 16-19. *Cleft the ground* : burst open the cave, that is the thick cloud, in which the Dawns were imprisoned.

22. *Gods* : the godlike Angirases. *Smelting like ore* : purifying their humanity, as ore is freed from dross by smelting. *Stall of cattle* : the enclosure that confined the cows, the days or bright rays of light that had been stolen away by the demons of darkness.

23. *Strong One* ! : O mighty Agni. *He marked them* : Indra saw the kine or imprisoned days. *The Gods before them* : the divine Angirases standing in front of the cave. *The true, the nearest one, the living* ; Agni appears to be meant.

24. The second half of this stanza is taken from *Rgveda*, II. 23. 19. *With heroes* : with brave sons about us to give us confidence.

25. *Those* : the Fathers. *Room* : freedom and comfort. *Made the paths* : prepared and showed us the way to heaven.

36. *Thou* : Agni.

38. This and the three following stanzas are taken, with variations and transpositions, from *Rgveda*, X. 13. 1-4. *Ye have come* : the verse is addressed to the



two deified carts or barrows, called Havirdhānas of oblation-holders, on which the Soma plants are brought to be pressed.

40. The stanza as it stands in the text is unintelligible. Ludwig *Der Rigveda*, V, p. 334, suggests *yūpo* instead of *rūpo* or *rupo*. The *three paces*, stages or *padas* may, he thinks, mean the threefold aim and object of the sacrificial stake, namely the sacred duty which it performs, the lightning which it resembles (*vajro vai yūpaḥ*), and perhaps the institutor of the sacrifice in his sanctified and unassailable form which it represents. *Her, the four footed*: perhaps the *vedi* or altar, representing the earth. *This : etā'm*; Ludwig suggests that heaven is intended, the counterpart of the *praṇava* or Sacred Syllable OM, as the altar is of the earth. See the corresponding stanza in the *Rigveda*, (X. 13. 3.) which is equally obscure and appears to be inexplicable. It is paraphrased by Wilson, following Sāyaṇa, as follows: 'I make the five stages of the sacrifice ascend; I take four steps by pious observances: with the sacred syllable I perfect this (adoration), I purify (the Soma) on the navel of the sacrifice.' The *five stages* are, according to Sāyaṇa, the five elements of the sacrifice, *ain*, Soma, cows, the *Puroḍāsa* cake, and clarified butter. The *four steps* are the metres most commonly used.

41. The Gods are not subject to death, and immortality in another world awaits mankind. The Gods owe their eternal life to Brihaspati identified with Agni (cf. *Atharvaveda*, II. 1. 5; III. 22. 3; IV. 14. 1), and men to Yama, who died to show them the way to heaven. See Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete Der Rigveda forschung*, pp. 110 sqq.

42. Taken from *Rgveda*, X. 15. 12. *With Svadhā*: with the sacrificial exclamation. *Svadhā* addressed to the manes, or with their own allotted portion.

43. This and the four following stanzas are taken, with slight variations, from *Rgveda*, X. 15. 7. 11, 5, 8, 9. *Lapped in the bosom of the purple Mornings*: 'Seated in the proximity of the radiant flames (of the altar).—Wilson. The feminine adjective *aruṇī'nām* (purpurearum or rubrarum) stands without a substantive. The Fathers are addressed.

49. This and the three following stanzas, to be recited during the burial of the remains of the corpse, are taken, with variations, from *Rgveda*, X. 18. 10-13. *Guerdon-giver*: the liberal rewarder of the priests.

52. *Pillar*: a mound or pile of clods raised on the place of interment:

53. Taken from *Rgveda*, X. 16. 8. *This chalice*: which holds the libation.

54. *Indu*: Soma.

55. Taken from *Rgveda*, X. 16. 6. *The dark bird*: the raven or crow.

56. Taken from *Rgveda*, X. 17. 14. *Rich in milk*: full of sap, vigour, vital and vivifying power. *My milk*: or, strength. The *Rgveda*, stanza has *vāchaḥ*, speech or prayer.

57. Taken from *Rgveda*, X. 18. 7.

58. From *Rgveda*, X. 14. 8. *Merit*: acquired by the performance of prescribed sacrifices and voluntary good works, and stored up in heaven to await the arrival of the spirits of the pious.

59. Cf. *Rgveda*, X. 15. 14. *Asunīti*: apparently a deity presiding over funerals (see *Rgveda*, X. 59. 5, 6). The word may be a name of Yama, or may mean

‘guide to (spirit) life,’ or ‘way to (spirit) life.’ See Muir, *Original Sanskrit Texts*, V, p. 297, and Bergaigne, *La Religion Védique*, I, p. 96.

60. The second and third lines are taken, with variations, from *Rgveda*, X. 16. 14, following in that hymn and closely connected with stanza 6 of this hymn. ‘After the fire has consumed the corpse, water is poured upon it to extinguish it. Then furthermore certain water plants are put there. In addition to these a frog—here a female, elsewhere a male—is put upon the place where the fire has burned. These, as representatives of life in the waters, are symbolically supposed both to prevent and to extinguish fire.’—Bloomfield. See full excursus on the subject in *Contributions to the interpretation of the Veda*, Second Series, Baltimore, 1890.

63. *The Sage of Fathers* : Yama.

65. Taken, with variations, from *Rgveda*, X. 2. 1. 1. *Lofty banner* : the lightning. *Water's bosom*, the depth of the firmament.

66. Taken from *Rgveda*, X. 123. 6. *Thee* : Agni identified with the Sun. The original hymn is addressed to Vena, apparently the Sun as he rises in the mist and cloud of the morning. *To the home of Yama* : to the place where he sets and disappears.

67. Taken from *Rgveda*, VII. 32. 16.

68. *Gods* : the priests. *Thee* : the spirit of the dead.

70. *Tree* : the wood of the funeral pile.

The stanzas that are not taken from the *Rgveda* have been translated by Ludwig, *Der Rigveda*, III, 484-87.

## HYMN IV

1. Rise to your mother, flames of Jātavedas ! I send you up by paths which Fathers traverse.

With headlong speed the Oblation bearer bore our gifts : toil ye, and place the offerer where the righteous dwell.

2. The Seasons, Deities, form and order Worship, butter, cake, ladles, sacrificial weapons.

Tread thou God-travelled paths whereby the righteous, payers of sacrifices, go to Svarga.

3. Carefully look on Sacrifice's pathway whereon the Angirases, the righteous, travel.

By those same pathways go thou up to Svarga where the Ādityas take their fill of sweetness, There make thy home in the third vault of heaven,

4. Three eagles in the region's roar are standing high on heaven's ridge in their appointed station.

The worlds of Svarga shall, filled full of Amṛit, yield food and power to him who sacrificeth.

5. Upabhr̥it stablished air, Juhū the heaven, Dhruva supported earth securely founded.  
As meed, the Svarga worlds, o'erspread with fatness shall yield the sacrificer all his wishes.
6. Dhruvā, ascend thou earth the all sustainer : go thou, O Upabhr̥it, to air's mid-region.  
Juhu, go skyward with the sacrificer ; go, and with Sruva be thy calf beside thee drain all the swelling unreluctant quarters.
7. They ford the mighty rivers by the pathway which they who sacrifice, the righteous, travel.  
There they gave room unto the sacrificer when they made regions and existing creatures.
8. The Angirases' pathway is the eastern Agni, the Adityas' pathway is the Gārhapatya :  
The southward Āgni is the way of Southernns.  
To Agni's greatness whom the prayer divideth go powerful, unscathed with all thy members.
9. Eastward let east fire happily consume thee, and westward happily the Gārhapatya.  
Burn southern fire, thine armour and protection : from air's mid-region from the north and centre, on all sides, Agni, guard thou him from horror.
10. Do ye, with your most kindly forms, O Agni, waft, turned to rapid steeds whose ribs bear burthens,  
The sacrificer to the world of Svarga where with the Gods they banquet and are joyful.
11. Happily from the rear burn this man, Agni, happily from before, above, and under.  
One, triply parted, Jātavedas, place him happily in the world that holds the righteous.
12. Happily lit, let fires, each Jātavedas, seize on Prajāpati's appointed victim.  
Let them not cast it down while here they cook it.
13. Sacrifice, duly offered, comes preparing the sacrificer for the world of Svarga,  
Let all the fires, each Jātavedas, welcome Prajāpati's completely offered victim.  
Let them not cast it down while here they cook it.
14. Fain to fly up from the sky's ridge to heaven, the worshipper hath mounted visible Agni.

Lucid from out the mist to him, the pious, gleams the God-travelled path that leads to Svarga.

15. On thy right hand let Indra be thy Brahman, Bṛihaspati Adhvaryu Agni Hotar.

This ordered sacrifice goes offered thither whither presented gifts have gone aforetime.

16. Enriched with cake and milk here let the Charu rest.  
World-makers, makers of the path we worship you of the Gods who here partake oblations.

17. Enriched with cake and curds, etc. (as in stanza 16).

18. Enriched with cake and drops, etc.

19. Enriched with cake and butter, etc.

20. Enriched with cake and flesh, etc.

21. Enriched with cake and food, etc.

22. Enriched with cake and mead, etc.

23. Enriched with cake and juice, etc.

24. Here, mixt with cake and water rest the Charu !

World-makers, makers of the path, we worship those Gods of you who here partake oblations.

25. Let these which Gods have held for thee, these beakers covered o'er with cake,

Be full of sacred food for thee, distilling fatness, rich in mead,

26. Grains which for thee I scatter, mixt with Sesamum, as holy food.—

May they for thee be excellent and potent. King Yama look on them as thine with favour !

27. More immortality !

28. On all the earth, to heaven, the drop descended, on this place and on that which was before it.

I offer up, throughout the seven oblations, the drop which still to one same place is moving.

29. Those who observe men look on wealth as Vāyu with countless streams, and as light-finding Arka;

Those drain out Guerdon sprung from seven mothers, who satisfy and evermore give presents.

30. They for their weal drain out the cask, the beaker four-holed, the milch-cow Idā full of sweetness,

Injure not, Agni, in the loftiest heaven Aditi heightening strength among the people.

31. On thee doth Savitar the God bestow this vesture for thy wear.

Clothe thee herein, and find meet robe in Yama's realm to cover thee.

32. The grains of corn have now become a cow, the Sesamum her calf.

He in the realm of Yama lives on her the inexhaustible.

33. Let these become thy milch-kine, man ! supplying all thy heart's desires.

There, speckled, white, like-hued and various-coloured, with calves of Sesamum let them stand beside thee.

34. Let the green grains become thy white, and speckled, The dusky corns become thy ruddy milch-kine.

Let those with calves of Sesamum for ever yield strength to him and never flinch from milking.

35. I offer in Vaiṣvānara this oblation, thousandfold spring that pours a hundred steamlets.

This with a swelling flow supports the Father, supports grandfathers and their sires before them.

36. Beside the spring with hundred, thousand currents, expanding on the summit of the water,

Exhaustless, yielding strength, never reluctant, the Fathers with their sacred food are seated.

37. This pile of wood, collected, heaped together, regard it, O ye, kinsmen, and come near it.

To immortality this mortal goeth : prepare a home for him, all ye his kindred.

38. Be here, even here, acquiring wealth, here be thou thought, here be thou strength.

Be stronger here in manly power, life-giver, never beaten back.

39. Giving the son and grandson satisfaction, let these the present Waters full of sweetness,

Pouring forth food and Amrit for the Fathers, refresh both these and those, the Goddess Waters.

40. Waters, send Agni forward to the Fathers : let them accept the sacrifice I offer.

May they who follow Vigour that abideth there send us down wealth with full store of heroes.

41. Lover of butter, deathless, him, Oblation-bearer, they inflame.

He knoweth well the treasured stores gone to the Fathers, far away.

42. The mingled draught, the mess of rice, the flesh which I present to thee,  
May these be full of food for thee, distilling fatness, rich in sweets.
43. Grains which for thee I scatter, mixt with Sesamum as sacred food,  
May these for thee be excellent and potent. King Yama look on them, as thine, with favour.
44. This is the ancient, this the recent pathway, by which thy sires of olden time departed.  
They who first travelled it, and they who followed, convey thee to the world where dwell the righteous.
45. The pious call Sarasvatī : they worship Sarasvatī while sacrifice proceedeth.  
The righteous doers of good deeds invoke her: Sarasvatī send bliss to him who giveth !
46. Approaching on the south our solemn worship, the Fathers call Sarasvatī to hear them.  
Sit on this holy grass and be ye joyful : give thou us strengthening food that brings no sickness.
47. Sarasvatī, who camest with them, joying in hymns and food, O Goddess, with the Fathers,  
Here give the Sacrificer growth of riches, a portion, worth a thousand, of refreshment.
48. As Prithivī rests on earth, so do I seat thee. May the God Dhātār lengthen our existence.  
For you may he who parts in turn find treasures, but let the Dead among the Fathers.
49. Depart ye two : wipe ye away whatever omens of evil fortune here have told you.  
Go from this man, both Steers, to him who wills it : ye are my joys here by the giver's Fathers.
50. From a good quarter have we gained this guerdon, gift of this man, strength-giving, plenteous milker.  
Bringing in youth old age unto the living, may she bear these together to the Fathers.
51. I bring this clipped grass hither for the Fathers: grass living, higher, for the Gods I scatter.  
Mount this, O man, as victim: let the Fathers recognize thee: when thou hast travelled yonder.

52. Set on this grass thou hast become a victim. Fathers shall know thee yonder when they meet thee.  
Gather thy body, limb by limb, together: I by the power of prayer arrange thy members.
53. The royal Parna is the caldrons' cover: strength have we gained, force, power, and might, and vigour.  
Bestowing length of life upon the living, for long existence through a hundred autumns.
54. The share of vigour which gave this man being, the stone won lordship over foods that nourish.  
Hymn this with your oblations, Viṣvāmitras: may he, may Yama, lengthen our existence.
55. As the Five Races of mankind for Yama set apart a house.  
Even so I set a house apart that greater numbers may be mine.
56. Take thou and wear this piece of gold, the gold thy father used to wear.  
Wipe tenderly the right hand of thy sire who goes away to heaven.
57. To all, the living and the dead, all that are born, the worshipful.  
Let the full brook of fatness run, o'erflowing, with stream of mead.
58. Far-seeing he flows on, the Bull, the Lord of hymns, promoter of the Sun, of Days, of Dawns, of Heaven.  
Breath of the rivers he hath roared into the jars, and through his wisdom entered into Indra's heart.
59. Let thy bright smoke envelop thee, spread forth, O Bright One, in the sky.  
For, Purifier, like the Sun thou shinest with thy radiant glow.
60. Indu is moving forth to Indra's destined place, and slights not as a friend the promise of his friend.  
Thou, Soma, comest nigh as bridegroom meets the bride, reaching the beaker by a course of hundred paths.
61. Well have they eaten and rejoiced: their dear ones have they shaken off.  
Sages, self-luminous, have praised: we who are youngest supplicate.
62. Come hither, Fathers, who deserve the Soma, by the deep pathways which the Fathers travel.  
Bestow upon us life and store of children, and favour us with increase of our riches.

63. Depart, O Fathers, ye who merit Soma, by the deep pathways which the Fathers travel ;  
But in a month, rich in fair sons and heroes, come back into our homes to eat oblation.
64. If Agni Jātavedas, as he bore you hence to the Fathers' world, hath left one single.  
Limb of your bodies, here do I restore it. Fathers, rejoice in heaven with all your members !
65. Meet for men's praises, Agni Jātavedas was sent as envoy when the day was closing.  
Thou gavest to the Fathers with oblation. They ate ; eat, God, our offered sacrifices.
66. Here hast thou left thy heart ; O man, as sisters leave their little pet. Do thou, O earth, envelop him.
67. Bright be to thee those worlds where dwell the Fathers ! I seat thee in that sphere which they inhabit.
68. Thou art the grass whereon our Fathers seat them.
69. Loosen, O Varuṇa, the bond that binds us ; loosen the bond above, between, and under.  
Then under thy protection, O Aditya, may we be sinless and restored to freedom.
70. From all those bonds, O Varuṇa, release us, wherewith a man is bound at length and cross-wise.  
Then may we live a hundred autumn seasons guarded by thee, O King, by thee protected.
71. To Agni, bearer of oblation to the Manes, be Hail ! and homage !
72. To Soma connected with the Fathers Hail ! and homage !
73. To the Fathers connected with Soma Hail ! and homage !
74. To Yama connected with the Fathers Hail ! and homage !
75. To thee, O Great-grandfather, and those with thee be this cry of Hail !
76. To thee, Great-grandfather, and to those with thee be this cry of Hail !
77. To thee, O Fathers, be this cry of Hail !
78. Hail to the Fathers who inhabit earth !
79. Hail to the Fathers who inhabit the firmament !
80. Hail to the Fathers who dwell in heaven !
81. Hail, Fathers, to your energy ! Hail, Fathers, to your sap !
82. Hail Father; to your wrath ! Hail, Fathers, to your ardour !



83. Hail, Fathers, to what is awful ! Hail to what is terrible in you !  
 84. Hail, Fathers, to all that is propitious ! Hail to all that is pleasant in you !  
 85. Homage to you Fathers ! Hail to you, Fathers !  
 86. All Fathers who are here, the Fathers here are you : let them follow you. May ye be the most excellent of these.  
 87. All living fathers who are here are we here : let them follow us. May we be the most excellent of these.  
 88. Bright Agni, we will kindle thee, rich in thy splendour, fading not.  
 So that this glorious fuel may send forth to heaven its light for thee. Bring food to those who sing thy praise.  
 89. Within the waters runs the Moon, the strong-winged Eagle soars in heaven.  
 Ye Lightnings with your golden wheels, men find not your abiding-place. Hear this my call, O Heaven and Earth.

A funeral hymn, composed partly of verse from the *Rgveda*.

1. *To your mother* : to heaven from which ye originally came. The three fires used in the ceremony are addressed, the *Āhavaniya* fire placed to the south-east of the funeral pile, the *Gārhapatya* to the north-west, and the *Dakshina* to the south-west. *Toil ye* : in consuming the corpse.

2. *Thou* : the spirit of the dead.

3. *Sweetness* : or, honey, in the form of libations.

4. The meaning of the first line is obscure. *Roar* : or, noise ; Ludwīg doubtfully suggests that *māyā* may be used as a locative here. No sense can be extracted from the word as a dual.

5. The *Upabṛ̥hit*, *Juhū*, and *Dhruvā* are offering-spoons or ladles, each about a cubit long and made of a different kind of holy wood, the *Dhruvā*, having the largest bowl, used for pouring libations of clarified butter into the fire.

6. *Earth* : including here the air immediately above the earth. Cf. stanza 48. *Sruva* : a dipping spoon or small ladle used for conveying the butter from the pot into one of the larger ladles. All these ladles, as well as the rest of his sacrificial implements, are deposited with the dead man on the funeral pile. The *Upabṛ̥hit* is put into his left hand, the *Juhū* into his right, the *Dhruvā* upon his chest, and the *Sruva* (broken in two if there is one) on the sides of his nose.

7. *They ford the mighty rivers* : the spirits cross the great streams that flow between their own home and the world of men. Cf. XVIII. 1. 49. *When they made regions* : the ancient *Ṛishis* are often spoken of as *bhūtakṛ̥tāḥ* or world creators. See VI. 33. 5, and stanza 11 of this hymn.

8. *The eastern Agni* : the original domestic fire. *Gārhapatya* : the householder's western sacred fire. *Southerners* : the Fathers or Ancestral Spirits who come from the south, the abode of Yama. Cf. stanza 46.

9. *Whom the prayer divideth* : who is really one, but arranged in different places for sacrificial purposes by the devotion of worshippers.

10. *Ye . . . O Agni* : one deity in sundry places ; 'one, triply parted', of the next stanza.

14. *The worshipper* : the dead man, who has in his life-time offered the prescribed sacrifices.

16. *Charu* : a sacrificial caldron or pot. The word means also an oblation of rice boiled in milk, an Odana. *World-makers* : creative Ṛishis. See stanza 7. The second line is repeated from XVIII. 3. 25.

25. This and the following stanza are repeated from XVIII. 3. 68. 69. *Gods* : priests.

28. Taken, with variations, from *Rgveda*, X. 17. 11. The stanza is hardly intelligible. *The drop* is apparently the Soma, and not, as elsewhere alternatively explained. Āditya or the Sun. The *Rgveda*, reading of the first line is simpler : 'Through days of earliest date the drop descended, etc.' that is, Soma which originally came from heaven has been available for sacrifice at all times and in all places.

29. Taken, with variations, from *Rgveda*, X. 107. 4. *Those who observe mankind* : the Maghavans, wealthy nobles and eminent householders who do not consider the cost of sacrifice, but regard it as an occasion that enables them to show their liberality and to gain the favour of Vāyu the Wind-God who, brings countless showers of seasonable rain, or of the Sun who sends the light and generative warmth. *Sprung from seven mothers* : originating in, and accompanying, seven forms of sacrifice ; or regulated by the seven priests.

30. *The cask, the beaker* : metaphorical expressions for the spring and source of abundance. *Four-holed* as representing the udder of the cow of plenty. *Idā* : representing the comfort and blessings which spring from sacrifice. The legend of Idā as daughter of Manu is told at length in *Satapatha-Brāhmaṇa*, I, 8, 1. 1-29. *Heightening strength* : die strotzend gedeihn verleiht [fließen lässt] den leuten—Ludwig.

31. This and the three following stanzas are addressed to the spirit of the dead. *This vesture* : the skin of the animal sacrificed at the ceremony.

32. *The grains* : see stanza 26.

37. *Kinsmen* : spirits of the dead man's ancestors.

38. *Be here* : as one of the Fathers, revisit and be present among those whom thou hast left on earth.

41. *They inflame* : men kindle Agni.

43. Repeated from XVIII, 3. 69.

45. This stanza and the two following are taken, with variations and transpositions, from *Rgveda*, X. 17. 7-9.

48. *Prithivī* : (earth) meaning here the air immediately above it. Cf. Stanza 6 and VII. 18. 1, note. *He who parts in turn* : the spirit of the man who goes at his appointed time to the other world.

49. *Depart ye two* : the performer of the ceremony addresses the bullocks which he now yokes to the cart which is to take him home. The second line is obscure.

50. *Guerdon* : sacrificial fees in the shape of a milch-cow. *Bear these men together* : transport them in due time.

51. *Clipped grass* : sacrificial grass, duly trimmed, as the ritual requires.

53. *Parṇa* : the wood of the Palāsa, as the tree was afterwards called; the *Butea Forndosa*. The ladle called *Juhū* and the covers of some sacrificial vessels were made of this wood.

54. *The Stone* : representing Yama,—Ludwig.

55. The meaning of the second line is not clear, Ludwig would read *te* for *me* and divide *bhū'rayaḥ* into *bhū'rāyah* : 'that earth may be as iron unto thee.'

56. Addressed to the son of the dead.

58. Taken, with variations, from *Rgveda*, IX. 86, 19. *The Bull* : the mighty Soma.

59. Taken, with a variation, from *Rgveda*, VI. 2. 6. Addressed to Agni.

60. Taken, with variations, from *Rgveda*, IX. 86, 16. *Of his friend* : Indra. *Hundred paths* : through the interstices of the woollen filter through which the juice is strained.

61. Taken, with variations, from *Rgveda*, I. 82, 2. *They* : the Fathers. *Their dear ones* : their living kinsmen. The stanza is slightly out of place here, and should come after the offerings to the Manes.

62. *Deep* : far away in the interior of the lower heaven.

63. *In a month* : to attend the *Pinḍapitriyajña* or great monthly Ancestral Sacrifice.

64. *With all your members* : Cf. XI. 3. 32, 49.

66. *Their little pet* : *kākutsalam* : explained in the St. Petersburg Lexicon as probably fond name for a little child. The word (which, as Ludwig observes, has a syllable too much for the metre) does not occur elsewhere and is suspicious here.

69. Taken from *Rgveda*, I. 24. 15.

71. The verses 71-74 and 76-87 are non-metrical.

88. The stanza is taken from *Rgveda*, V. 6. 4.

89. Taken from *Rgveda*, I. 105, 1. The original hymn is said to be an address to the *Viṣvedevas* by the Rishi *Trita* who had been cast into a well or pit. *Waters* : of the ocean of air. *The strong winged Eagle* : the Sun.

The hymn has been translated by Ludwig, *Der Rgveda*, III, p. 488. A full account of three ancient funeral ceremonies will be found in the *Āśvalayana-Grihya-Sūtra*, IV, 1-7, *SBE*. XXIX, pp. 236 sqq). See Max Müller's *India, What Can it Teach us*, pp. 219-28.

An excellent translation and explanation of this Book will be found in Albrecht Weber's *Vedische Beiträge*.

## BOOK XIX

### HYMN I

1. Let the streams flow together, let the winds and birds assembled come.  
Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.
2. O Burnt Oblations, aid, and ye, Blent Offerings, this my sacrifice.  
Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.
3. Each several form, each several force I seize, and compass round this man.  
May the Four Quarters strengthen this my sacrifice. I offer up a duly mixt oblation.

The Book consists of a miscellaneous collection of hymns, chiefly prayers and charms for protection and prosperity. The MSS., which the editors of the printed text have amended contain numerous and obvious misreadings which make utter nonsense of some parts of this and the following Book which are later additions to the original collection. The hymn is an accompaniment to the offering of an oblation.

1. Stanzas 1 and 2 are repeated with variations, from *Atharvaveda*, I. 15. 1, *Mixt oblation* : consisting of milk, butter, and the juice of corn. (probably a sort of beer).

3. *Force* : referring to the various powers that are called upon to make the sacrifice effectual. *Compass round this man* : protect the householder who has instituted the sacrifice. The first line is taken, with variations, from *Atharvaveda*, I. 22, 3.

### HYMN II

1. Blest be the Streams from hills of snow, sweet be spring Waters unto thee.  
Sweet be swift-running Waters, sweet to thee be Water of the Rains.

2. Sweet unto thee be Waters of the waste and Waters of the pool.  
Sweet be the Waters dug from earth, to thee, and Waters  
brought in jars.
3. To those who delve without a tool to dig, the wise, the deeply  
moved,  
To Waters better healers than physicians we address our prayer.
4. Bathed in the Waters verily divine, in water of the streams,  
Bathed in the Waters verily, O Horses, be ye fleet and strong.
5. Blest be the Waters unto thee, suspicious Waters, bringing  
health.  
They cure the injured place for thee even as thy comfort craveth  
it.

Addressed to all waters.

2. The stanza is taken, with variations, from I. 6, 4.
3. *Better healers than physicians* : cf. VI. 91. 3.

### HYMN III

1. Whitherso'er, from sky, earth, air's mid-region, from plants and  
herbs, from tall trees, Jātavedas.  
Is carried here and there to divers places, even thence come thou  
to us with loving-kindness.
2. All majesty of thine in floods, in forest, in plants, in cattle, in  
the depths of waters—  
Closely uniting all thy forms, O Agni, come unto us wealth-giv-  
ing, undecaying.
3. Thy majesty among the Gods in Svarga, thy body which hath  
past into the Fathers.  
Thy plenty far-diffused mid human beings, even with this, O  
Agni, give us riches.
4. To him the wise, the famous, swift to listen, with words and  
verses I come nigh for bounty.  
May we be safe from threatening danger. Soften by sacrifice the  
wrath of Gods, O Agni.

A prayer to Agni for protection and prosperity.

### HYMN IV

1. The first oblation that Atharvan offered, earliest sacrifice paid by  
Jātavedas,

Even this I, foremost, with repeated worship, now offer unto thee. May Agni carry the sacrificer's present. Hail to Agni !

2. In front I set Intention, blessed Goddess. Mother of thought, may she be prompt to hear us.

Mine, and mine only, be the hope I fashion ! May I gain this that hath possessed my spirit.

3. With Purpose, O Prajāpati, with Purpose come thou near to us. Bestow on us a share of luck, and so be swift to hear our call.

4. Prajāpati Āngirasa with favour regard this word and this my settled purpose !

May he, whence Gods and Deities had being Kāma attend us with his gentle guidance.

A prayer, accompanying sacrifice, for the attainment of a wish.

1. *Thee* : Intention, Purpose, personified and worshipped as a Goddess.

2. *In front* : foremost, for adoration.

4. *Āngirasa* : connected with the ancient Ṛishi Angiras or his descendants. The name is more usually applied to Bṛhaspati *Kāma* : Desire, Love, the Greek Eros. cf. "Thereafter rose desire in the beginning; Desire the primal seed and germ of spirit" (*Rgveda*, X. 129. 4). See also *Atharvaveda*, IX. 2. 20-24.

## HYMN V

1. King of the living world and men is Indra, of all in varied form that earth containeth.

Thence to the worshipper he giveth riches : may he enrich even us when we have praised him.

A prayer for riches. The stanza is taken from *Rgveda*, VII. 27. 3.

## HYMN VI

1. Purusha hath a thousand arms, a thousand eyes, a thousand feet. On every side pervading earth he fills a space ten fingers wide.

2. He with three quarters rose to heaven here reappeared a fourth of him.

Thence he strode forth on every side to all that eats not and that eats.

3. So mighty is his grandeur, yea, greater than this is Purusha. All creatures are one-fourth of him, three-fourths what dieth not in heaven.

4. Purusha is in truth this All, what hath been and what yet shall be—  
Lord, too, of immortality—and what hath grown with somewhat else.
5. When they divided Purusha how many portions did they make?  
What was his mouth? what were his arms? what are the names of thighs and feet?
6. The Brāhmaṇ was his mouth, of both his arms was the Rājanya made.  
His waist became the Vaiśya, from his feet the Śūdra was produced.
7. The Moon was gendered from his mind, and from his eye the Sun had birth.  
Indra and Agni from his mouth were born and Vāyu from his breath.
8. Forth from his navel come mid-air; the sky was fashioned from his head.  
Earth from his feet, and from his ear the regions. Thus they formed the worlds.
9. In the beginning rose Virāj: Purusha from Virāj was born.  
As soon as he was born he spread westward and eastward o'er the earth.
10. When Gods performed the sacrifice with Purusha as their offering.  
Spring was the butter, summer was the fuel, autumn was the gift.
11. That sacrifice, first-born Purusha, they hallowed with the sprinkled Rains.  
The Deities, the Sādhyas, all the Vasus sacrificed with him.
12. From it were horses born, from it all creatures with two rows of teeth.  
From it were generated kine, from it were goats and sheep produced.
13. From that great general sacrifice Ṛichas and Sāma hymns were born;  
Therefrom the metres were produced: the Yajus had its birth from it.
14. From that great general sacrifice the dripping fat was gathered up:  
It formed the creatures fleet as wind, and animals both wild and tame.

15. Seven fencing-logs had he, thrice seven layers of fuel were prepared.

When, offering sacrifice, the Gods bound as their victim Purusha.

16. Forth from head of the high God seven-and-seventy bright beams.

Sprang into being, of the King Soma produced from Purusha.

The subject of this pantheistic hymn, which is taken, with transpositions and variation, from *Rgveda*, X. 90, is the mystical Sacrifice of Purusha.

1. *Purusha* : embodied Spirit, or Man personified and regarded as the soul and original source of the universe. *Purusha* is said to have a thousand, that is, innumerable, arms, eyes, and feet, as being one with all created life in the *Rgveda*, hymn a thousand heads instead of arms are ascribed to him. The transcriber seems to have substituted *arms* to agree with the number of eyes and feet. A space ten fingers wide : the region of the heart of man wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the individual Soul he is enclosed in a space of narrow dimensions. Cf. "The loins of Varuṇa are both the oceans, and this small drop of water too, contains him" (*Atharveveda*, IV. 16.3). Scherman (*Philosophische Hymnen aus der Rig-und Atharvaveda Samhitā*, pp. 17-19) cites many passages from the Upanishads in support of this interpretation of *daśāṅgulam*, the ten-finger space.

2. *To all that eats not and that eats* : to all inanimate and animate creation. According to Sāyaṇa and Mahīdhara, to both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those that are incapable thereof, such as mountains and rivers—*chetanam* or conscious, and *achetanam* or unconscious creation.

3. *What dieth not* : all that is exempt from the development and decay to which mere creatures or terrestrial beings are subject.

4. *And what hath grown with somewhat else* : 'Since he became united with another.'—Muir. The meaning is obscure. The reading of the *Rgveda* is *yad ānenātirohati*, 'which (immortality, or the immortal world of the Gods) grows greater by food, that is, by the sacrificial offerings of men,' or, '(since he) far transcends what (exists) through food,' as Ludwig renders the clause.

5. *They* : the Gods. See stanza 10.

6. The Brāhmaṇ is called the mouth of Purusha as having the special privilege as a priest of addressing the Gods in prayer. The arms of Purusha became the Rājanya, the prince and soldier who wields the sword and spear. His waist or, according to the *Rgveda*, thighs, the strongest part of his body, became the agriculturist and tradesman, the chief supporters of society: and his feet, the emblems of vigour and activity, became the Sūdra or labouring man on whose toil and industry all prosperity ultimately rests. This is the only passage in the *Rgveda* which enumerates the four castes.

8. Cf. the creation-myth of the world-giant Ymir in Old Northern poetry. The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains. See *Corpus Poeticum Boreale*, II, 468.



10. *The sacrifice* : *mānasam yajñam*, a mental or imaginary sacrifice, according to Sāyaṇa.

11. *Hallowed with the sprinkled Rains* : used the Rainy Season as holy water for aspersion. *Sādhyas* : see IX, 10. 24, note.

13. *Metres* : or magical hymns, spells and incantations.

14. *General* : all-producing. *Dripping fat* : 'the mixture of curds and butter.'—Wilson. *Creatures fleet as wind* : or creatures of the air.

15. *Fencing-logs* : guards, pieces of wood laid round a sacrificial fire. Sāyaṇa explains these *paridhāyah* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the sun Mahīdhara says that the seven oceans may be intended.

16. Instead of this stanza the *Rgveda* has : Gods sacrificing sacrificed the victim : these were the earliest holy ordinances. The Mighty Ones attained the height of heaven, there where the *Sādhyas*, Gods of old, are dwelling.'

This hymn, which is generally called the Puruṣa-Sūkta or Puruṣa hymn, is—as is shown by its enumeration of the four castes and by the use of the word *grīṣmāḥ* (summer) which does not occur in any other hymn of the *Rgveda*, and *vasantāḥ* (spring) which is found in only one other—one of the very latest pieces in that collection. It appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, *Original Sanskrit Texts*, V, pp. 367-377 ; Max Müller, *Ancient Sanskrit Literature*, pp. 570 sq ; and especially Scherman who has most exhaustively discussed it in his *Philosophische Hymnen aus der R̥g-und Atharvaveda Samhitā*, pp. 11-23. The *Rgveda* hymn has been translated also by Colebrooke, *Miscellaneous Essays*, pp. 167-168 ; by Zimmer, *Altindisches Leben*, p. 217 ; by Wallis, *Cosmology of the R̥gveda*, p. 87 ; by Sir M. Monier-Williams, in his *Indian Wisdom*, by Weber, *Indische Studien*, IX, p. 5 ; by Peterson, *Hymns from the R̥gveda*, p. 289 ; and by Burnouf, *Bhāgavata Purāṇa*, Preface to vol. I. Wilson's translation should be consulted for the views of Sāyaṇa and the Indian scholars of his own and earlier times ; Grassmann's version, vol. II, p. 486 of his *R̥gveda*, should not be neglected ; and Ludwig's translation and commentary will, as ever, be found of the greatest service to the student.

## HYMN VII

1. The brilliant lights shining in heaven together, which through the world glide on with rapid motion.  
And Days, and Firmament with songs I worship, seeking the  
Twenty-eight-fold for its favour.
2. Kṛittikās, Rohiṇī be swift to hear me! Let Mṛigaśiras bless me,  
help me Ārdrā!  
Punarvasu and Sūṇṇitā, fair Pushya, the Sun, Aṣleshās, Maghā  
lead me onward!
3. My bliss be Svāti and benignant Chitrā, my right First Phalgun<sub>15</sub>

and present Hasta.

Rādhas, Viṣākhas, gracious Anurādhā, Jyeshthā and happy-starred uninjured Mūla.

4. Food shall be earlier Ashāḍhas grant me; let those that follow bring me strength and vigour;

With virtuous merit Abhijit endow me! Śravana and Śravishthās make me prosper.

5. Śatabhishak afford me ample freedom, and both the Proshthā-padas guard me safely.

Revati and the Aṣvayujas bring me luck, and the Bharaṇis abundant riches!

A hymn to the Sun and various heavenly bodies for protection and prosperity.

1. *The Twenty-eight-fold* : the lunar month with its twenty-eight asterisms or lunar mansions, the places among the stars occupied by the moon in its passage.

2. *Krittikās* : One of the lunar mansions. Pleiades. *Rohiṇī* : a lunar asterism personified as the daughter of Daksha and the favourite wife of the moon. It is called Rohiṇī, the Red, from the colour of the constellation's principal star Aldebaran. *Mṛigaśiras* : the Antelope's Head, a lunar asterism containing Orionis. *Ārdrā* : Moist : the fourth or sixth lunar asterism. *Punarvasū* : the fifth or seventh lunar asterism. *Sāṃvitā* : Pleasantness, a name of Ushas or Dawn. *Pushya* : the sixth, or in later times the eighth, lunar asterism. *Āśleshās* : the seventh, lunar asterism. *Maghā* : the tenth lunar asterism, sometimes regarded as the wife of the moon.

3. *Svāti* : the star Arcturus, as forming the fifteenth lunar asterism. *Chitrā* : Bright ; Spica Virginis, the twelfth lunar mansion. *First Phalgunis* : forming part of a double Nakshatra or lunar mansion called also Arjuni. *Hasta* : Hand ; the thirteenth lunar asterism, identified by some with part of the constellation Corvus. *Rādhas* : Success. *Viṣākhas* : one of the Nakshatras or lunar mansions. *Anurādhā* : Bringing Welfare : the seventeenth lunar mansion. *Jyeshthā* : Best ; the sixteenth lunar mansion, called also Jyeshthāghnī. See *Atharvaveda*, VI. 110.2. *Mūla* : the twenty-fourth lunar mansion.

4. *Earlier Ashāḍhas* : forming the eighteenth lunar mansion. *Abhijit* : the twenty-seventh lunar mansion. *Śravana and Śravishthas* : lunar asterisms twenty-eight and one.

5. *Śatabhishak* : Requiring a hundred Physicians ; so called because so many at least are needed to cure a person who falls ill while the moon is in this, the twenty-fifth asterism. *Proshthapadas* : a double Nakshatra, the third and fourth asterisms. *Revati* : Splendid ; the fifth asterism. *Aṣvayujas* : Two Horse-Harnessers ; the head of Aries, forming according to one account the first and according to another the sixth asterism. *Bharaṇis* : three stars forming the seventh asterism.

These Nakshatras or Mansion of the Moon, the asterisms in the Moon's path, were twenty-seven in number according to the earlier reckoning and twenty-eight in the later astronomy. Their names and order are somewhat differently given in

the *Taittiriya-Brāhmaṇa* and *Taittiriya Saṃhitā*. In the Veda they are considered to be the abodes of Gods of the visible forms of the pious dead ; and in the later mythology they are the daughters of Dakṣa and the wives of the Moon. See Weber's essay, 'Die Vedischen Nachrichten von den Nakṣatra'.

## HYMN VIII

1. Benign to me be all those Lunar Mansions to which the Moon as he moves on doth honour.  
All that are in the sky, the air, the waters, on earth, on mountains, in the heavenly regions.
2. Propitious, mighty, let the eight-and-twenty together deal me out my share of profit.  
Profit and wealth be mine, and wealth and profit! To Day and Night be adoration rendered!
3. Fair be my sunset, fair my morn and evening and day with lucky chase and happy omens;  
With blessing and success, immortal Agni, go to the mortal and return rejoicing.
4. Excitement and invoking cry, ill-omened sneezing and reproof,  
All sounds of empty pitchers send into the distance, Savitar!
5. May we escape an evil sneeze, enjoy the sneeze of happy luck,  
And may our nostrils smelling what is pleasant pour forth fragrant scent.
6. These flames of Brahmanaspati borne to all quarters in the wind,  
Turn them all hither, Indra, and make them most gracious unto me.

A prayer to the lunar mansions and other powers for protection and prosperity.

2. *The-Eight-and-twenty* : see the preceding hymn.

4. *Excitement and invoking cry* : *anuhavām parihavām* ; meaning, apparently, all sudden disturbing and alarming calls. *Sneezing* : regarded by the Romans also as an omen of good or evil fortune. 'Sternuit, et nobis prospera signa dedit' (*Ovid. Her.*, 19, 151) ; 'Sternutamenta erunt observanda' (*Cicero de Div.*, 2. 40). So God bless you' is a common benediction in England when a person sneezes.

5. *Fragrant scent* : cf. 'And the smell of thy nose like apples' (*Solomon's Song*, VII. 8).

6. *Flames* : the text has only *imdh*, these (feminine). *Bṛihaspati* : here meaning Agni.

## HYMN IX

1. Gentle be heaven, gentle be earth, gentle this spacious atmosphere.  
Gentle be waters as they flow, gentle to us be plants and herbs!
2. Gentle be signs of coming change, and that which is and is not done!  
Gentle be past and future, yea, let all be gracious unto us.
3. Quickened by Prayer, this Goddess Vāk who standeth in the highest place,  
By whom the awful spell was made, even through her to us be peace!
4. Or, made more keen by Prayer, this mind that standeth in the highest place,  
Whereby the awful spell was made, even through this be peace to us!
5. These five sense-organs with the mind as sixth, sharpened by Prayer, abiding in my heart,  
By which the awful spell was made, even by these be peace to us.
6. Favour us Mitra, Varuṇa, and Viṣṇu, and Prajāpati! Gracious to us be Indra and Brihaspati and Aryaman.
7. Favour us Mitra, Varuṇa, Vivasvān, and the Finisher,  
Portents on earth and in the air, and planets wandering in heaven!
8. Gracious to us be trembling earth, gracious the flaming meteor stroke!  
Gracious be kine who yield red milk, gracious be earth when sinking down!
9. Gracious be meteor-stricken constellation, gracious to us be magic spells and witchcraft!  
Gracious to us be buried charms, and gracious the meteors and the portents of the region!
10. Kind be the Powers who seize the Moon, with Rāhu be Ādityas kind!  
Favour us Death and Comet, and Rudras with penetrating might!
11. Rudras and Vasus favour us, Ādityas, Agnis favour us!  
Favour us mighty Ṛishis, Gods, Goddesses, and Brihaspati !
12. Brahmā, Dhātar, Prajāpati, Worlds, Vedas, Agnis, Ṛishis Seven..

All these have blessed my happy way. May Indra be my guardian, may Brahmā protect and shelter me.

13. May all the Gods protect me, may the Gods united shield me well.

May all alleviations in the world which the Seven Ṛishis know. Be kind and gracious unto me. Bliss and security be mine!

14. Earth alleviation, air alleviation, heaven alleviation, waters alleviation, plants alleviation, trees alleviation, all Gods my alleviation, collective Gods my alleviation, alleviation by alleviations. By these alleviations, these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This hath been calmed, this is now auspicious.

Let a 11 be favourable to us.

A hymn or prayer for general protection and prosperity,

7. *The Finisher* : Mṛityu, the God of Death.

10. *Rāhu* : Seizer ; mythologically a Daitya or demon who seizes and swallows the sun and moon and thus causes eclipses. According to the myth, he had four arms and his body terminated in a tail. Disguised as a God he drank some of the Amṛita or nectar produced at the Churning of the Ocean (*Rāmāyaṇa*, I. 45), but the Sun, and Moon detected his fraud and informed Viṣṇu who immediately cut off his head and two of his arms. As he had secured immortality by his draught of Amṛita his body was transferred to the stellar sphere; the upper part, represented by a dragon's head, being the ascending node, and revenging itself on the Sun and Moon his betrayers by occasionally swallowing them. The lower part of the body became Ketu, the descending node, which gave birth to comets and fiery meteors. *Rudras* : the sons of Rudra ; Maruts or Storm-Gods.

## HYMN X

1. Befriend us with their aids Indra and Agni, Indra and Varuṇa who receive oblations!

Indra and Soma give health, wealth and comfort, Indra and Pūshan be our strength in battle!

2. Auspicious friends to us be Bhaga. Saṅsa, auspicious be Purandhi and all Riches,

The blessing of the true and well-conducted and Aryaman in many forms apparent.

3. Kind unto us be Maker and Sustainer and the far-reaching One with godlike nature.

Auspicious unto us be Earth and Heaven, the Mountain and the Gods' fair invocations.

4. Favour us Agni with his face of splendour, and Varuṇa and  
Mitra and the Aṣvins.  
Favour us noble actions of the pious; impetuous Vāta blow on  
us with favour!
5. Early invoked may Heaven and Earth be friendly, and Air's  
mid-region good for us to look on.  
To us may herbs and forest trees be gracious, gracious the Lord  
victorious of the region.
6. Be the God Indra with the Vasus friendly, and with Adityas.  
Varuṇa who bleaseth.  
Kind with the Rudras be the healer Rudra, and with the Dames  
here Tvashtar kindly hear us.
7. Kind unto us be Soma and Devotions, kind be the sacrifice and  
Stones for pressing.  
Kind be the fixing of the Sacred Pillars, kind be the tender  
Grass, and kind the Altar.
8. May the far-seeing Sun rise up to bless us: be the four quarters  
of the heaven auspicious.  
Auspicious be the firmly-seated Mountains, auspicious be the  
Rivers and the Waters.
9. May Aditi through holy works be gracious, and may the Maruts,  
loud in song, be friendly.  
May Viṣṇu give felicity, and, Pūshan, and Air that cherisheth  
our lives, and Vāyu.
10. Prosper us Savitar, the God who rescues, and let the radiant  
Mornings be propitious.  
Propitious to our children be Pārjanya, kind to us be the field's  
benign Protector!

A prayer for general protection and prosperity. The hymn is taken from:  
*Ṛgveda*, VII. 35. 1-10.

1. *Befriend us*: *śam no bhavatām*; the indeclinable word *śam*, signifying happy, auspicious, pleasant, sweet, kind, agreeable, etc., is used throughout the hymn with the imperative of *bhū*, to become, *as*, to be, or other verb. I have varied the expression here and there.

2. *Śaṁsa*: Prayer or Wish personified. Or perhaps Narāṣansa, Agni, may be intended. *Purandhi*: Plenty, or according to some Wisdom, personified.

3. *The far-reaching One*: Earth.

5. *Lord victorious of the region*: Indra the chief God of the firmament.

6. *The healer Rudra*: cf. I. 19. 3, note. *Dames*: the consorts of the Gods. Tvashtar frequently appears as their companion and escort. Cf. *Ṛgveda*, II. 1. 5 ;

38. 10; III. 1. 9; 50. 13; X. 64. 10; 66. 3.

7. *Sacred Pillars* : the sacrificial posts to which the victims were tried.

10. *The field's benign Protector* : either Rudra or Agni.

## HYMN XI

1. May the great Lords of Truth protect and aid us : blest to us be our horses and our cattle.  
Kind be the pious, skilful-handed Ribhus, kind be the Fathers at our invocations
2. Kind to us be the Gods and Viṣve Devas, Sarasvatī with Holy Thoughts be gracious.  
Friendly be they, the Liberal Ones, who seek us, yea, those who dwell in-heaven, on earth, in waters.
3. May Aja-Ekapād the God be gracious, gracious the Dragon of the Deep, and Ocean.  
Gracious be he, the swelling Child of Waters, gracious be Priṣni who hath Gods to guard her.
4. So may the Rudras, Vasus, and Ādityas accept the new hymn we now are making.  
May all the Holy Ones of earth and heaven, and the Cow's offspring hear our invocation.
5. Priests of the Gods, worthy of sacrifices, immortal, knowing Law, whom man must worship.  
May these to-day give us broad paths to travel. Preserve us evermore, ye Gods, with blessings.

The hymn is a continuation of the preceding, and is taken from the remaining portion (stanzas 11-15) of *Rgveda*, VII. 35.

1. *Ribhus* : the three deified artificers. See VI, 47. 3, note.

3. *Aja-Ekapād* : the Sun. Aja-Ekapād is called in *Rgveda*, X. 65. 13 the bearer of heaven, 'and the ascription of one foot to the Sun might be due to his appearance alone in the sky as opposed to the Dawns and the Aśvins' (Wallis, *Cosmology of the Rgveda*, p. 54). M. Bergaigne says (*La Religion Védique*, III, pp. 20-25) : 'Aja Ekapād, then is 'tho unborn who has only one foot,' that is to say, who dwells in the single isolated world, the place of mystery, in opposition to the God who manifests himself in diverse worlds, to Agni or Soma in their various visible forms.' *Dragon of the Deep* : Ahibudhnya ; a mysterious atmospheric deity, regent of the depths of the firmament. *Child of Waters* : Agni. *Priṣni* : mother of the Maruts.

4. *The Cow's offspring* : The Maruts, sons of Priṣni, the dripped cow or variegated cloud. According to von Roth, those who are born and live in radiant heaven.

## HYMN XII

1. Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.  
Through her may we gain God-appointed treasure, and with brave sons be glad through hundred winters.

A prayer to Ushas or Dawn for wealth and long life.

1. The first line, in Dvipadā Viraj metre of twenty syllables, is taken from *Rgveda*, X. 172. 4, and the second, in Trishṭup metre from *Rgveda*, VI. 17. 15. *Her sister's gloom* : the darkness of Night.

## HYMN XIII

1. These the two sturdy, manly arms of Indra, these that are wondrous, mighty, and successful—  
First, when the need hath come will I employ them by which the heaven of Asuras was conquered.
2. Swift, like a dread bull sharpening his weapons, rapidly striking, stirring up the people,  
Loud shouting, vigilant, the one sole Hero, Indra subdued a hundred hosts together.
3. With him loud-roaring, ever watchful, victor bold, hard to overthrow, whom none may vanquish,  
Indra the strong whose hand bears arrows, conquer, ye heroes now, now vanquish in the combat.
4. He rules with those who carry shafts and quivers, Indra who with his hand brings hosts together,  
Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.
5. Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,  
O'ercoming might, excelling men and heroes, mount the kine-winning conquering car, O Indra.
6. Troop-vanquisher, kine-winner, armed with thunder, who quells an army and with might destroys it,—  
Follow him, comrades ! quit yourselves like heroes, and like this Indra show your zeal and courage.
7. Piercing the cow-stalls with surpassing vigour, Indra the pitiless hero, wild with anger,



Victor in fight, unshaken and resistless,—may he protect our armies in our battles.

8. Brihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.

Be thou protector of our bodies, crushing our enemies, destroying those who hate us.

9. Indra guide these ! Brihaspati, the Guerdon, and Soma, and the Sacrifice precede them !

And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.

10. Ours be the potent host of mighty Indra, King Varuṇa, and Maruts and Adityas.

Uplifted is the shout of Gods who conquer, high-minded Gods who cause the world to tremble.

11. May Indra aid us when our flags are gathered : victorious be the arrows of our army.

May our brave men of war prevail in battle. Ye Gods, protect us in the shouts of onset.

The hymn, which, with the exception of stanza 1 is taken, with transpositions and lectional variations, from *Rgveda*, X. 103. 1-9, 11, is a prayer for aid and victory in battle.

1. *Asuras* : the foes of the Gods by whom they were finally conquered, like the Titans of Grecian mythology and the rebellious Angels of Paradise Lost.

9. *Guide these* : be the leader of our troops. *The Guerdon* : *dākshiṇā* ; to be given to the priests who perform the sacrifice that is offered before the battle.

11. *When our flags are gathered* : 'apparently comparable with the signis collatis of the Romans'—Ludwig.

## HYMN XIV

1. I have attained this goodliest place to rest in. Both Heaven and Earth have shown me grace and favour.

Without a foe for me be all the regions ! We hate thee not. May we have peace and safety.

A hymn after victory.

1. *Thee* : the conquered and submissive enemy.

## HYMN XV

1. Indra, give us security from that whereof we are afraid.  
Help us, O Maghavan, let thy succour grant us this : drive foes  
and enemies afar.
2. We call on Indra, on the liberal giver : we will be prosperous in  
men and cattle.  
Let not the hosts of cruel fiends approach us. Drive of the  
Druhs to every side, O Indra.
3. Best, making household wealth increase. Indra our saviour, kills  
the foe.  
May he from outmost point be our potector, and from the  
centre and from west and eastward.
4. Lead us to ample room. O thou who knowest, to happiness  
security, and sunlight.  
Strong, Indra, are the arms of thee the mighty : may we betake  
us to their lofty shelter.
5. May air's mid-region give us peace and safety, safety may both  
these, Heaven and Earth, afford us.  
Security be ours from west, from eastward, from north and  
south may we be free from danger.
6. Safety be ours from friend and from the unfriendly, safety from  
what we know and what we know not.  
Safety be ours by night and in the day-time! friendly to me be  
all my hopes and wishes!

A prayer for peace and security.

1. The stanza is taken from *Rgveda*, VIII. 50.13.
2. *Druhs* : spirits of mischief.
4. Taken from *Rgveda*, VI. 47. 8.
6. *From friend* : cf. the old saying, Heaven guard me from my friend! The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 513.

## HYMN XVI

1. Peace hath been given us from the east, and from the west  
security.  
Savitar guard me from the south, and from the north the Lord  
of Might.
2. May the Ādityas from the sky protect me, Agnie from the  
earth.

May Indra-Agni guard me from the eastward, on all sides may  
the Aṣvins give me shelter.  
May Jātavedas guard, sidelong, our cattle.  
Our shield on all sides be the World-Creators!

A prayer for security from danger.

1. *Lord of Might* : *śāchīpātīh* ; Indra. In classical literature, Husband of Śachī, that is, of Might personified as his consort.

2. *World Creators* : ancient Ṛishis who as demiurgi created the universe. See vol. I. Index, under Bhūtakṛitas and Creative Ṛishis.

## HYMN XVII

1. Agni from eastward guard me with the Vasus ! To him I go, in him I rest : this fort I seek for refuge.  
May he protect me, may he be my guardian. I give my soul—All hail ! into his keeping.
2. Vāyu with Air protect me from this region. To him I go, etc.
3. May Soma from the south, with Rudras, guard me. To him, etc.
4. Varuṇa with Ādityas guard me from this region ! To him etc.
5. Sūrya with Earth and Heaven from the western region guard me well. To him, etc.
6. May Waters joined with Plants protect me from this region. To them I go, in them I rest : this fort I seek for refuge.  
May they protect me, may they be my guardians. I give my soul—All hail !—into their keeping.
7. May Viṣvakarman with the Seven Ṛishis be my protector from the northern region. To him, etc.
8. May Indra, Marut-girt, protect me from this region. To him, etc.
9. Prajāpati, of generative power, with the Pratiśṭhā save me from the nadir ! To him, etc.
10. Bṛihaspati, joined by the Viṣvedevas, protect me from the region of the zenith ! To him, I go, in him I rest ; this fort I seek for refuge.  
May he protect me, may he be my guardian. I give my soul—All hail !—into his keeping.

This non-metrical hymn is a prayer for protection from all dangers that may threaten the worshipper from any quarter of the earth or sky. Cf. *Atharvaveda*, V. 10.

7. *Viṣvakarman* : the Omnific ; the Architect of the Universe ; a deity resembling and sometimes identified with *Prajāpati*, the Lord of Creation.

9. *Pratishthā* : a *Sāman* especially dedicated to *Prajāpati*.

### HYMN XVIII

1. Let those who vex me from the eastern region, sinners, praise Agni followed by the Vasus.
2. Let those who vex me from this quarter, sinners, praise Vāyu compassed by the Air's mid region.
3. Let those who vex me from the southern quarter, sinners, sing praise to Soma with the Rudras.
4. Let those who vex me from this quarter, sinners, praise Varuṇa connected with Ādityas.
5. Let those who vex me from the western quarter, sinners, praise Sūrya linked with Earth and Heaven.
6. Let those who vex me from this quarter, sinners give praise to plants' associates the Waters.
7. Let those who from the north side vex me, sinners, praise Viṣvakarman with the Seven Ṛishis.
8. Let those who vex me from this quarter, sinners, praise Indra with the Marut host about him.
9. Let those who vex me from the nadir, sinners, extol *Prajāpati* of genial power.
10. Let those who vex me from the zenith, sinners, extol *Bṛihaspati* with the Viṣve Devas.

A hymn somewhat similar to the preceding, being a prayer for security and peace on all sides. Cf. *Atharvaveda*, 10.

### HYMN XIX

1. Mitra arose with Earth. To that fort I lead you : enter it, occupy it. Let it give you protection and defence.
2. Vāyu arose with Air. To that fort, etc.
3. Sūrya arose with Heaven. To that fort, etc.
4. Chandramās arose with the Constellation. To that fort, etc.
5. Sacrifice arose with Priestly Fees. To that fort, etc.
6. Ocean arose with the Rivers. To that fort, etc.
7. Brahma arose with the Brahmachāris. To that fort, etc.
8. Indra arose with Might. To that fort, etc.

9. The Gods arose with Immortality. To that fort, etc.
10. Prajāpati arose with Creatures. To that fort I lead you : enter it, occupy it give you protection and defence.

A non-metrical hymn recommending the protection of various Gods.

4. *Chandramās* : the Moon.

7. *Brahmachārīs* : religious students. See V. 17, 5 ; XI, 5.

## HYMN XX

1. May Soma, Varuṇa the King, both Asvins, Yama and Pūshan guard us well from Mṛityu—  
Death caused by men, which Indra-Agni, Dhātār, Brihaspati and Savitar appointed.
2. All that the World's Lord made, all that for creatures Prajāpati and Mātariśvan fashioned,  
All things within the quarters and their spaces, let all these be my manifold defences.
3. That which the Gods bound on them when they battled for their royal sway.  
What Indra made his shield, may that protect us well on every side,
4. My shield is Heaven and Earth, my shield is the bright Day, my shield the Sun.  
The Viṣva Devas made my shield. Let not misfortune fall on me.

A prayer for protection from death and misfortune.

3. *That which the Gods bound on them* : an amulet or all-powerful charm ; probably the Apāmārga plant. See IV. 19. 4. *What Indra made his shield* : Cf. 11, 27. 3.

## HYMN XXI

1. Gāyatri, Ushṇih, Anuṣṭup, Brihatti, Trisṭup, Jagatī.

A single line giving the names of the chief Vedic metres.

## HYMN XXII

1. With the first five chapters of the Angirases, Hail !

2. To the sixth, Hail !
3. To the seventh and eight, Hail !
4. The black-clawed ones, Hail !
5. To the golden-hued ones, Hail !
6. To the small ones, Hail !
7. To those collected in strophes, Hail !
8. To the first shells, Hail !
9. To the second shells, Hail !
10. To the third shells, Hail !
11. To the penultimates, Hail.
12. To the last ones, Hail !
13. To the latter ones, Hail !
14. To the Ṛishis, Hail !
15. To those with hair in tufts, Hail !
16. To the Ganas, Hail !
17. To the great Ganas, Hail !
18. To all the Vidagaṇa Angirases, Hail !
19. To those two with separate thousands, Hail !
20. To Brahma, Hail !
21. Collected manly powers are topped by Brahma. Brahma at first spread out the loftiest heaven.  
Brahmā was born first of all things existing. Who then is meet to be that Brahmā's rival ?

A prose hymn (with one metrical stanza) of homage to various portions of the *Atharvaveda*; the Ṛishis, and Brahma.

1. *Chapters* : Anuvākas ; sections or lessons. The first five of these comprise Hymns 1-28 of Book I. *Angirases* : that is, Songs of the Angirases ; a name of the *Atharva-veda*. See I, preface, p. III.

2. *The sixth* : containing Hymn 29-35 of Book I. *The seventh and eighth* : Hymns 1-5, and 6-10, respectively of Book II.

4. *Black clawed* : the Nilanakhas.

5. *Golden-hued* : the Haritas.

6. *Small ones* : The Kshudras. Various portions and hymns of the *Atharva-veda*, which are not clearly identifiable, are designated by these and the remaining fantastic names.

## HYMN XXIII

1. Hail to the four-verse strophes of the Atharvanas !
2. Hail to the five-versed !

3. Hail to the six-versed !
4. Hail to the seven-versed !
5. Hail to the eight-versed !
6. Hail to the nine-versed !
7. Hail to the ten-versed !
8. Hail to the eleven-versed !
9. Hail to the twelve-versed !
10. Hail to the thirteen-versed !
11. Hail to the fourteen-versed !
12. Hail to the fifteen-versed !
13. Hail to the sixteen-versed !
14. Hail to the seventeen-versed !
15. Hail to the eighteen-versed !
16. Hail, nineteen !
17. Hail, twenty !
18. Hail to the Great Section !
19. Hail to the triplets !
20. Hail to the single-versed hymns !
21. Hail to the little ones !
22. Hail to the single.non-Rich-versed ones !
23. Hail to the Rohitas !
24. Hail to the two Sūryā hymns !
25. Hail to the two Vrātya hymns !
26. Hail to the two Prajāpati hymns !
27. Hail to the hymn of victory !
28. Hail to the hymns for happiness !
29. Hail to Brahma !
30. Collected manly powers are topped by Brahma. Brahma at first spread out the loftiest heaven.  
Brahmā was born first of all things existing. Who then is fit to be this Brahmā's rival ?

A prose hymn of homage, like the preceding hymn, to various portions of the *Atharvaveda* classed according to the number of verses which their hymns contain. *Four-versed* : chiefly in Book I. 2 *Five-versed* : in Book II. 3 *Six-versed* : in Book III. 4. *Seven-versed* : in Book IV. 5. *Eight-versed* : hymns from eight to eighteen verses are found in Book V. Longer pieces are contained in Books VIII-XIII and others. 18. *Great Section* : or Book ; judging by its length, number of hymns, and the preeminence of its main subject, Book XX must be intended. 19 *Triplets* : the three verse hymns of Book VI, 20. *Single-versed* : found in Book VII, 22. *Non Rich-versed* : consisting of one verse only, and not borrowed from the

*R̥gveda* 23, *Rohitas* : the hymns of Book XIII, addressed to Rohita a form of the Sun. 24. *Sūrya hymns* : the nuptial hymns of Book XIV. 25. *Vṛātya hymns* : of Book XV. 26. *Prajāpati hymns* : the hymns in which Prajāpati is especially honoured.

## HYMN XXIV

1. Do ye, O Brahmanaspati, invest for the royal sway this man.  
With that wherewith the Deities invested Savitar the God.
2. Invest this Indra for long life, invest him for great princely power,  
That I may lead him on to eld, that the man watch his princedom long.
3. Invest this Soma for long life, invest him for great hearing power.  
That I may lead him on to eld, that he may watch o'er hearing long.
4. For us, surround him, cover him with splendour, give him long life, and death when age removes him.  
This garment hath Bṛihaspati presented to Soma, to the King, to wrap about him.
5. Advance to good old age : endue the mantle. Be thou our heifers' guard from imprecation.  
Live thou a hundred full and plenteous autumns, and wrap thee in prosperity of riches.
6. Thou for weal hast clothed thee in this garment : thou hast become our cows' sure guard from curses.  
Live thou a hundred full and plenteous autumns : then living, fair thyself, shalt deal forth treasures.
7. In every need, in every fray we call, as friends, to succour us, Indra the mightiest of all.
8. Gold-coloured, undecaying, blest with heroes, dwell, dying in old age, with children round thee.  
This is the spoken word of Agni, Soma, Bṛihaspati and Savitar, and Indra.

A benediction on a newly elected King.

1. *Ye* : thou and other Gods.
2. *This Indra* : this King; Indra being the type of regal power. Cf. III. 3. 2 ; 4.
6. 3. *This Soma* : the King, equal to Soma who is frequently called King.  
Vol. 2, 35.



4. Repeated from *Atharvaveda*, II. 13. 2. Parts of stanzas 5 and 6 are taken from verse 3 of the same hymn.

7. Taken from *Rgveda*, I. 30. 7.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 458.

### HYMN XXV

1. I yoke thee with the mind of one unwearied still and first of all.  
Be thou a bearer up the hill : run hither bearing up thy load.

Apparently a charm to be used when a young ox is yoked for the first time.

### HYMN XXVI

1. Gold that was born from Fire is immortal hath been deposited  
with mortal creatures.  
He who knows this deserves to own this jewel, and in extreme  
old age dies he who wears it.
2. The men of ancient time with children round them longed for  
this Gold, bright with the Sun's own colour,  
This shall endow thee, as it shines, with splendour, and long  
shall be the life of him who wears it.
3. Long life and splendour let it bring energy and strength to thee.  
That thou mayst shine among the folk with all the brightness of  
the Gold.
4. What Varuna the King knows well, and what the God  
Bṛihaspati,  
And Indra, Slayer of the Foe, may that bestow long life on thee,  
may that increase thy splendid strength.

A hymn accompanying investiture with an amulet of gold.

1. *Born from Fire* : or produced from Agni whose seed it is said to be. See *SBE*, XII. 277 ; XXIX. 59, 390.

2. *With children* : whom the possession of the amulet brought to them.

The hymn has been translated and annotated by Grill, *Hundert Lieder des Atharvaveda*, pp. 49, 192.

### HYMN XXVII

1. Let the Bull guard thee with the kine, the Stallion with the fleet-foot steeds.

- Let Vāyu keep thee safe with prayer, and Indra with his mighty power.
2. Let Soma guard thee with the plants, Sūrya protect thee with the stars ;  
With breath let Wind protect thee, and the Moon, foe-slayer, with the months.
  3. Three are the earths, they say, and three the heavens, three are the atmospheres, and four the oceans.  
Threefold the hymn of praise, threefold the Waters. Let these with triple song and triplets guard thee.
  4. Three vaults of heaven, and three seas, three bright, three stationary ones,  
Three Mātarisvans, and three suns, protectors, I arrange for thee.
  5. Increasing thee with butter I, Agni ! with fatness sprinkle thee.  
Let not magicians harm the life of Agni or of Moon or Sun.
  6. Let not magicians mar your heat, your vital or diffusive breath.  
Brilliant and all-possessing Gods, run ye your course with God-like power.
  7. Fire they endow with vital breath, Wind is compact, with vital breath :  
With vital breath the Gods produced the Sun whose face turn every way.
  8. Live with the Life-Creators' life. Die not, live on to lengthened age.  
Live with the breath of men with souls. Submit not to the power of Death.
  9. The secret treasure of the Gods which Indra, by pathways travelled by the Gods, discovered,  
That gold the Waters with the triplets guarded. May they keep thee with threefold hymn and triplets.
  10. With friendly thoughts the Deities, three-and thirty, and three great Powers preserved it in the Waters.  
He made heroic powers with the gold that lies upon this Moon.
  11. O ye eleven Gods who are in heaven, accept this sacrifice.
  12. O ye eleven Gods who are in air, accept this sacrifice.
  13. O ye eleven Gods who are on earth, accept this sacrifice.
  - 14.15 repeated from XIX. 16. 1, 2.

4. *Stationary ones* : or, stablished high in heaven. The meaning of *yaśhītapā'm* is uncertain.

8. *Life-Creators* : the Gods, Cf, *Atharvaveda*, III. 31. 8.

9. *The Waters* : into which Agni poured the gold. See *SBE*, XII, 277.

10. *He* : Indra. The line is obscure.

### HYMN XXVIII

1. On thee I bind this Amulet for lengthened life and brilliancy.  
The rival-quelling Darbha grass that burns the spirit of a foe.
2. Burning the spirit of the foe, vexing the heart of enemies.  
Darbha, on every side, like heat, inflame all evil-hearted men.
3. O Darbha, burning round like heat, consuming foes, O Amulet,  
Like Indra rending Vala cleave mine adversaries' hearts in twain.
4. Cleave through. O Darbha, Amulet, my foes', mine adversaries'  
heart.  
Rise thou and batter down their heads like growth that covereth  
the earth.
5. Cleave thou my rivals, Darbha, cleave the men who fain would  
fight with me.  
Cleave all who wish me evil, cleave the men who hate me,  
Amulet !
6. Wound thou, my rivals, Darbha, etc. (as in 5, substituting  
'wound' for cleave.)
7. Tear thou my rivals, Darbha, etc.
8. How thou my rivals, Darbha, etc.
9. Carve thou my rivals, Darbha, etc.
10. Pierce thou my rivals, Darbha, pierce the men who fain would  
fight with me.  
Pierce those who wish me evil, pierce the men who hate me,  
Amulet !

A charm for the destruction of enemies.

1. *Darbha grass* : Sacrificial grass, especially Kusa grass, used for strewing the ground and other purposes in religious ceremonies. The plant is said to spring from heaven, and various sanctifying and other far-reaching supernatural powers are ascribed to it, See *Atharvaveda*, II. 7 ; VI. 43 ; and VIII. 7. 20, where Darbha is identified with Soma the King of Plants.

3. *Vala* : the Cave ; personified as a demon who withholds the heavenly waters, and who, like his brother Vṛitra, was vanquished by Indra.

## HYMN XXIX

1. Pierce thou my rivals, Darbha, pierce the men who fain would fight with me.  
Pierce all who wish me evil, pierce the men who hate me, Amulet !
2. Split thou my rivals, Darbha, etc. (as in 1, with 'split' for 'pierce' throughout).
3. Check thou, etc.
4. Crush thou, etc.
5. Shake thou, etc.
6. Bruise thou, etc.
7. Burn thou, etc.
8. Consume, etc.
9. Slay thou my rivals. Darbha, slay the men who fain would fight with me.  
Slay all who wish me evil, slay the men who hate me, Amulet.

A charm for the destruction of enemies, a continuation of the preceding.

## HYMN XXX

1. Darbha, with that good shield of thine, of hundred guards till death in eld,  
Arm thou this man, and with thy might strike thou his adversaries down.
2. Darbha, thou hast a hundred shields, thou hast a thousand manly powers.  
All Gods have given thee to him to bear thee till extreme old age.
3. They call thee, 'Darbha, shield of Gods, they call the Brahmanaspati.  
They call thee shield of Indra : thou protectest kingdoms from attack.
4. Darbha, destroyer of the foe, vexing the hearts of enemies,  
An Amulet that strengthens rule I make thee, and the body's guard.
5. What time Parjanya roared to it with lightning flashes in the sea,  
Thence came the drop, the golden drop, thence Darbha into-being sprang.

A protective charm accompanying investiture with an amulet of Darbha grass.

5. The Darbha grass springs up at the beginning of the Rains amid the roar of the thunder-cloud and the flashes of lightning from the sea of air.

### HYMN XXXI

1. Savitar make all cattle grow and prosper in my stable with.  
Amulet of Udumbara, helper of him who longs for wealth !
2. May he who was our Household Fire, the ruler of our cattle,  
strong.  
Amulet of Udumbara endow us with prosperity.
3. By power of the Udumbara Charm may Dhātār give me plenty,  
rich.  
In the kine's droppings and in fruit, and, in our dwelling, food,  
and drink.
4. I win great plenty, while I wear the Amulet of Udumbara.  
Of quadrupeds and bipeds, of juices and food of every sort.
5. I have obtained abundant wealth of cattle, bipeds and quad-  
rupeds, and corn in plenty.  
Savitar and Brihaspati vouchsafe me the milk of kine and herbs'  
refreshing juices !
6. Fain would I be the lord of herds of cattle : may he who rules  
o'er riches send me riches !  
May the Udumbara Amulet vouchsafe possessions unto me.
7. To me with wealth and children come the Amulet of Udumbara.  
With splendour come the Amulet hastened by Indra on its way !
8. Divine, foe-quelling Amulet, wealth-winner for the gain of  
wealth—  
May it give store of beasts and food and cause our kine to  
multiply.
9. As thou, O Forest Tree, wast born with increase when thy life  
began,  
So let Sarasvatī bestow abundant growth of wealth on me.
10. Sarasvatī vouchsafe me wealth, household prosperity, and corn !  
Let Sinīvālī bring them, and this Amulet of Udumbara.
11. The Lord of amulets art thou, most mighty : in thee wealth's  
ruler hath engendered riches,  
These gains are lodged in thee, and all great treasures. Amulet,  
conquer thou : far from us banish malignity and indigence,  
and hunger.

12. Vigour art thou, in me do thou plant vigour : riches art thou, so do thou grant me riches.  
Plenty art thou, so prosper me with plenty : House-holder, hear a householder's petition.
13. Amulet of Udumbara, enrich us : vouchsafe us wealth with all good men about us. I bind thee on for increase of possessions.
14. For hero is this hero bound, Amulet of Udumbara.  
So may he make our offering sweetly-savoured, and grant us wealth with all good men about us.

A charm to ensure general prosperity, accompanying self-investiture with an amulet of Udumbara.

1. *Udumbara*: the Glomerous Fig tree; *Ficus Glomerata*, Hindi, Dumber, a large tree, generally found in and about villages, and on the banks of rivers and water-courses where the soil is rich and moist.—Roxburgh. Besides amulets, sacrificial posts and ladles were sometimes made of the wood of this tree.

10. *Sinivālī* : see XIV. 2. 15, 21. Here she appears as a Goddess of Prosperity unconnected with her usual functions as *Lucina*.

### HYMN XXXII

1. For lengthened life I bind on thee the Darbha grass, the mighty plant.  
Excellent, hard to overthrow, with hundred stems and thousand blades.
2. They cut not off his hair, they strike blow upon the breast for him.  
To whom one gives protection by Darbha that hath uninjured leaves.
3. O Plant, thy root is in the sky, and thou art stationed on the earth :  
With thee who hast a thousand stalks we strengthen all the powers of life.
4. Through all three skies the plant hath pierced, and the three regions of the earth ;  
With thee I split in twain the tongue and words of the bad-hearted man.
5. Thou art victorious in thy might I am endowed with conquering strength :  
Possessed of overpowering force we two will quell our enemies.
6. Subdue our foeman, overcome the men who fain would fight with us.

Conquer all evil-hearted ones : make many well-disposed to me.

7. With Darbha that hath sprung from Gods, stationed in heaven,  
full many a time.

With this have I won many men, have won and may I win them  
still.

8. Do thou, O Darbha, make me dear to Brāhmaṇ and Rājanya,  
dear to Śūdra, and to Arya dear,

Yea, dear to every man we love, to every man with eyes to see.

9. He who first born fixed earth in her position, he who established  
heaven and air's mid-region,

Whom sinner ne'er hath known as his supporter,—this Darbha  
be our shelter and protection !

10. First of all plants it sprang into existence, victorious, hundred-  
stemmed, the foe-subduer,

So may this Darbha from all sides protect us : with this may I  
subdue our foes in battle.

A charm, accompanying investiture with a darbha grass amulet, to subdue  
enemies and win the affection of others.

2. *Cut not off his hair* : at death; that is, he will live for ever.

3. *Thy root is in the sky* : cf. II. 7. 3, note.

7. *Sprung from Gods* : cf. V. 4, 3, note, and 7.

### HYMN XXXIII

1. Hundred stemmed, succulent, and worth a thousand, the Royal  
Rite of plants, the Water's Agni,

Let this same Darbha guard us from all quarters. This Godlike  
Amulet shall with life endow us.

2. Drawn forth from butter, juicy, sweetly-flavoured, firm as the  
earth, unshaken, overthrowing.

Driving off foes and casting them beneath me, mount with the  
strength of mighty Ones, O Darbha.

3. Thou movest o'er the earth with vigour : lovely in sacrifice thou  
sittest on the altar.

The Rishis bear thee as a purifier : cleanse thou us from all evil  
deeds' defilement.

4. A stern and all-victorious king, foe-queller, dear to every man—  
That energy of Gods and mighty power, I bind this on thee for  
long life and welfare.

5. Achieve heroic deeds with Darbha, wearing this Darbha never let thy soul be troubled.

In splendour and precedence over others illumine like the Sun the heaven's four regions.

A protective and benedictive charm accompanying investiture with an amulet of darbha grass.

2. The stanza is repeated, with the final pāda altered, from V. 28. 14. *Mount* : that is, be fastened round the man's neck.

3. *Movest o'er the earth* : the grass spreads with great rapidity, rerooting itself continually.

*Lovely in sacrifice* : seven bunches are used for different purposes in a sacrifice. See Haug's *Aitareya-Brāhmaṇa*, II, p. 79. *Sittest on the altar* : three branches are loosened and spread over the Vēdi or altar.

### HYMN XXXIV

1. Jangīḍa, thou art Angiras : thou art a guardian, Jangīḍa.  
Let Jangīḍa, keep safely all our bipeds and our quadrupeds.
2. Dice-witcheries, the fifty-threes, the hundred witchcraft-practisers,  
All these may Jangīḍa make weak, bereft of their effectual force.
3. Baffle the loud factitious howl, make impotent the seven decays.  
As when an archer speeds the shaft, drive away want, O Jangīḍa,
4. This counteracts the sorceress, this banishes malignity : Then  
may victorious Jangīḍa's prolong the days we have to live.
5. Let Jangīḍa's protecting might encompass us on every side.  
Wherewith he quells Vishkandha and Sanskandha, might by greater might.
6. Three times the Gods engendered thee fixt on the surface of the earth ;  
The Brāhman's of the olden time knew that thy name was Angiras ;
7. The ancient plants surpass thee not, nor any herbs of recent days.  
A potent charm is Jangīḍa, a most felicitous defence.
8. Then when thou sprangest into life, Jangīḍa of un-measured strength,  
Indra, O mighty One, bestowed great power upon thee from the first.



9. To thee in truth, O Forest Tree, Indra the mighty One gave strength.  
Driving away all maladies, strike thou the demons down, O Plant.
10. Lumbago and rheumatic pain, consumptive cough, and pleurisy,  
And fever which each Autumn brings, may Jangiḍa make powerless.

A protective charm addressed to the panacea called Jangiḍa.

1. *Jangiḍa* : a plant or tree which has not been identified. See II. 4. 1. note.

2. *Dice witcheries* : *akṣhakṛityā's* is the conjectural reading of the editors of the printed text in place of the unintelligible *jāgrityās* of the MSS. *The fifty-three* : cf. Merrily sports their troop, the three-and-fifty' (*Rgveda*, X. 34. 8.).

It would appear from Sāyaṇa's commentary that this was the usual number of dice (the nuts of the Vibhīdaka tree—*Terminalia Bellerica*—) employed in gambling, and yet this seems hardly probable. The points on the dice, or the winning number of points, may perhaps be intended.

3. *Seven decays* : gradual stages of increasing debility as old age comes on.

*Vishkandha* and *Sanskandha* : apparently different forms of acute rheumatic pains in the shoulder and neck (*skandha*),

10. *Which each Autumn brings* : see IX. 8. 6, note.

### HYMN XXXV

1. While their lips uttered Indra's name the Ṛishis gave us Jangiḍa.  
Which in the earliest time Gods made a remedy, Vishkandha's cure.
2. So may this Jangiḍa guard us, even as a treasurer guards wealth,  
Even this which Gods and Brāhman made a malice-quelling sure defence.
3. Hard-hearted men, the cruel eye, the sinner who hath come to us,  
Destroy thou these with watchful care, O thou who hast a thousand eyes. Thou, Jangiḍa, art my defence.
4. Guard me from earth and guard me from the heavens, guard me from middle air, from plants protect me.  
Protect me from the present and the future. From every region Jangiḍa preserve us !
5. All sorcerers made by the Gods, all that arise from mortal men,  
These, one and all, let Jangiḍa, healer of all, make impotent.

## HYMN XXXVI

1. The Hundred-haired hath banished hence fiends and Consumptions by its might.  
With splendour hath the charm that scares demons of ill-name mounted up.
2. It drives off demons with its horns and sorceresses with its root,  
It stays Consumption with its waist : from this no wickedness escapes.
3. Consumptions, light and serious, and those which sounds accompany,  
All these the Amulet, Hundred-haired, scarer of fiends, hath banished hence.
4. A hundred men hath it produced, hundred Consumptions chased away,  
All fiends of evil-name it hath smitten, and shakes the Rākshasas.
5. The Bull that weareth horns of gold, this Amulet with hundred hairs,  
Hath cleft the demons of ill-name and overcome the Rākshasas.
6. Hundred she-fiends, a hundred of Gandharvas and Apsarasas,  
A hundred of dog-mated nymphs, I keep away with Hundred-Hair

A charm against disease and evil spirits.

1. *Hundred-haired* : or, Hundred-tailed ; a powerful amulet made, apparently, of a great number of fibres or filaments of some magical plant, perhaps the Darbha grass of the preceding hymns. *Mounted up* ; been raised up and fastened round the neck.

5. *Bull* : the potent charm.

6. *Dog-mated nymphs* : see *Atharvaveda*, IV. 37. 11 ; XI. 9. 15.

## HYMN XXXVII

1. To me hath come this word given by Agni, fame, force and might, and strength, and life, and lustre.  
May Agni too bestow on me three-times a hundred manly powers.
2. For mighty strength, for action, I receive thee, for manly power, to last a hundred autumns.

3. For conquering strength and energy and vigour  
I fasten thee for chieftainship, for bearing royal dominion  
through a hundred autumns.
4. With Seasons and with Season-groups, for vigour and extended  
life.  
With splendour of the perfect year we fasten thee about the  
neck.

A charm to secure long life and dominion to a prince

4. Cf. V. 28. 13.

### HYMN XXXVIII

1. Never Consumption, never curse touches the man, Arundhati !  
Whom the delicious odour of the healing Bdelium penetrates
2. Consumptions flee apart from it as from a wild beast fly the  
deer.  
If thou, O Bdelium, art produced from Sindhu or hast come  
from sea,  
The quality of both have I taken to keep this man unscathed.

A protective charm.

1. *Arundhati* : a climbing plant. See *Atharvaveda*, IV. 12 1. *Bdelium*; *guggulu*;  
a costly fragrant gum that exudes from a tree that is said to be the vine palm  
(*Borassus Flabellifer*). *Sindhu* : the Indus

### HYMN XXXIX

1. Let Kushtha from the Hill of Snow come, a divine deliverer.  
Banish thou all Consumption, drive all sorceresses far away.
2. Kushtha, three several names hast thou, Naghamāra,  
Naghārisha : let not mishap befall this man,  
For whom I make a charm of thee at eve, at morning, and by  
day.
3. Jīvalā is thy mother's name, thy father's name is Jivala; let not  
mishap, etc.
4. Thou art the best amid the plants, even as the ox is best of  
tame, the tiger of rapacious beasts : let not mishap, etc.
5. Born thrice from the Adityas, thrice from Bhṛigus, thrice from  
Angiras' sons, born from the Viṣve Devas thrice,

Healer of every malady, that Kushṭha stands by Soma's side.  
Banish thou all Consumption, drive all sorceresses far away.

6. In the third heaven above us stands the Aṣvattha tree, the seat of Gods :

There is embodiment of life that dies not : thence was Kushṭha born.

7. There moved through heaven a golden ship, a ship with cordage wrought of gold :

There is embodiment of life that dies not ; thence was Kushṭha born.

8. Where is the Sinking of the Ship, the summit of the Hill of Snow,

There is embodiment of life that dies not : thence was Kustha born.

Healer of every malady, that Kushṭha stands by Soma's side.  
Banish thou all Consumption, drive all sorceresses far away.

9. Thou whom Ikshvāku's ancestor, whom he who well-loved Kushṭha, knew,

Whom Vāyasa and Mātsya knew, hence healer of all ills art thou.

10. O thou who hast all-reaching might drive away Fever, drive it down,

Hea racking Fever, tertian, continual, lasting for a year.

A protective charm

1. *Kushṭha* : a medicinal aromatic plant, said to be the *Costus Speciosus* or *Arabicus*. See *Atharvaveda*, V. 4 ; VI. 95, 102.-3.

2. *Naghāmāra*, *Naghārisha* : the meaning of the words is uncertain.

3. *Jīvalā* : Vivifier ; life giving.

6. This and the following stanza are repeated, with light variations from V. 4. 3, 4.

8. *The Sinking of the Ship* : or the place where the ship sank or glided down ; probably the Naubandhana of the later Epos, the highest known peak of the Himālayas, to which in the great flood Manu fastened his ship—the Ararat of the Hindus. See the legend of the Deluge, *SBE*, XII, 216 sqq ; Max Müller, *Ancient Sanskrit Literature*, p. 425 ; Muir, *Original Sanskrit Texts*, I. 182 sqq. *Stands by Soma's side* : 'Soma's benignant friend art thou' *Atharvaveda*, V. 4. 7.)

9. *Ikshvāku* : son of Manu Vaivasvata and first King of the Solar dynasty of Ayodhyā, *Vāyasa* : a prince of olden time. *Mātsya* : King of the Matsya.

10. Cf. 'Chase Fever, whether cold or hot, brought by the summer or the rains Tertian, intermittent, or autumnal, or continual' (*Atharvaveda*, V. 22. 13).

## HYMN XL

1. For each defect of mine in voice and spirit I have approached  
One vehement and ardent.  
With all the Deities, fully approving, Bṛihaspati supply the  
want!
2. Disturb ye not our intellect, O Waters, nor the power of prayer.  
Glide on your way, strength-giving, invoked : may I be vigor-  
ous and wise.
3. Mar not our consecrating rite, our intellect, or fervent zeal.  
Gracious to us for lengthened life, propitious let the Mothers  
be.
4. Vouchsafe to us, ye Aṣvins twain, such strength as, with atten-  
dant light,  
May through the darkness carry us.

A prayer for pardon of an error in sacrifice, and for wisdom, strength, and life.

1. *One vehement and ardent* : Bṛihaspati, identified with Agni.
3. *Mothers* : the maternal Waters Cf. 1, 4. 1.
4. The stanza is taken from *Rgveda*, 1. 46. 6. *The darkness* : in the shape of poverty or want, according to the Scholiast.

## HYMN XLI

1. Desiring bliss, at first, light-finding Rishis began religious rite  
and holy fervour.  
Thence energy was born, and might, and kingship : so to this  
man let gathered Gods incline them.

A benediction on a newly elected king.

1. *Religious rite* : *dikshā'm* ; solemn preparation or consecration for some religious purpose. *Holy fervour* : *tāpas* ; fervent devotion, or religious austerity.

## HYMN XLII

1. Brahma is Hotar, sacrifice : with Brahma are the stakes set up.  
From Brahma was the Adhvaryu born, from Brahma hidden  
offering.
2. Brahma is fatness-dropping scoops : with Brahma was the altar  
reared.

Brahma is worship, lengthened rite, the Ṛishis who pay sacrifice, the victim's Immolators. Hail !

3. To him who frees from woe mine hymn I offer, to the Good Guardian, as I seek his favour.

Accept this offering of mine, O Indra. Fulfilled be all the sacrificer's wishes !

4. With prayer I call on him who frees from trouble, Prince of Gods, Splendid, chief of sacrifices,

I call the Waters' Child and both the Aṣvins, Vigour is mine, and strength bestowed by Indra.

In praise of Brahma, prayer, or devotion.

1. *The stakes* the sacrificial posts. *The Adhvaryu* ; the priest who performs the practical part of the sacrifice, and who is associated with the Hotar or chief priest. *Hidden* : prepared in vessels covered over with Darbha grass.

2. *Fatness-dropping scoops* : sacrificial ladles from which the clarified butter is poured into the fire. *Lengthened rite* : *sattrām* ; sacrificial session ; a great. Soma ceremony lasting many days and performed by many officiating priests.

4. *The Waters' Child* : Agni, born as lightning from the watery clouds of the sea of air.

### HYMN XLIII

1. Whither men versed in Brahma go, with fervour and the cleansing rite,

Thither let Agni lead me, let Agni give me intelligence, All hail to Agni !

2. Whither etc.

Thither let Vāyu lead me, let Vāyu vouchsafe me vital breath. All hail to Vāyu !

3. Whither, etc.

Thither let Sūrya lead me, let Sūrya vouchsafe me power of sight. All hail to Sūrya !

4. Whither, etc.

Thither let Chandra lead me, let Chandra vouchsafe me intellect. All hail to Chandra !

5. Whither, etc.

Thither let Soma lead me, let Soma vouchsafe me vital sap. All hail to Soma !

6. Whither, etc.

Thither let Indra lead me, let Indra bestow upon me power. All hail to Indra !

7. Whither, etc.

Thither, let Waters lead me, let the Waters give me deathless life. All hail to Waters !

8. Whither, etc.

Thither let Brahma lead me, let Brahma give Brahma unto me. All hail to Brahma !

In praise of Brahma, prayer, or devotion.

1. *Versed in Brahma : brahmavidah* ; learned in spiritual knowledge, theologians. *Cleansing rite : dikshā* ; a preparatory or consecrating ceremony.

4. *Chandra* : the Moon.

#### HYMN XLIV

1. Thou art the lengthening of life, thy name is Universal Cure :

Then, Ointment ! send felicity ; Waters, send happiness and peace.

2. The yellow hue, the feverish heat, the shooting pain that rends the limbs,

All the consumptive malady let the Ointment drive from out thy frame.

3. Let the Salve born upon the earth, benignant, giving life to man.

Make the swift rider on the car sinless, exempt from sudden death.

4. Preserve our breath, O Vital Breath, have mercy on our life, O Life.

From snares of Nirṛiti do thou, O Nirṛiti, deliver us.

5. Thou art the babe of Sindhu, thou art lightnings' flower, wind, breath, and Sun : thou art the eye and milk of heaven.

6. Gods' Ointment from the Three Peaked Hill, preserve thou me on every side.

No plants of earth surpass thee, none from mountain or from cultured ground.

7. Now hath it gently crept within, fiend-slaying, chasing malady.

And driving all diseases hence, and evil omens, banished them.

8. Full many a falsehood, O thou King Varuṇa, man hath uttered here :

Do thou who hast a thousand powers preserve us from that misery.

9. If we have cried, O Waters ! Cows ! if we have cried, O Varuṇa !  
For this endowed with thousand powers ! deliver us from misery.
10. Mitra and Varuṇa, O Salve have closely followed after thee  
May they, when they have followed thee afar, restore thee for our use.

A curative and protective charm.

1. *Universal Cure* : no mention is made of the plant which produces this wonderful panacea.

2. *Yellow hue* : of jaundice *Shooting pain* : *visālyaka*. Cf. IX 8. 2.

6. *The Three-Peaked Hill* : a high mountain in the Himalaya ; the modern Trikūta Cf. IV. 9, 8-10.

9. *O Waters ! Cows !* : if we have duly worshipped the celestial Waters by calling on them as sacred cows and givers of abundance.

The hymn closely resembles in parts IV, 9.

### HYMN XLV

1. As debt from debt repay and send sorcery to the sorcerer's house.  
Split, Salve ! the cruel villain's ribs whose evil eye bewitches us.
2. Whatever evil dream we have, what'er befall our kine or home,  
Be this that is salubrity, the evil-hearted's foe applied.
3. Increasing from the Waters' strength and vigour, sprung into life  
from Agni Jātavedas,  
Strong as four heroes, mountain born, this Ointment make for  
thee quarters and mind-points auspicious !
4. On thee is laid the Chaturvīra Ointment : let all the regions give  
thee peace and safety.  
Secure like precious Savitar thou standest : to thee let all these  
regions bring their tribute.
5. Make one thy salve, thine amulet another, drink one, and with  
another bathe thy body.  
So let the Chaturvīra keep us guarded from the four bonds of  
Nirṛiti and Grāhi.
6. May Agni protect me with fire for inspiration and expiration,  
for strength, for energy, for vigour, for weal and prosperity.  
All Hail !
7. May Indra protect me with his Indra-power for inspiration, etc.



8. May Soma protect me with Soma-power, etc.
9. May Bhaga with good fortune protect me, etc.
10. May the Maruts protect me with their troops for inspiration and expiration, for strength, for energy, for vigour, for weal and prosperity. All Hail !

A curative and protective charm.

1. *As debt from debt* : as a man returns to his creditor a part of what he owes him.

*Evil eye* : see note on II. 7. 5, from which this line, with a slight variation, is repeated.

4. *Chaturvīra* : 'having the strength of four heroes.

5. *One* : one portion of the precious ointment.

6. This verse and the four following are in prose.

### HYMN XLVI

1. For manly strength Prajāpati bound thee on first, invincible.  
This for long life on thee I bind for splendour, strength, and energy. Invincible, let it guard thee well.
2. Erect, invincible, be this man's watchful keeper : let not the  
Paṇis or the sorcerers harm thee.  
Shake off thy foes as Indra scattered Dasyus : quell all enemies.  
Invincible, let it guard thee well.
3. Indra hath lent the power of sight, and vital breath and strength  
to this.  
Whom even a hundred combatants, striking, have failed to overcome. Invincible, let it guard thee well.
4. Around thy limbs I place the mail of Indra who hath become  
the Gods' imperial Sovran.  
Again let all the Deities bring thee hither. Invincible let it guard  
thee well.
5. One and a hundred manly powers, a thousand lives hath this  
Amulet, unconquered ever.  
Go forth a tiger, strike down all thy foemen : let him who would  
oppose fall low beneath thee. Invincible, let it guard thee  
well.
6. Drawn forth from butter, rich in milk and sweetness, hundred-  
lived, thousand-homed, bestowing vigour,  
Kindly, delightful, full of sap, and mighty, invincible let it  
guard thee well.
7. That thou mayst be pre-eminent, slayer of rivals, rivalless,

May Savitar cause thee to be chief and controller of thy kin.  
Invincible, let it guard thee well.

A charm accompanying investiture with an amulet that ensures safety and victory.

2. *Paṇis* : malevolent demons *Sorcerers* : Yātudhanas ; see *Atharvaveda*, 1, 7. *ṇ*, note. *Dasyus* : fiends, foes of the Gods.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 462.

### HYMN XLVII

1. Night ! the terrestrial realm hath been filled with the Father's power and might.  
Thou spreadest forth on high unto the seats of Heaven : darkness that strikes with awe comes near.
2. Each moving thing finds rest in her whose yonder boundary is not seen, nor that which keeps her separate.  
O spacious, darksome Night, may we uninjured reach the end of thee, reach, O thou blessed One, thine end.
3. Thy ninety-nine examiners, O Night, who look upon mankind, Eighty-and-eight in number, or seven-and-seventy are they.
4. Sixty-and-six, O opulent, fifty-and-five, O happy One,  
Forty-and-four and thirty-three are they, O thou enriched with spoil.
5. Twenty-and-two hast thou, O Night, eleven, yea, and fewer still.  
With these protectors guard us well. O Daughter of the Sky, to-day.
6. Let not a fiends or spiteful man, let no ill-wisher master us.  
Let not the robber seize our cows, nor the wolf take our sheep today.
7. Let not the thief, O Blessed, seize our horses, nor she-fiends our men.  
Let thief and robber run away on pathways most remote from us.
8. Far from us let Rope with Fangs, far from us let the wicked flee.  
Do thou make blind and headless. Night, the serpent with his pungent breath.
9. Crush the wolf's jaws in pieces, strike the robber dead against a post.

In thee, O Night, do we abide : we here will sleep. Be watchful thou.

10. Give thou protection to our kine ; and to our horses, and our men.

A hymn to night for protection from fiends, robbers, snakes, and wolves.

1. *Terrestrial realm* : the atmosphere that is immediately above the earth.  
*Power and might* : or, wondrous works.

3. *Examiners* : 'the sentinel stars'. The numbers of course, are fanciful, and no reason can be given for the poet's choice of them.

5. *Daughter of the Sky* : Dawn and Night are sisters, and daughters of Dyaus or Heaven.

8. *The Rope with Fangs* : the venomous serpent. Cf. IV. 3. 2.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 467 ; and Zimmer, *Altindisches Leben*, p.

### HYMN XLVIII

1. Then all that we accumulate, all that the treasure-chest contains,  
All this do we entrust to thee.

2. Entrust thou us to Dawn, O Mother Night.

May Dawn entrust us to the Day, and Day to thee, O splendid One.

3. Whatever flying thing be here, whatever thing that creeps and crawls.

Whatever fastens on a joint, therefrom do thou protect us, Night.

4. So guard thou us from west and east, protect us from the north and south.

O splendid One, preserve us : we, the singers of thy praise, are here.

5. They who are followers of Night, and they who watch o'er living things.

They who protect all cattle, they keep watch and ward over our lives, over our herds keep watch and ward.

6. Verily, Night, I know thy name, Dropper of Fatness art thou called.

Thee Bharadvāja knew as such : as such be watchful o'er our wealth.

A hymn to night for protection.

1. *Treasure-chest* : the trunk or chest attached to a car or wagon. *Entrust to*

*thee* : consign to thy guardianship during the hours of darkness when we are asleep.

5. *They who are followers of night* : the 'examiners' or sentinels of hymn 47. 2.

6. *Dropper of Fatness* : balmng the earth with gentle vivifying dew. Cf. 'Thy paths drop fatness' (Psalm, 65. 11). *Bharadvaja* : a celebrated Rishi, to whom most of the hymns of Book VI of the *Rgveda* are ascribed.

## HYMN XLIX

1. Friend of the home, the strong and youthful maiden, Night, dear to Savitar the God, and Bhaga,  
All-compassing, all-glorious, prompt to listen, hath with her greatness filled the earth and heaven.
2. Over all depths hath she gone up, and mounted, most mighty One, the sky's exalted summit.  
Over me now the loving Night is spreading with her auspicious Godlike ways like Mitra.
3. Excellent, high-born, blissful, meet for worship, Night, thou hast come : stay here with friendly spirit.  
Guard us, the food for men that we have gotten, and all prosperity that comes of cattle.
4. With eager haste hath Night assumed the vigour of leopard, tiger, or of tawny lion,  
The horse's neighing and the wild-man's bellow, Thou takest many a form when thou appearest.
5. Kind through the Night be absence of the sunshine : Mother of Frost, may she be swift to hear us.  
Take notice of the hymn, thou highly favoured, wherewith I worship thee in all the regions.
6. Even as a King, O splendid Night, thou takest pleasure in our hymn.  
May we through Mornings as they flush have all our good men round us, and become possessors of all wealth.
7. Yes, Rāmyā is the name thou hast assumed. The men who fain would spoil.  
My wealth do thou annoy, O Night, that not one robber may appear, none may a second time appear.
8. Thou like a well-wrought cup, O Night, art lovely : thou, a young maid, art formed in perfect beauty.  
Thou lovingly, for me with eyes to see them, hast bound on thee heaven's stars as thine adornment.

9. Whatever robber comes to-day, mischievous mortal enemy.  
Let Night go forth, encounter him, and smite away his neck and head ;
10. His feet that he may walk no more, his hands that he may do no harm.  
The robber who comes hitherward goes crushed and mutilated hence,  
Goes hence, goes far away from us, goes hence and bears no spoil away.

A hymn of praise and prayer to night.

2. *Like Mitra* : as completely as the God of Day himself.

3. *Food for men* : or, manly powers.—Ludwig.

4. *Neighing* : *krandyām* should be read instead of *bradhnām*, splendour ; 'des roses glanz.'—Ludwig. *Wild-man's bellow* ; *pūrushasya* here probably=*kimpuruśasya*, an evil being similar to man ; originally perhaps, a large-monkey. Ludwig translates differently *des menschen ruf*, 'the human being's call.

7. *Rāmyā* : Dark. The word may mean also lovely and delightful. The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 466.

## HYMN L

1. Blind him and make him headless, Night ! the serpent with the pungent breath.  
Strike from his head the wolf's two eyes, and dash the thief against a post.
2. Those oxen that are thine, O Night, with sharpened horns and rapid pace,  
With those transport us safe to-day o'er difficulties everywhere.
3. Uninjured in our bodies may we pass through each succeeding night,  
And let malignities fail to pass, as men without a boat the depth.
4. As millet hurried through the air before us is beheld no more.  
So cause the man to vanish, Night, who plans to do us injury.
5. The thief hast thou kept far away, the robber driver of our kine.  
Even him who having covered up the horse's head would lead him off.
6. If dealing treasure thou hast come to-day, O highly favoured Night.  
Cause thou us to enjoy it all so that this may not pass away.

7. Do thou entrust us to the Dawn, all of us free from sin, O Night.  
May Dawn deliver us to Day, and Day to thee, O glorious One.

A hymn to night for protection and prosperity.

2. *Those oxen* : the stars with their ever-twinkling rays : the many horned and nimble oxen' of *Rgveda*, I. 154. 6.

4. *Millet* : *ṣyāmākah* ; *Panicum Frumertaceum* : a small edible grain.

5. *Covered up the horse's head* : to prevent his running away home, or neighing.

6. *This* : treasure.

The hymn has been translated by Ludwig, *Der Rgveda*, III, p. 465.

### HYMN LI

1. Undisturbed am I, undisturbed is my soul, undisturbed mine eye, undisturbed mine ear, undisturbed is mine in-breathing, undisturbed mine out-breathing, undisturbed my diffusive breath, undisturbed the whole of me.
2. Under the impulse of the God Savitar, sent forth from the arms of the Asvins and both hands of Pushan I have taken thee.

A sacrificial formula.

2. *Thee* : the *Prāsitra* or portion of Havis or sacrificial food which the Brahman eats. See *Vaitana-Satra*, III. 9.a

### HYMN LII

1. Thereafter rose Desire in the beginning, Desire the primal seed and germ of Spirit.  
O Kāma dwelling with the lofty Kāma, give growth of riches to the sacrificer.
2. Thou, Kāma, art victorious, famous, potent, splendid, a friend to him who seeks thy friendship.  
Mighty and overpowering in battle, give strength and vigour to the sacrificer.
3. They heard his prayers, and they begot, by Kāma, heavenly light for him.  
Who from a distance longed for it, a dealer ready to exchange.
4. O Kāma, with whatever wish we make this offering to thee,  
May it be all fulfilled to us. Then taste this sacrifice, All hail !

A hymn to Kāma.

1. *Desire* : Kāma, Eros, Love, Sāyana explains the word here by *sisṛikshā*, desire to create. The line is taken from *Rgveda*, X. 129. 4. Cf. *Atharvaveda*, IX. 2.
2. See the Glorification of Kāma in IX. 2.
3. The meaning appears to be that the Gods have, through Kāma and in answer to expressed desire, given celestial light to the distant worshipper who gives prayer and praise in order to obtain the blessings of heaven.

### HYMN LIII

1. Prolific, thousand-eyed, and undecaying, a horse with seven reins Time bears us onward.  
Sages inspired with holy knowledge mount him : his chariot wheels are all the worlds of creatures.

2. This Time hath seven rolling wheels and seven naves immorality is the chariot's axle.

This Time brings hitherward all worlds about us : as primal Deity is he entreated.

3. On Time is laid an overflowing beaker : this we behold in many a place appearing.

He carries from us all these worlds of creatures. They call him Kāla in the loftiest heaven.

4. He only made the worlds of life, he only gathered the worlds of living things together.

Their son did he become who was their Father : no other higher power than he existeth.

5. Kāla created yonder heaven, and Kāla made these realms of earth.

By Kāla, stirred to motion, both what is and what shall be expand.

6. Kāla created land ; the Sun in Kāla hath his light and heat.  
In Kāla rest all things that be : in Kāla doth the eye discern.

7. In Kāla mind, in Kāla breath, in Kāla name are fixt and joined.  
These living creatures, one and all, rejoice when Kāla hath approached.

8. Kāla embraces Holy Fire, the Highest, Brahma in himself.  
Yea, Kāla, who was father of Prajāpati, is Lord of All.

9. He made, he stirred this universe to motion, and on him it rests.  
He, Kāla, having now become Brahma, holds Parameshthin up.

## 10. Kāla created living things and, first of all, Prajāpati.

From Kāla self-made Kaśyapa, from Kāla Holy Fire was born.

A hymn to kāla of time deified.

1. *Seven reins* : the seven solar rays. The word *rasmi* means both 'rein' and ray of light. Cf. 'Seven to the one wheeled chariot yoke the courser ; bearing seven names the single courser draws it' (*Rgveda*, I. 164, 2) ; where, however, the courser is the Sun, and the seven are said by Sāyana to be the priests.

2. *Seven rolling wheels* : perhaps the six pairs of month and the thirteenth or intercalary month ; or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. *Seven naves* : perhaps the seven generic Vedic metres.

According to Ehni (*Der Mythos des Yama*, pp. 116, 117), the seven naves are the seven worlds which constitute the universe ; the seven naves are the seven seasons which are produced by the annual course of the Sun which is brought about by Time ; and the axle represents the World of Immortality which remains firm and unmoved through all changes of Time and Season.

3. *Beaker* : the Sun, imagined as a golden urn overflowing with light.

8. *Holy Fire* : religious fervour, devotion, or austerity ; rigorous abstraction.'—Muir, *Brahma* : 'divine knowledge.'—Muir.

9. In this stanza Muir translates *Brāhma* by 'divine energy.' Scherman suggests 'heilige Wissenskraft' in this and the preceding stanza if it is thought necessary to translate the word.

10. *Self made Kaśyapa* : Kaśyapa is a divine being similar to, or identified with, Prajāpati ; and, as Muir observes, *svayambhūh*, selfborn of self made—an epithet which is elsewhere applied to Brahmā, the derived and phenomenal demi-urgus or creator—'must be regarded as not meaning anything more than one who comes into existence in an extraordinary and supernatural manner.' *Holy Fire* : see stanza 8.

The hymn has been translated by Muir, *Original Sanskrit Texts*, V, p. 407 ; Ludwig, *Der Rigveda*, III, p. 191. M. Monier-Williams, *Indian Wisdom*, p. 25 ; Grill, *Hundert Lieder*, pp. 73, 193 ; and, with annotations and commentary, by Scherman, *Philosophische Hymnen aus der Rig-und Atharvaveda Samhitā*, p. 78.

## HYMN LIV

1. From Kāla sprang the Waters, sprang the regions, Brahma,  
Holy Fire.

The Sun ascends by Kāla, and in Kāla sinks again to rest.

2. By Kāla freshly blows the wind, mighty through Kāla is the  
Earth : on Kāla rests the mighty Sky.

3. In Kāla erst the text produced what is and what is yet to be.

From Kāla sprang the Richas, and from Kāla was the Yajus  
born.



4. They formed in Kāla sacrifice, eternal portion for the Gods.  
In Kāla the Gandharvas and Apsarasas and worlds abide.
5. Atharvan and this Angiras in Kāla are supreme o'er heaven.  
Both this world and the world that is most lofty, the pure-  
worlds and pure intermediate spaces,—
6. Yea, having conquered all the worlds by Brahma, Kāla as God  
Supreme is supplicated.

A hymn to kāla ; a continuation of the preceding hymn.

1. Muir translates *brāhma* in the first line by 'divine knowledge, but leaves *tāpās* (Holy Fire) untranslated ; Ludwig and Scherman give both words in the original form.

3. *The text*, : *māntrah* ; 'the hymn.'—Muir : 'der mantra.'—Ludwig ; 'der Spruch. 1—Scherman. *Richas* : recited verses of praise. *Yajas* : sacrificial formulas ; the *Yajurveda*.

*This Angiras* : with whom we are closely connected.

The hymn has been translated by Muir, *Original Sanskrit Texts*, V, p. 409, with remarks that should be consulted : and, with annotations and commentary, by Scherman, *Philosophische Hymnen*, p. 80.

## HYMN LV

1. Bringing, as 'twere, with care unceasing fodder night after night:  
to feed this stabled Courser,  
Joying in food and in the growth of riches, may we thy neigh-  
bours, Agni, ne'er be injured.
2. Here is thine own desire for wealth : through this be gracious-  
unto us.  
Joying in food and in the growth of riches, may we thy neigh-  
bours, Agni, ne'er be injured.
3. Each eve that comes our household's Lord is Agni, showing his  
loving-kindness every morning.  
Bestow upon us treasure after treasure : enkindling thee may we  
increase thy body.
4. Each morn that comes our household's Lord is Agni, showing  
his loving-kindness every evening.  
Vouchsafe us treasure after treasure : kindling thee may we  
prosper through a hundred winters.
5. Never may I come short of food to feed me.  
Glory to Agni, Rudra, the consumer and the Lord of food !
6. Protect my company, protect its courteous members, courteous  
God !

- Only through thee, O much-invoked, may I be ever rich in kine.  
 7. Only to thee bringing our tribute, Agni, each day as fodder to a  
 stabled courser,  
 Joying in food and in the growth of riches, may we the neigh-  
 bours, Agni ne'er be injured.

A hymn to Agni for protection and prosperity.

2. *Desire* : the wish for rich offerings which is now being gratified.

### HYMN LVI

1. Thou art come hither from the world of Yama : thou, resolute,  
 affectest men with rapture.  
 Thou, Sleep, created in the Asura's dwelling, goest, well-know-  
 ing, with the solitary.
2. At first the all-containing, depth beheld thee, ere Night was  
 born, when only Day existed.  
 Thence hast thou come, thence, Sleep, hast thou come hither,  
 concealing, deep within, all form and figure.
3. Come from the Asuras in lofty, glory, he hath approached the  
 Gods in search of greatness.  
 Winners of heavenly light, the Three-and-Thirty endowed this  
 Sleep with his supreme dominion.
4. Of him nor Fathers nor the Gods have knowledge, the Gods  
 whose gentle talk is still about him.  
 Urged by command of Varuṇa the Adityas, Heroes, transported  
 Sleep to Trita Āptya.
5. Thou whose severity hath reached ill-doers, and whose reward  
 the good have gained in slumber,  
 Delightest heaven with thy most lofty kinship, born from his  
 spirit who was worn and weary.
6. Of old we know all places whence thou comest. O Sleep, we  
 know him who is here thy ruler.  
 Protect us here illustrious with glory. Go, from afar, with  
 poisons, into distance.

A hymn to sleep.

*Yama* : the Ruler of the Departed. Cf. XVI. 5. 1-5, where Sleep is called *Mrityu* or the God of Death himself. Homer speaks of 'Sleep and Death, those feathered twins' (*Iliad*, XVI. 861, Chapman's translation); so 'Death and his brother Sleep' (Shelley); 'Death's twin-brother' (Tennyson). *The Asura's dwelling* : the home of Yama.

2. *Deep within* : *gabhiśhák*; the conjectural reading of the editors of the printed text : 'with both arms.'—Ludwig.
3. *The Gods* : the Three-and-Thirty deities of heaven, middle-air and earth, as distinct from Yama.
4. *Have knowledge* : as subject to his power. The Ādityas who never slumber (*Rgveda*, X. 63, 4) banished Sleep from heaven to the abode of Trita Āptya, the distant limbo to which threatened calamities were consigned (*Atharvaveda*, VI. 46. 3, note).
5. *Severity* : punishment in the shape of tormenting dreams. *In slumber* : cf. 'For so he giveth [to] his beloved [in] sleep' (Psalm 127. 3). *His spirit* : perhaps Yama, as the setting sun, may be intended. As he was the first, who died (*Atharvaveda*, XVIII. 3, 13) he may also be regarded as the inventor and parent of sleep.
6. *Places whence thou comest* : cf. XVI. 5. 1-5. According to Ludwig, *parijāh* here means 'children,' that is, I suppose, dreams, *Him who is here thy ruler* : apparently the possessor of the charm which will dominate him. *From afar* : even before thou comest near us. Here Sleep is addressed and deprecated as the sender of evil dreams.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 467.

## HYMN LVII

1. As men discharge the utmost debt, collect the eighth and sixteenth part,  
So to the foeman we transfer together all the evil dream.
2. Princes came together, debts came together, Kushthas came together,  
Sixteenths came together. The whole evil dream that hath visited us we send away as a bad dream to the man who hates us.
3. Child of Gods' Consorts, minister of Yama is the good Dream :  
that which is my trouble we drive away to the enemy.
4. Thou whose name is Rough art the mouth of the Black Bird.  
As such we know thee, Dream, as such we know thee well. Like a horse art thou, O Dream. As they bind girth and surcingle on a horse, so bind the alien mischief-maker, the scorner of the Gods.
5. The evil dream that threatens us, threatens our cattle or our home.  
That let the scorner of the Gods, the alien mischief-maker bind as a gold jewel round his neck.
6. Having measured off nine cubits' distance from us we give away the whole of the evil dream to the man who hates us.

A charm against evil dreams.

1. The stanza is taken, with a variation from *Rgveda*, VIII, 47. 17. *To the foe-man* : according to the *Rgveda*, reading 'unto Āptya,' that is, to Trita Aptya.' See the preceding hymn, stanza 4, note.

2. *Princes* : whose presence makes the assembly complete. *Debts* : portions of a debt accumulated till repayment of the whole can be made. *Kushṭhas* : precious medicinal plants brought from the Snowy Mountains for sale (cf. V. 4. 2). These examples of gathering together are apparently intended to illustrate the collection of the parts of the evil dream and the transfer of the whole to an enemy. Stanzas 2-4, 6 are non-metrical.

4. *Black Bird* : the raven or crow, which was regarded as a bird of ill omen. Cf. XII. 3, 13.

The hymn has been translated by Ludwig, *Der Rigveda*, III, p. 468.

### HYMN LVIII

1. Still equal be the flow of butter ever causing the Year to prosper with oblation.  
Still be our hearing, sight, and breath uninjured : let us lose nothing of our life and vigour.
2. Let lively breath invite us : we call vital breath to visit us.  
Earth and air's middle realm have gathered, Soma, Bṛihaspati and Dhartar gathered vigour.
3. The earth and heaven have come to be two gatherers up of vigorous might.  
So let us gather vigour up and closely follow after Earth.  
With glory come the cows and stand beside the master of the herd. Let us when we have gathered fame and glory closely follow Earth.
4. Prepare the cow-stall, for there drink your heroes : stitch ye the coats of armour wide and many.  
Make iron forts defying all assailants : let not your pitcher leak; stay it securely.
5. The eye of sacrifice, source and beginning with voice, car, spirit unto him I offer.  
To this our sacrifice, wrought by Visvakarman, may the Gods come gracious and kindly-hearted.
6. Let the Gods' Priests and those who merit worship, to whom oblation as their share is offered,  
Come to this holy service with their Consorts, and all Gods revel in the food we bring them.

A prayer for prosperity, accompanying a sacrifice.

2. *Dhartar* : the Supporter ; usually an appellation of Indra.

4. The stanza is taken from *Rgveda*, X. 101. 8. *The cow-stall* : a figurative expression for the place where the Soma juice is extracted. *Heroes* : the priests, *Coats of armour* : filters for straining the Soma juice. *Iron forts* : safeguards obtained by sacrifice and prayer.

5. Repeated from II. 35. 5. *Viṣvakarman*, the eye, source, and beginning of sacrifice, is probably an appellation of the Omnific Agni.

6. *Priests* : *ritvijah* : regularly sacrificing priests. The two Celestial Hotars who are usually invoked are Agni and Āditya, or Agni and Varuṇa and Āditya (see Max Müller, *Ancient Sanskrit Literature*, p. 264). The *Aṣvins* are the *Adhvaryus*, *Tvashtar* the *Agnīdh* or Fire-kindler, and *Mitra* the *Upavaktar* or Director.

### HYMN LIX

1. God among mortals, Agni, thou art guard of holy Law, thou art To be adored in sacred rites.
2. When, ignorant, we violate the statutes of you, O Deities; with whom is knowledge,  
Wise Agni shall correct our faults and failings, and Soma who hath entered into Brāhman.
3. To the Gods' pathway have we come desiring to execute what work we may accomplish.  
Let Agni—for he knows—complete the worship. He is the Priest : let him fix rites and seasons.

An expiatory hymn accompanying sacrifice.

1. The stanza is taken from *Rgveda*, VIII. II. 1.

2. Taken, with the last pada varied, from *Rgveda*, X. 2. 4.

3. From *Rgveda*, X. 2. 4. *The Gods' pathway* : sacrifice, the path that leads to the Gods. *Seasons* : the proper times of worship.

### HYMN LX

1. May I have voice in my mouth, breath in my nostrils, sight in mine eyes, hearing in mine ears, hair that hath not turned gray, teeth free from yellowness, and much strength in mine arms.
2. May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my members be uninjured and my soul unimpaired.

A prayer for perfect bodily and mental health and vigour.

## HYMN LXI

1. May my self remain in my body : may I enjoy the full time of life,  
Rest thee pleasantly : pour forth abundance, purifying thyself in Svarga.

A prayer for long life and prosperity, and final happiness in heaven.

## HYMN LXII

1. Make me beloved among the Gods, beloved among the Princes,  
make  
Me dear to everyone who sees, to Sūdra and to Aryan man.

A prayer for the love of Gods and men.

*The Gods* : here Brāhmans, who have studied and teach sacred lore, 'human Gods' *SBE.*, XII, 309) are intended. Cf. *Atharvaveda*. XIX. 32. 8.

## HYMN LXIII

1. Rise up, O Brahmanaspati ; awake the Gods with sacrifice.  
Strengthen the Sacrificer : aid life, breath, and off-spring, cattle,  
fame.

A prayer, accompanying sacrifice, for long life and prosperity.

## HYMN LXIV

1. For lofty Jātavedas I have brought the fuel hither first.  
May he who knoweth all bestow faith and intelligence on me.
2. With fuel and with flaming wood we, Jātavedas, strengthen thee ;  
So do thou strengthen us in turn with children and with store of wealth.
3. Whatever even be the logs which, Agni, we lay down for thee,  
propitious be it all to me : accept it, O most youthful God.
4. Agni, these logs are thine : with these be, fain to burn ! a flaming brand.  
Vouchsafe us length of life and give us hope of immortality.

A prayer to Agni for children, long life and various blessings.

2. *Flaming wood* : the *samidh*, kindling-stick or fire-brand with which the fire is lighted, as distinct from the *idhmá* or fuel.

4. *A flaming brand* : the God being regarded as identical with the stick that kindles the visible flame.

## HYMN LXV

1. A Golden Eagle thou hast soared with light to heaven. Those who would harm thee as thou fliest skyward.

Beat down, O Jātavedas, with thy fury. The strong hath feared : to heaven mount up with light, O Sūrya.

A hymn to Agni identified with the Sun.

*Those who would harm thee* : demons of darkness and eclipse. *The Strong* : Agni.

## HYMN LXVI

1. The Asuras with iron nets, magicians, who roam about with hooks and bonds of iron,

With wrath I make thy thralls, O Jātavedas. Come as a bolt foe-quelling, thousand pointed.

A hymn to Agni as the Sun.

*Asuras* : demons of darkness. *Iron nets* : to be used against the Sun, the Celestial Bird, the Golden Eagle.

## HYMN LXVII

1. A hundred autumns may we see.

2. A hundred autumns may we live.

3. A hundred autumns may we know.

4. A hundred autumns may we grow.

5. A hundred autumns may we thrive.

6. A hundred autumns may we be.

7. A hundred autumns may we bide.

8. A hundred, yea, and even more.

A prayer for long life.

## HYMN LXVIII

1. Both of broad and narrow I with magic power unclothe the mouth.

With these when we have raised the bunch of grass we pay the holy rites.

A preliminary sacrificial formula.

*Broad and narrow* : larger and smaller ladle, *Bunch of grass* : the *veda*, a bunch of Darbha grass which passes from priest to priest during the performance of a sacrifice. See Haug's *Aitareya Brāhmaṇa*, II, p. 79.

### HYMN LXIX

1. Ye are alive. I fain would live. I fain would live my complete term of life.
2. Ye live dependent. I fain would live dependent. I fain would live my complete term of life.
3. Ye remain alive. I fain would remain alive. I fain would live my complete term of life.
4. Ye are life-givers. I fain would live. I fain would live my complete term of life.

A prayer of charm for long life.

1. *Ye* : the Gods are addressed. 2. *Dependent* : on the sacrifices of men, as the worshipper is dependent on the Gods.

### HYMN LXX

1. Live, Indra. Live Sūrya. Live, ye Gods. I fain would live. Fain would I live my complete term of life.

A charm for long life.

### HYMN LXXI

1. Let my libations, giving boons, adoring, further the Twice-born's song that honours Soma.

Go ye to Brahṁā's world having enriched me with life and breath, with children and with cattle, with fame and wealth, and with a Brahman's lustre.

A hymn, accompanying libations, for wealth and prosperity.

*Twice-born* : regenerated by investiture; men of the first three classes especially Brāhmans. *Song that honours Soma* : a Pavamānī verse in praise of Soma which is being strained and purified. The seven Pāvamanīs are *Rgveda*, IX. 67. 21-27. *Go ye* : addressed to the libations.



## HYMN LXXII

1. Within the chest whence we before extracted the bunch of grass,  
this do we now deposit.  
Wrought is the sacrifice by power of Brahma. Through this  
assist me here, ye God, with Fervour.

A sacrificial formula.

*Bunch of grass* : see XIX. 78, note.

## BOOK XX

### HYMN I

1. Thee, Indra, we invoke, the Bull, what time the Soma hath been pressed.  
Drink of the sweetly-flavoured juice.
2. The best of guardian hath the man within whose dwelling-place ye drink,  
O Maruts, giants of the sky.
3. Let us serve Agni with our hymns, Sage who consumeth ox and cow,  
Who beareth Soma on his back.

This Book, which, with Book XIX, is not a part of the original *Atharvaveda*, contains—with the exception of the Kuntāpa section (CXXVII—CXXXVI)—complete and composite hymns addressed almost exclusively to Indra and generally taken directly and without variants from hymns and portions of hymns of the *Rgveda*.

1. Taken from *Rgveda*, III. 40. 1.
2. *Rgveda*, I. 86. 1.
3. *Rgveda*, VIII. 43. 11. *Who beareth Soma on his back* : on whom the libation of Soma juice is poured.

### HYMN II

1. Let the Maruts drink Trishṭups from the Potar's cup, according to the season Soma from heaven.
2. Let Agni from the Kindler's cup drink Trishṭups, according to the season Soma from heaven.
3. Let Indra the Brahman from the Brahman's cup drink Trishṭups, according to the season Soma from heaven.
4. Let the God, Granter of Wealth, from the Potar's cup drink Trishṭups, according to the season Soma from heaven.

This prose hymn is composed of fragments of *Rgveda*, II. 36 and 37. . . .

1. *Drink Trishṭups* : accept hymns of praise in Trishṭup metre accompanying

the libation. *The Potar's cup* : the Soma bowl of the Brahman's assistant-the Potar or Purifier, one of the sixteen officiating priests at a sacrifice.

2. *Kindler* : the Agnīdh, the priest who lights the sacrificial fire.

3. *The Brahman* : this title is not given to Indra in the corresponding *Rgveda* passage.

4. *Granter of Wealth* : Draviṇodās ; an appellation of Agni as the mediator through whom the pious obtain riches.

### HYMN III

1. Come, we have pressed the juice for thee : O Indra, drink this.  
Soma here.  
Seat thee on this my sacred grass.
2. Let both thy bay steeds, yoked by prayer long-maned, O Indra,  
bring thee nigh.
3. We Soma-bearing Brahmins call thee Soma-drinker with thy  
friend,  
We, Indra, who have pressed the juice.

The hymn is taken from *Rgveda*, VIII. 17. 1-3.

3. *With thy friend* : thy constant companion, the thunderbolt.

### HYMN IV

1. Come unto us who poured the juice, come hither to our eulogies..  
Drink of the juice, O fair of face.
2. I pour it down within thee, so through all thy members let it  
run.  
Take with thy tongue the pleasant drink.
3. Sweet to thy body let it be, delicious be the savoury juice.  
Sweet be the Soma to thy heart.

A continuation of the preceeding hymn, taken from stanzas 4-6 of *Rgveda*, VIII.  
17. 4-6.

1. *Fair of face* : or, having large, strong, or handsome jaws or cheeks.

### HYMN V

1. Like women, let this Soma juice invested with its raiment, glide..  
Most active Indra, close to thee.
2. Mighty in bulk, strong-necked, stout-armed in the wild rapture  
of the juice

Doth Indra smite the foemen dead.

3. Indra, advance, go forward thou who by thy might art Lord of all.

Slay, Vṛitra-slayer slay thy foes.

4. Long be thy grasping-hook wherewith thou givest treasure unto him

Who pours the juice and worships thee.

5. Here, Indra, is thy Soma draught, made pure upon the sacred grass.

Run hither, come and drink thereof.

6. Famed for thy radiance, worshipped well ! this juice is shed for thy delight :

Thou art invoked, Ākhaṇḍala !

7. To Kuṇḍapāyya, grandson's son, grandson of Śṛingavṛish, to thee,

To him have I addressed my thought.

A continuation of the preceding hymn, taken from *Rgveda*, VIII. 17. 7-13.

1. *Like women* : who move slowly on, dressed in white garments. *Its raiment* : the milk that colours it.

*Grasping hook* : Indra's bounteous power is likened to the hook with which the branches of fruit-laden trees are drawn down within reach.

6. *Famed for thy radiance, worshipped well* : the words thus rendered, *sāchigo* and *sāchīpājana*, have not been satisfactorily explained by the commentator, and their meaning is still uncertain. According to Sāyaṇa the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' See Wilson's note.

*Thou art invoked, Ākhaṇḍala !* : or, Thou, O Destroyer art invoked. This appellation of Indra does not occur again in the *Rgveda*.

7. *Kuṇḍapāyya* and *Śṛingavṛish* appear here to be names of men. According to Sāyaṇa *kuṇḍapāyya* is the name of a particular Soma-ceremony, and the offspring of *Śṛingavṛish* is Indra himself. '(Indra) who wast the offspring of *Śṛingavṛish*, of whom the *kuṇḍapāyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Wilson's note who observes that the construction is loose, and the explanation not very satisfactory.'

## HYMN VI

1. Thee, Indra, we invoke, the Bull, what time the Soma is expressed.

So drink thou of the savoury juice.

2. Indra, whom many laud, accept the strength-conferring Soma juice.  
Quaff, pour down drink that satisfies.
3. Indra, with all the Gods promote our wealth-bestowing sacrifice,  
Thou highly-lauded Lord of men.
4. Lord of the brave, to thee proceed these drops of Soma juice expressed,  
The bright drops to thy dwelling-place.
5. Within thy belly, Indra take Soma the juice most excellent :  
The heavenly drops belong to thee.
6. Drink our libation, Lord of hymns : with streams of meath thou art bedewed :  
Our glory, Indra, is thy gift.
7. To Indra go the treasures of the worshipper which never fail :  
He drinks the Soma and is strong.
8. From far away, from near at hand, O Vṛitra-slayer, come to us :  
Accept the songs we sing to thee.

The hymn is taken from *Rgveda*, III. 40, 1-8.

## HYMN VII

1. Sūrya, thou mountest up to meet the Hero famous for his wealth,  
Who hurls the bolt and works for man :
2. Him who with might of both his arms brake nine-and-ninety castles down,  
Slew Vṛitra and smote Ahi dead.
3. This Indra is our gracious Friend. He sends us in a full broad stream  
Riches in horses, kine, and corn.
4. Indra, whom many laud, accept the strength-conferring Soma juice.  
Quaff, pour down drink that satisfies.

Stanzas 1-3 are taken *Rgveda*, VIII. 82. 1-3, and stanza 4 is repeated from the preceding hymn of this Book.

2. *Nine-and-ninety castles* : the countless cloud-fortresses of the demons of drought.

*Ahi* : the serpent or dragon who obstructs the seasonable rain.

## HYMN VIII

1. Drink as of old, and let the draught delight thee : hear thou my prayer and let our songs exalt thee.  
Make the Sun visible, make food abundant : slaughter the foes, pierce through and free the cattle.
2. Come to us ; they have called thee Soma-lover. Here is the pressed juice : drink thereof for rapture.  
Widely-capacious, pour it down within thee, and invoked hear us like a father.
3. Full is his chalice. Blessing ! Like a pourer I have filled up the vessel for his drinking.  
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.

Stanza 1 is taken from *Rgveda*, VI. 17.3 ; 2 from I. 104. 9 ; and 3 from III. 32. 15.

1. *Pierce through and free the cattle* : penetrate and disperse the thick clouds and liberate the lights of day.

## HYMN IX

1. As cows low to their calves in stalls, so with our songs we glorify  
This Indra, even your wondrous God who checks attack, who joys in the delicious juice.
2. Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things  
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.
3. I crave of thee that hero strength, that thou mayst first regard this prayer,  
Wherewith thou helpst Bhṛigu and the Yatis and Praskaṇva when the prize was staked.
4. Wherewith thou sentest mighty waters to the sea, that, Indra, is thy hero strength.  
For ever unattainable is this power of him to whom the worlds have called aloud.

Stanzas 1, 2 are taken from *Rgveda*, VIII. 77. 1, 2, and stanzas 3, 4 from VIII. 3. 9, 10.

1. *Cows* : milked for sacrificial purposes, their calves being shut up during the performance of the religious ceremony.
3. *Yatis* : an ancient race of ascetics connected with the Bhr̥guṣ, and, according to one legend, said to have taken part in the creation of the world. *Praskañva* : an ancient Ṛishi, descendant of the celebrated Kaṇva and seer of some hymns of Books I, VIII, and IX. of the *Ṛgveda*. *When the prize was staked* : when they fought for booty.

## HYMN X

1. These songs of ours exceeding sweet, these hymns of praise ascend to thee,  
Like ever-conquering chariots that display their strength, gain wealth and give unfailing aid.
2. The Bhr̥guṣ are like suns, like Kaṇvas, and have gained all that their thoughts were bent to win.  
The living men of Priyamedha's race have sung exalting Indra with their lauds.

Taken from *Ṛgveda*, VIII. 3. 15, 16.

2. *Priyamedha* : a Ṛishi, of the family of Angiras, seer of several hymns of the *Ṛgveda*.

## HYMN XI

1. Fort-render, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dāsa.  
Impelled by prayer and waxen great in body, he hath filled earth and heaven, the bounteous Giver.
2. I stimulate this zeal, the Strong, the Hero, decking my song of praise for thee Immortal.  
O Indra, thou art equally the leader of heavenly hosts and human generations.
3. Leading his band Indra encompassed Vṛitra ; weak grew the wily leader enchanters.  
He who burns fierce in forests slaughtered Vyansa, and made the milch-kine of nights apparent.
4. Indra, light-winner, days' creator, conquered, as guardian, hostile bands with those who loved him.  
For man the days' bright ensign he illumined, and found the light for his great joy and gladness.

5. Forward to fiercely falling blows pressed Indra, hero-like doing many hero exploits.  
Those holy songs he taught the bard who praised him, and widely spread these Dawns' resplendent colour.
6. They laud the mighty acts of him the mighty, the many glorious deeds performed by Indra.  
He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.
7. Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.  
Wise singers glorify with chanted praises these his achievements in Vivasvān's dwelling.
8. Excellent, conqueror, the victory-giver, the winner of the light and godlike waters,  
He who hath won this broad earth and this heaven,—in Indra they rejoice who love devotions.
9. He gained possession of the Sun and horses ; Indra obtained the cow who feedeth many.  
Treasure of gold he won ; he smote the Dasyus and gave protection to the race of Aryas.
10. He took the plants and days for his possession ; he gained the forest trees and air's mid-region.  
Vala he cleft, and chased away opponents : thus was he tamer of the overweening.
11. Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,  
The Strong, who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers treasures.

Taken from *Rgveda*, III. 34.

1. *Fort-render breaker-down* of the cloud-castles of the demons who withhold the rain as well as of the strongholds of the hostile non-Aryan tribes,

3. *He who burns fierce in forests* : perhaps the thunderbolt.

*Vyansa* : the name of one of the demons of drought. See *Rgveda*, I. 101. 2. and 103. 2.

*Made the milch-kine of the nights apparent* : according to Sāyana, 'made manifest the (stolen) cows (that had been hidden) in the night,' that is, recovered the rays of light.

7. *In Vivasvān's dwelling* : in the sacrificial chamber, the abode of the sacrificer who represents Vivasvān who sacrifices for the Gods in heaven.

9. *The cow who feedeth many* : both directly, with milk, and indirectly through



the sacrifices for which she supplies the essential oblations.

11. *The race of Āryas* : according to Sāyaṇa, the noblest tribe or order, meaning the first three classes or castes.

## HYMN XII

1. Prayers have been offered up through love of glory : Vasishtha, honour Indra in the battle.  
He who with might extends through all existence hears words which I, his faithful servant, utter.
2. A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.  
None among men knows his own life's duration : bear us in safety over these our troubles.
3. The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.  
Indra, when he had slain resistless Vṛitras, forced with his might the two world-halves asunder.
4. Like barren cows, moreover, swelled the waters : the singers sought thy holy rite, O Indra.  
Come unto us as with his team comes Vāyu : thou, through our solemn hymns, bestowest booty.
5. So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.  
Alone among the Gods thou pitiest mortals : O Hero, make thee glad at this libation.
6. Thus the Vasishṭhas glorify with praises Indra, the Mighty One, whose arm wields thunder.  
Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.
7. Impetuous, Thunderer, strong, quelling the mighty, King, potent, Vṛitra-slayer, Soma-drinker,  
May he come hither with his yoked bay horses. May Indra gladden him at noon libation.

Stanzas 1-6 are taken from *R̥gveda*, VII. 23, and stanza 7 from V. 40 4.

2. *A cry was raised* : I follow Pischel's interpretation of this very difficult stanza. See *Vedische Studien*, I, pp. 34-36.

3. *The two world halves as under* : cf. *Atharvaveda*, IV. I. 4, note, and VIII. 9. 6.

4. *Barren cows* : which are fatter than others.

## HYMN XIII

1. Lords of great wealth, Brihaspati and Indra, rejoicing at this sacrifice drink Soma.  
Let the abundant drops sink deep within you : vouchsafe us riches with full store of heroes.
2. Let your swift-gliding coursers bear you hitherward with their fleet pinions. Come ye forward with your arms.  
Sit on the grass; a wide seat hath been made for you: delight yourselves, O Maruts, in the pleasant food.
3. For Jātavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.  
For good in his assembly is this care of ours. Let us not in thy friendship, Agni, suffer harm.
4. With these, borne on one car, Agni, approach us ; or borne on many, for thy steeds are able.  
Bring, with their Dames, the Gods, the Three-and-Thirty, after thy Godlike nature, and be joyful.

Stanza 1 is taken from *Rgveda*, IV. 50. 10 ; stanza 2 from I. 85. 6 ; stanza 3 from I. 94. 1 ; and stanza 4 from III. 6. 9.

3, *As 'twere a car* : as a carpenter constructs a car or wain. Moreover the hymn is frequently called a chariot, as it travels swiftly to the Gods, Similarly Pindar speaks of song as a chariot. *In his assembly* : among those who have met together to worship him. Or the meaning might be : good, or auspicious, is his providence or loving care of us.

## HYMN XIV

1. We call on thee, O peerless One. We, seeking help, possessing nothing firm ourselves,  
Call on thee wonderful in fight.
2. On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gone forth.  
We, therefore, we thy friends, Indra, have chosen thee, free-giver, as our guardian God.
3. Him who of old hath brought to us this and that blessing, him  
I magnify for you,  
Even Indra, O my friends, for help :
4. Borne by bay steeds, the Lord of heroes, ruling men, for it is he  
who takes delight.

The Bounteous Lord bestows on us his worshippers hundreds of cattle and of steeds.

Taken from *Rgveda*, VIII. 21. 1, 2 and 9, 10.

2. *This youth of ours* : the noble, the institutor of the sacrifice, who has gone out on a warlike expedition.

4. *Cattle* : taken from the enemy.

## HYMN XV

1. To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,—

Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.

2. Now all this world, for worship, shall come after thee—the offerer's libations like descending floods,

When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.

3. To him the terrible, most worthy of high praise, like radiant Dawn, bring gifts with reverence in this rite,

Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.

4. Thine, Indra, praised by many excellently rich ! are we who trusting in thy help draw near to thee.

Lover of praise, none else but thou receives our laud : as Earth loves all her creatures, love thou this our hymn.

5. Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.

After thee lofty heaven hath measured out its strength to thee and to thy power this earth hath bowed itself.

6. Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.

Thou hast sent down obstructed floods that they may flow : thou hast, thine own for ever, all victorious might.

Taken from *Rgveda*, I. 57.

2. *When the well-loved one* : when the lightning-laden cloud is resting on the mountain men pray to Indra that he may discharge his celestial artillery and bring down the rain.

3. *Like radiant Dawn* : as dawn brings the light. When the object compared is the person addressed, the object to which it is compared is often in the vocative

case, as here. See Grassmann's *Worterbuch Zum Rgveda* under *nd*. *Bring* : the worshipper addresses himself. But see Ludwig's commentary (V. 18), who translates and explains differently, taking *ābharā* (ā bhara in the Pada text) as the first person singular.

5. *After thee* : heaven has taken thy might and majesty as a pattern for its own.

## HYMN XVI

1. Like birds who keep their watch, plashing in water, like the loud voices of the thundering rain-cloud,  
Like merry streamlets bursting from the mountain thus to  
Bṛihaspati our hymns have sounded.
2. The son of Angiras, meeting the cattle, as Bhaga, brought in  
Aryaman among us.  
As Friend of men he decks the wife and husband. As for the  
race, Bṛihaspati, nerve our coursers.
3. Bṛihaspati, having won them from the mountains, strewed down,  
like barley out of winnowing-baskets,  
The vigorous, wandering cows who aid the pious, desired of all,  
of blameless form, well-coloured.
4. As the Sun dewes with meath the seat of Order, and casts a flaming  
meteor down from heaven,  
So from the rock Bṛihaspati forced the cattle, and cleft the  
earth's skin as it were with water.
5. Forth from mid-air with light he drave the darkness, as the gale  
blows a lily from the river.  
Like the wind grasping at the cloud of Vala, Bṛihaspati gathered  
to himself the cattle.
6. Bṛihaspati, when he with fiery lightnings cleft through the  
weapon of reviling Vala,  
Consumed him as tongues eat what teeth have compassed : he  
threw the prisons of the red cows open.
7. That secret name borne by the lowing cattle within the cave  
Bṛihaspati discovered,  
And drave, himself, the bright kine from the mountain, like a  
bird's young after the eggs' disclosure.
8. He looked around on rock-imprisoned sweetness as one who  
eyes a fish in scanty water.  
Bṛihaspati, cleaving through with varied clamour, brought it  
forth like a bowl from out the timber.

9. He found the light of heaven, and fire, and Morning : with lucid rays he forced apart the darkness.  
As from a joint, Brihaspati took the marrow of Vala as he gloried in his cattle.
10. As trees for foliage robbed by winter, Vala mourned for the cows Brihaspati had taken.  
He did a deed ne'er done, ne'er to be equalled, whereby the sun and moon ascend alternate.
11. Like a dark steed adorned with pearl, the Fathers have decorated heaven with constellations.  
They set the light in day, in night the darkness, Brihaspati cleft the rock and found the cattle.
12. This homage have we offered to the Cloud-God who thunders out to many in succession.  
May this Brihaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

The hymn, addressed to Brihaspati, is taken from *Rgveda*, X. 68.

2. *The son of Angiras* : Brihaspati, especially' worshipped and cherished by Angiras. *The cattle* : the imprisoned beams of light ; the bright days. *Bhaga* : God of good fortune. *Aryaman* : the representative of marriage ; here meaning marriage itself.

3. *Out of winnowing-baskets* : *sthivibhyaḥ* : the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthivimāntaḥ*, 'armed with *sthivis*, occurs in X. 27. 15, and is said by Sāyaṇa to mean 'occupants of stations.' Wilson renders *sthivibhyaḥ* in this place by 'from the granaries.' The cows bestowed by Brihaspati are countless as grains of barley on the threshing-floor or winnowing-place.

4. *Cleft the earth's skin* : or surface, with the hoofs of many cattle.

5. *A lily* : *ṣṭī pōla* : according to Sāyaṇa the same as *Ṣaivala*, the *Vallisneria Octandra*, a common aquatic plant.

6. *Weapon* : I adopt Sāyaṇa's explanation of *jāsum*, although in X. 33. 2 the same word means 'exhaustion.'

8. *Sweetness* : the sweet milk ; that is the cows who produced it.

*Like a bowl* : which already exists potentially in the wood from which it is produced by cutting.

9. Wilson, following Sāyaṇa, paraphrases the second line:—'he seized (the cattle from the rock) of Vala surrounded by the kine as (one extracts) marrow from a bone.'

11. *The Fathers* : 'The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky.'—Wallis, *Cosmology of the R̥gveda*, p. 68.

12. *To many* : 'cows' is, apparently, understood Sāyaṇa supplies *richas* : 'who recites in order many (sacred stanzas).'—Wilson.

## HYMN XVII

1. In perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.  
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
2. Directed unto thee my spirit never strays, for I have set my hopes on thee, O much-invoked !  
Sit, wonderful ! as King upon the sacred grass, and let thy drinking-place be by the Soma juice.
3. From indigence and hunger Indra turns away : Maghavan hath dominion over precious wealth.  
These the Seven Rivers flowing on their downward path increase the vital vigour of the Mighty Steer.
4. As on the fair-leaved tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.  
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Āryas' light.
5. As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun.  
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.
6. Maghavan came by turns to all the tribes of men : the Steer took notice of the people's songs of praise.  
The man in whose libations Śakra hath delight by means of potent Somas vanquisheth his foes.
7. As waters flow together to the river, thus Somas to Indra flow, as rivulets to the lake.  
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.
8. He rushes through the region like a furious bull, he who hath made these floods the dames of worthy lords.  
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
9. Let the keen axe come forth together with the light : here be, as erst, the teeming cow of sacrifice.  
Let the Red God shine pure with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.

10. O much-invoked, may we subdue all famine and evil want with store of grain and cattle.  
May we allied, as first in rank, with princes, obtain possessions by our own exertion.
11. Brihaspati protect us from the rearward, and from above, and from below, from sinners.  
May Indra from the front, and from the centre, as friend to friends, vouchsafe us room and freedom.
12. Ye twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.  
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

Stanzas 1-11 are taken from *Rgveda*, X. 43, and stanza 12 from VII. 97. 10

3. *Turns away* : Sāyana makes *vishuvṛt* transitive:—‘May Indra be the remover of thirst and hunger.’—Wilson.

5. *Gained the Sun* : conquered him by taking away his moisture, that is, the water that he had absorbed.—Sāyana.

8. *The dames of worthy lords* : that is, subjected them to the Āryans, whereas they had been the thralls of Dāsas. See *Rgveda*, I. 32. 11.

9. *The keen axe* : Agni, who is frequently likened to an axe, See *Rgveda*, I. 127. 3, and VI. 3. 4.

*The Red God* : *arushāh* : according to Sāyana, ‘the radiant Indra’; but Agni is probably intended.

## HYMN XVIII

1. This, even this, O Indra, we implore : as thy devoted friends,  
The Kaṇvas praise thee with their hymns.
2. Naught else, O Thunderer, have I praised in the skilled singer’s eulogy :  
On thy laud only have I thought.
3. The Gods seek him who presses out the Soma ; they desire not sleep :  
Incessantly they punish sloth.
4. Faithful to thee we loudly sing, heroic Indra, songs to thee.  
Mark, gracious Lord, this act of ours.
5. Give us not up to man’s reproach, to foeman’s hateful calumny :  
In thee alone is all my strength.
6. Thou art mine ample coat of mail, my champion, Vṛitra-slayer, thou.  
With thee for Friend I brave the foe.

Stanzas 1-3 are taken from *Rgveda*, VIII. 2, 16-18, and stanzas 4-6 from VII. 31. 4-6.

## HYMN XIX

1. O Indra, for the strength that slays the foe and conquers in the fight  
We turn thee hitherward to us.
2. O Indra, Lord of Hundred Powers, may those who praise thee hitherward.  
Direct thy spirit and thine eye.
3. O Indra, Lord of Hundred Powers, with all our songs we invoke.  
Thy names for triumph over foes.
4. We strive for glory through the powers immense of him whom many praise,  
Of Indra who supports mankind.
5. For the foe's slaughter I address Indra whom many invoke,  
To win us booty in the wars.
6. In battles be victorious. We seek thee, Lord of Hundred Powers,  
O Indra, that the foe may fall.
7. In splendid combats of the hosts, in glories where the fight is won,  
Indra, be victor over foes.

Taken from *Rgveda*, III. 37. 1-7.

## HYMN XX

1. Drink thou the Soma for our help, bright, vigilant, exceeding strong,  
O Indra, Lord of Hundred Powers.
2. O Śatakratu, powers which thou mid the Five Races hast displayed—  
These, Indra, do I claim of thee.
3. Indra, great glory hast thou gained. Win splendid fame which none may mar :  
We make thy might perpetual.
4. Come to us either from anear, or, Śakra, come from far away.



Indra, wherever be thy home, come to us thence, O Thunder-armed.

5. Verily Indra, conquering all, driveth even mighty fear away ;  
For firm is he and swift to act.
6. Indra be gracious unto us : sin shall not reach us afterward .  
And good shall be before us still,
7. From all the regions of the world let Indra send security.  
The foe-subduer, swift to act.

Stanzas 1-4 are taken from *Ṛgveda*, III. 37. 8-11, and stanzas 5-7 from II. 41. 10-12.

2. *Satakratu* : Lord of Hundred Powers. *Five Races* : great Āryan tribes. See *Atharvaveda*, III. 21. 5, note.

4. *Śakra* : Mighty One.

## HYMN XXI

1. We will present fair praise unto the Mighty One, our hymns to  
Indra in Vivasvān's dwelling-place ;  
For he hath ne'er found wealth in those who seem to sleep ;  
those who give wealth to men accept no paltry praise.
2. Giver of horses, Indra, giver, thou, of kine, giver of barley,  
thou art Lord and guard of wealth :  
Man's helper from of old, not disappointing hope, Friend of  
our friends, to thee as such we sing this praise.
3. Indra, most splendid, powerful, rich in mighty deeds, this  
treasure spread around is known to be thine own.  
Gather therefrom. O Conqueror, and bring to us : fail not the  
hope of him who loves and sings to thee.
4. Well-pleased with these bright flames and with these Soma  
drops, take thou away our poverty with steeds and kine.  
With Indra scattering the Dasyu through these drops, freed  
from their hate may we obtain abundant food.
5. Let us obtain, O Indra, plenteous wealth and food, with strength  
exceeding glorious, shining to the sky.  
May we obtain the Goddess Providence, the strength of heroes,  
special source of cattle, rich in steeds.
6. These our libations, strength inspiring Soma draughts, gladdened  
thee in the fight with Vritra, Hero-Lord,

- What time thou slewest for the singer with trimmed grass ten thousand Vritras, thou resistless in thy might.
7. Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength ;  
Thou Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuchi.
8. Thou hast stuck down in death Karanja, Parnaya, in Atithigva's very glorious going forth :  
Unyielding, when Rijişvan compassed them with siege, thou hast destroyed the hundred towns of Vangrida.
9. With all-outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men,  
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Susravas.
10. Thou hast protected Suşravas with succour, and Tūrvayāṇa with thine aid, O Indra :  
Thou madest Kutsa, Atithigva, Ayu subject unto this king, the young, the mighty.
11. May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.  
Thee we extol, enjoying through thy favour life-long and joyful and with store of heroes.

Taken from *Rgveda*, I. 53,

1. *Vivasvāns' dwelling-place* : the sacrificial chamber or enclosure See XX. 11.
7. *Those who seem to sleep* : Indra derives no advantage from those who are remiss in their religious duties.
6. *Ten thousand Vritras* : countless demons like Vritra.
7. *With thy friend* : the thunderbolt. Or *nāmyā* may mean 'with Nami' as thy confederate.
- Namuchi* : 'non-looser (of the heavenly waters),' another demon of drought.
8. *Karanja, Parnaya*, and *Vangrida* are Asuras or demons ; *Atithigva* is another name of the liberal prince Divodāsa, and Rijişvan is a pious worshipper oppressed by Dasyus or barbarians See *Rgveda*, I. 51. 5. 6.
9. *Susravas*, and *Tūrvayāṇa* in the next verse are said to be kings.
10. *Kutsa* is mentioned (*Rgveda*, I. 33. 14.) as a favourite of Indra, but is here represented, together with Atithigva and Ayu, as chastised by him.
- This king* : *Susravas*, or *Tūrvayāṇa* ; these names perhaps denote the same individual.

## HYMN XXII

1. Hero, the Soma being pressed I pour the juice for thee to drink :  
Sate thee and finish thy carouse.
2. Let not the fools, or those who mock, beguile thee when they  
seek thine aid :  
Love not the enemies of prayer.  
Here let them with rich milky draught cheer thee to great  
munificence :  
Drink as the wild bull drinks the lake.
4. Praise, even as he is known, with song Indra, the guardian of  
the kine,  
The Son of Truth, Lord of the brave.
5. Hither his bay steeds have been sent, red steeds are on the  
sacred grass.  
Where we in concert sing our songs.
6. For Indra, Thunder-armed, the kine have yielded mingled milk  
and meath,  
What time he found them in the vault.

Stanzas 1-3 are taken from *R̥gveda*, VIII, 45. 22-24, and stanzas 4-6 from VIII.  
58. 4-6.

3. *Wild bull* : or Gaura ; the Bos Gaurus.

6. *In the vault* : 'in the cavity of the Soma vessel.—von Roth ; 'on the horizon.'—Ludwig ; 'near at hand.'—Sāyana.

## HYMN XXIII

1. Invoked to drink the Soma juice come with thy bay steeds,  
Thunder-armed !  
Come, Indra, hitherward, to me.
2. Our priest is seated true to time ; the grass is regularly strewn ;  
The pressing-stones were set at morn.
3. These prayers, O thou who bearest prayer, are offered. Seat  
thee on the grass.  
Hero, enjoy the offered cake.
4. O Vṛitra-slayer, be thou pleased with these libations, with these  
hymns,  
Song-loving Indra, with our lauds.
5. Our hymns caress the Lord of Strength, vast, drinker of the  
Soma's juice,

Indra, as mother-cows their calf.

6. Delight thee with the juice we pour for thine own great munificence :

Yield not thy singer to reproach.

7. We, Indra, dearly loving thee, bearing oblation, sing thee hymns :

Thou, Vasu, nearly lovest us.

8. O thou to whom thy Bays are dear, loose not thy horses far from us :

Here glad thee, Indra, Lord Divine.

9. May long-maned courses, dropping oil, bring thee on swift car hitherward.

Indra, to seat thee on the grass.

The hymn is taken from *Rgveda*, III. 41.

7. *Vasu* : or, Good Lord.

#### HYMN XXIV

1. Come to the juice that we have pressed, to Soma, Indra ! blent with milk :

Come, favouring us, thy bay-drawn car !

2. Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones :

Wilt thou not drink thy fill thereof ?

3. To Indra have my songs of praise gone forth, thus rapidly sent hence,

To turn him to the Soma-draught.

4. Hither with songs of praise we call Indra to drink the Soma juice :

Will he not come to us by lauds ?

5. Indra, these Somas are expressed, Take them within thy belly, Lord Of Hundred Powers, thou Prince of wealth.

6. We know thee winner of the spoil and resolute in battles, Sage ! Therefore thy blessing we implore.

7. Borne hither by thy stallions, drink, Indra, this juice which we have pressed,

Mingled with barley and with milk.

8. Indra, for thee in thine own place I urge the Soma for thy draught :

Deep in thy heart let it remain.

9. We call on thee, the Ancient One, Indra, to drink the Soma juice,

We Kusikas who seek thine aid.

Taken from *R̥gveda*, III. 42.

9. *Kuṣikas* : members of the family of Kuṣika the father or grand-father of the great Ṛishi Visvāmītra who is the seer of the hymn.

### HYMN XXV

1. Indra, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.  
With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
2. The heavenly waters come not nigh the priestly bowl : they but look down and see how far mid-air is spread :  
The Deities conduct the pious man to them : like suitors they delight in him who loveth prayer.
3. Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.  
Unchecked he dwells and prospers in thy law : thy power brings blessing to the sacrificer pouring gifts.
4. First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.  
The men together found the Paṇi's hoarded wealth, the cattle, and the wealth in horses and in kine,
5. Atharvan first by sacrifices laid the path ; then, guardian of the Law, sprang up the loving Sun.  
Uṣanā Kāvya drove the kine hither with him : let us with offerings honour Yama's deathless birth.
6. When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound to the sky,  
Where the stone rings as 'twere a singer skilled in laud,—Indra in truth delights when these come near to him.
7. To make thee start, a strong true draught I offer to thee the Bull, O thou whom bay steeds carry.  
Here take delight. O Indra, in our voices while thou art hymned with power and all our spirit.

Stanzas 1-6 are taken from *Rgveda*, I. 83, and stanza 7 from X. 104. 3.

3. *Man and wife* : the text has only '*mithunā*,' a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony.. Sāyana explains it as the grain and the butter of oblation.

4. *The Pani* is the illiberal demon who withholds the rain.

5. *The paths* : ways of communication between men and Gods. Uṣanā Kāvya. is the name of a celebrated ancient Ṛishi. The meaning of the latter half of the second verse is obscure. Ludwig renders it 'Seek we to win by sacrifice the immortality which has sprung from Yama.'

7. *To make thee start* : on the journey to visit us.

### HYMN XXVI

1. In every need, in every fray we call, as friends, to succour us  
Indra the mightiest of all.
2. If he will hear us let him come with succour of a thousand  
kinds,  
And all that strengthens, to our call.
3. I call him, mighty to resist, the Hero of our ancient home,  
Thee whom my sire invoked of old.
4. They who stand round him as he moves harness the bright, the  
ruddy steed :  
The lights are shining in the sky.
5. On both sides of the car they yoke the two bay coursers dear to  
him,  
Bold, tawny, bearers of the thief.
6. Thou, making light where no light was, and form, O Men !  
where form was not,  
Wast born together with the Dawns.

Stanzas 1-3 are taken from *Rgveda*, I. 30. 7-9, and stanzas 6 from I.6. 1-3.

3. *Hero of our ancient home* : tutelary deity of our family.

4. *They who stand round* : *lokatrayavartināḥ prāninaḥ*, 'the living beings of the three worlds,' is Sāyana's explanation. Probably the Maruts, Indra's constant companions, are intended.

*The bright, the ruddy steed (bradhnām arushām)* is probably the Sun with whom Indra is frequently connected.

5. *On both sides* : *vīpakśhaśā* : harnessed on different sides.

6. *Thou*, i.e. the Sun. *O Men !* is perhaps merely an exclamation expressive of admiration. If *maryāḥ*, men, be taken to mean the Maruts, the words *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth. See Max Müller, *Vedic Hymns*, part I, pp. 14 sqq., and cf. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-forschung*, p. 5. Prague, 1893,

## HYMN XXVII

1. If I, O Indra, were, like thee, the single sovran of all wealth.  
My worshipper should be rich in kine.
2. I should be fain, O Lord of Might, to strengthen and enrich the  
sage,  
Were I the lord of herds of kine,
3. To worshippers who press the juice thy goodness, Indra, is a  
cow.  
Yielding in plenty kine and steeds.
4. None is there, Indra, God or man, to hinder thy munificence,  
The wealth which, lauded, thou wilt give.
5. The sacrifice made Indra strong when he unrolled the earth and  
made  
Himself a diaden in heaven.
6. Thine aid we claim, O Indra, thine who after thou hast waxen  
great.  
Hast won all treasures for thine own.

Taken from *R̥gveda*, VIII. 14. 1-6.

5. *Diaden* : *opaśám* ; see Geldner, *Vedische Studien*, I, p. 133.

## HYMN XXVIII

1. In Soma's ecstasy Indra spread the firmament and realms of  
light.  
When he cleft Vala limb from limb.
2. Showing the hidden he drave forth the cows for the Angirases,  
And Vala he cast headlong down.
3. By Indra were the luminous realms of heaven established and  
secured.  
Firm and immovable in their place.
4. Indra, thy laud moves quickly like a joyous wave of water-floods.  
Bright shine the drops that gladden thee.

Taken from *R̥gveda*, VIII. 14. 7-10, in continuation of the preceding hymn.

1. *Spread* that is, made mid-air and heaven visible by releasing the imprisoned rays of light.

## HYMN XXIX

1. For thou, O Indra, art the God whom hymns and praises magnify :  
Thou blessest those who worship thee.
2. Bay horses with their long manes bring Indra to drink the Soma juice,  
The Bountiful to our sacrifice.
3. With waters' foam thou forest off, Indra, the head of Namuchi,  
Subduing all contending hosts.
4. The Dasyus, when they fain would climb by magic arts and mount to heaven,  
Thou, Indra, castest down to earth.
5. As Soma-drinker conquering all, thou scatteredst to every side  
Their band who poured no gifts to thee.

Taken, in continuation of the preceding hymn, from *R̥gveda*, VIII. 14. 11-15.

3. *With waters' foam* : with a thunderbolt in the form of foam, according to a later legend. See Muir, *Original Sanskrit Texts*, V, p. 94. *Namuchi*: Non-looser; Hold-fast ; a demon slain by Indra. See Max Müller's remarks (*Academy*, Oct 22, 1892, no, 1068) on Bloomfield's explanation of the story of Namuchi in his Contributions to the Interpretation of the Veda.

## HYMN XXX

1. In the great synod will I laud thy two bay steeds : I prize the sweet strong drink of thee the Warrior-God,  
His who pours lovely oil as'twere with yellow drops. Let my songs enter thee whose form hath golden tints.
2. Ye who—in concert sing unto the gold-hued place, like bay steeds driving onward to the heavenly seat,  
For Indra laud ye strength allied with tawny steeds, laud him whom cows content as'twere with yellow drops.
3. His is that thunderbolt, of iron, golden-hued, gold-coloured; very dear, and yellow in his arms ;  
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.
4. As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.  
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.



5. Thou, thou, when praised by men who sacrificed of old, hadst pleasure in their lauds, O Indra golden-haired.  
All that befits thy song of praise thou welcomest, the perfect pleasant gift, O golden-hued from birth.

Taken from *Rgveda*, X. 96. 1-5. Throughout the hymn the poet rings the changes on words said to be derivatives of the root *hṛi* to take, as *haryatd*, delightful, *hāryan*, loving, *hāri*, bay or tawny, *harit*, green, yellow, or gold-coloured. These words are conjecturally explained by the Commentator, and are susceptible of various renderings.

1. *Oil* : fatness; fertilizing rain.
2. *Cows* : milked for sacrificial purposes.
3. *Tawny roge* : perhaps with reference to the effects of anger on the colour of the face.—Ludwig.
4. *The tawny-hued* : the thunderbolt wielded by Indra.

### HYMN XXXI

1. These two dear Bays bring hither Indra on his car, thunder-armed, joyous, meet for laud, to drink his fill.  
Many libations flow for him who loveth them : to Indra have the gold-hued Soma juices run.
2. The gold-hued drops have flowed to gratify his wish : the yellow drops have urged the swift Bays to the Strong.  
He who speeds on with bay steeds even as he lists hath satisfied his longing for the golden drops.
3. At the swift draught the Soma-drinker waxed in might, the iron.  
One with yellow beard and golden hair,  
He, Lord of tawny coursers. Lord of fleet-foot mares, will bear his bay steeds safely over all distress.
4. His yellow-coloured jaws, like ladles, move apart, what time, for strength, he makes the yellow-tinted stir,  
When, while the bowl stands there, he grooms his tawny steeds, when he hath drunk strong drink, the sweet juice that he loves.
5. Yea, to the dear one's seat in homes of heaven and earth the bay steeds' Lord hath whinnied like a horse for food.  
Then the great wish hath seized upon him mightily, and the beloved One hath gained high power of life.

Taken, in continuation of the preceding hymn from *Rgveda*, X. 96. 6-10.

2. *The Strong* : to Indra ; that they may be harnessed and carry him to the sacrifice.

3. *The iron One* : 'iron-hearted Indra'—Wilson.

4. *For strength* : for, strengthening food. *The yellow-tinted* : his yellow jaws.

5. *The dear one* : the Soma, found both in heaven and on earth, the homes of Gods and men. According to Sāyaṇa, Indra himself is meant. *The beloved One* : Indra, whose vital vigour is quickened and increased by the Soma libations which he drinks.

### HYMN XXXII

1. Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.

O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.

2. O Indra, let the eager wishes of the folk bring thee the golden-jawed, delightful, on thy car.

That, pleased with sacrifice wherein ten fingers toil, thou mayest at the feast drink of our offered mead.

3. Juices aforetime, Lord of Bays, thou drankest, and thine, and only thine, is this libation.

Gladden thee, Indra, with the mead-rich Soma : pour it down ever, Mighty One, within thee.

Taken, in continuation of the preceding hymn, from the concluding verses, 11-13, of *Rgveda*, X. 96.

1. *The Cow's beloved home* : the cow may be the sun, whose home is the universe which Indra will allow Sūrya to illuminate.

2. *Sacrifice* : according to Sāyaṇa, the sacrificial Soma juice which is pressed out, purified, and prepared by the fingers of the priest.

### HYMN XXXIII

1. Drink of the juice which men have washed in waters and fill the full, O Lord of tawny horses.

O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.

2. To make thee start, a strong true draught I offer to thee the Bull, O thou whom bay steeds carry.

Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.

3. O mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in worship.

Men in the house who share the sacred banquet stand singing praise that brings them store of children.

Taken from *Rgveda*, X. 104. 2-4.

*True* : effectual ; which produces the result expected in the shape of favour.

The stanza is found also in Hymn 25.7 of this Book.

### HYMN XXXIV

1. He who just born, chief God of lofty spirit, by power and might became the God's protector,  
Before whose breath, through greatness of his valour, the two worlds trembled, He, O men, is Indra.
2. He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,  
Who measured out air's wider middle region and gave the heaven support, He, O men, is Indra.
3. Who slew the Dragon, freed the Seven Rivers, and drave the kine forth from the cave of Vala,  
Begot the fire between both stones, the spoiler in warrior's battle, He, O men, is Indra.
4. By whom this universe was made to tremble, who chased away the humbled brood of demon,  
Who, like a gambler gathering his winnings, seized the foe's riches, He, O men, is Indra.
5. Of whom, the terrible, they ask, Where is He ? or verily they say of him, He is not.  
He wastes the foeman's wealth like stakes of gamblers. Have faith in him for He, O men, is Indra.
6. Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises ;  
Who, fair-faced, favours him who presseth Soma with stones adjusted, He, O men, is Indra.
7. He under whose supreme control are horses, all chariots, and the hamlets, and the cattle :  
He who begat the Sun, begat the Morning, leader of waters. He, O men, is Indra.
8. To whom both armies cry in close encounter, foe against foe, the stronger and the weaker ;

- Whom two invoke upon one chariot mounted, each for himself,  
He, O ye men, is Indra.
9. He, without whom men conquer not in battle, whom, warring,  
they invoke for help and succour ;  
He, all this universe's type and image, who shakes what never  
shook, He, men, is Indra.
10. He who hath smitten, ere they know their danger, with his hurl-  
ed weapon many grievous sinners :  
Who pardons not his boldness who provokes him, who slays the  
Dasyu, He, O men, is Indra.
11. He who discovered in the fortieth autumn Śambara dwelling in  
the midst of mountains :  
Who slew the Dragon putting forth his vigour, the demon lying  
there, He, men, is Indra.
12. Who drank the juice poured at the seas of Order, subduing  
Śambara by superior prowess,  
Who hoarded food within the mountain's hollow wherein he  
grew in strength, He, men, is Indra.
13. Who, with seven guiding reins, the Bull, the mighty, set the  
Seven Rivers free to flow at pleasure ;  
Who, thunder-armed, rent Rauhina in pieces when scaling  
heaven, He, O ye men, is Indra.
14. Heaven, even, and the earth bow down before him, before his  
very breath the mountains tremble.  
Known as the Soma-drinker, armed with thunder, the wielder  
of the bolt, He, men, is Indra.
15. Who aids with favour him who pours the Soma, and him who  
brews it, sacrificer, singer ;  
Whose strength our prayer and offered Soma heighten, and this  
our gift, He, O ye men, is Indra.
16. Born, manifested in his Parents' bosom, He knoweth as a son  
the Highest Father.  
He who with vigorous energy assisted the companies of Gods,  
He, men, is Indra
17. Lord of Bay steeds, who loves the flowing Soma, He before  
whom all living creatures tremble.  
He who smote Sambara and slaughtered Śushna, He the Sole  
Hero, He, O men, is Indra.
18. Thou verily art true strong God who sendest wealth to the man  
who brews and pours libation.

So may we evermore, thy friends, O Indra, address the synod  
with brave sons about us.

The hymn is a repetition, with three additional stanzas, of *Rgveda*, II. 12.

2. *Wider* : in consequence of the separation of heaven and earth.

3. *The Dragon* : the great serpent Ahi, the chief of the demons of drought.  
*Fire between both stones* : that is, the lightning between heaven and earth.

4. *Brood of demons* : *dāsam várṇam* ; literally, the Dasa, demon or hostile, colour ; the dusky savage inhabitants whom the Aryan immigrants classed with demons.

Cf. 'One and another say, There is no Indra. Who hath beheld him ? (*Rgveda*, VIII. 89. 3).

5. 'Indra never commanded the permanent allegiance of all the other Gods, like Zeus and Jupiter ; nay, we know from the Veda itself that there were sceptics, even at that early time, who denied that there was any such thing as Indra' (Max Müller, *India, What can it Teach us ?*, p. 180).

6. *Of the poor* : the meaning of the word *radhrā* is uncertain. Max Müller (*Rgveda*, II. 34. 15) translates it by 'the wretched' and (*Rgveda*, VII. 16. 20) 'the sluggard' Sāyana gives the double explanation, rich and righteous, and Peterson follows the authors of the *Siebenzig Lieder* in adopting the first of these interpretations although it will hardly suit other passages in which the word occurs. For a full discussion of *radhrā*, see Pischel, *Vedische Studien*, I, p. 124.

7. *The hamlets* : *grāmāḥ* ; 'die bewaffneten scharen,' armed bands of foot-soldiers, according to Ludwig ; *grāma* meaning a troop of men as well as a collection of houses. *Leader of waters* : sender of the periodical rains.

8. *Both armies* : *krāṇdasi* ; taken by some in the same sense as *rodasi*, heaven and earth. *Two* : the warrior and the charioteer.

11. *Sambara* : a demon of drought. *Mountains* : thick clouds.

12. The stanza is not taken from the *Rgveda* ; and the manuscripts on which the printed text is based are corrupt and unintelligible as they stand.

13. *With seven guiding reins* : 'to guide him.'—Peterson. With seven bright rays (mit siben stralen), according to Ludwig, which are explained by Sāyana as seven forms of Indra. *Rauhiṇa* : regarded as a demon : originally, like the other fiends or drought, a dark purple cloud that withholds the seasonable rain.

16. This and the following stanza are not taken from the *Rgveda*. *Parents* : Heaven and Earth. *Highest Father* : Dyaus or Heaven.

17. *Śushṇa* : 'the Drier up' ; the demon who represents the excessive heat and drought that precedes the fall of the periodical rains.

## HYMN XXXV

1. To him, to him swift, strong, and high-exalted, I bring my song  
of praise as dainty viands ;  
My thought to him resistless, meet for praises, prayers offered  
most devotedly to Indra.

2. To him I offer praise as choice refreshment, bring forth my song,  
with seemly laud besiege him.  
For Indra, Lord of olden time, the singers shall deck their hymns  
with heart and mind and spirit.
3. To him then with my lips my song of praises, excellent, winning  
heavenly light, I offer,  
To magnify with hymns of invocation and eulogies the Lord,  
most bounteous Giver.
4. Even for him I frame a laud—so fashions the wright a chariot  
for the man who needs it—  
Songs for wise Indra hymned with invocation, a song composed  
with care and all-impelling.
5. So with my tongue I deck, to please that Indra, my hymn as't-  
were a horse, through love of glory,  
To reverence the Hero, bounteous Giver, famed far and wide,  
destroyer of the castles.
6. Even for him hath Tvashtar forged the thunder, most deftly  
wrought, celestial, for the battle.  
Wherewith he reached the vital parts of Vritra, striking—the  
vast, the mighty—with the striker.
7. As soon as, at libations of his mother, great Vishnu had drunk  
up the draught, he plundered.  
The dainty cates, the cooked mess ; but One stronger transfixed  
the wild boar, shooting through the mountain.
8. To him, to Indra when he slew the Dragon, the Dames too,  
Consorts of the Gods, wove praises.  
The mighty heaven and earth hath he encompassed : thy great-  
ness heaven and earth, combined, exceed not.
9. Yea, of a truth, his magnitude surpasseth the magnitude of  
earth, mid-air and heaven.  
Indra whom all men praise, the Sovran Ruler, waxed in his  
home loud-voiced and strong for battle.
10. Through his own strength with bolt of thunder Indra smote  
piece-meal Vritra, drier up of waters.  
He let the floods go free, like cows imprisoned, for glory, with  
a heart inclined to bounty.
11. Through his resplendent power still stood the rivers when with  
his bolt on every side he stayed them.

- With lordly might favouring him who worshipped, he made a ford, victorious, for Turviti.
12. Vast, with thine ample power, with eager movement against this Vṛitra cast thy bolt of thunder.  
Rend thou his joints, as of an ox dissevered, with bolt oblique that floods of rain may follow.
  13. Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,  
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
  14. When he, yea, he is born the firm-set mountains and the whole heaven and earth tremble in terror.  
May Nodhas ever lauding the protection of this dear Friend win straightway strength heroic.
  15. Now unto him of these things hath been given what he, who rules alone o'er much, electeth.  
Indra helped Etaṣa, the Soma presser, contending in the chariot-race with Sūrya.
  16. Thus to thee, Indra, yoker of bay coursers, the Gotamas have brought their prayers and praises.  
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

The hymn is a reproduction of *Rgveda*, I. 61.

1. *Thought* : *oham* : devout meditation in the shape of a hymn ; from the root *ūh*, to reflect. According to Sāyaṇa, the meaning is 'conveyable,' from *vah*, to carry. See Bergaigne, *La Religion Vedique*, II, p. 288, note.

3. *With my lips* : with the service of the poet, as distinguished from that of ministering and superintending priests.

4. *For the man who needs it* : the exact meaning of *tātsināya* is uncertain. Wilson renders it, after Sāyaṇa, by '(that the driver) may, thence, (obtain) food.' Grassmann follows the interpretation of the St. Petersburg Lexicon which I also adopt. Ludwig's explanation (*Der Rigveda*, V, pp. 18-19) is different.

5. *Castles* : strongholds of the drought-demons of the air, the massive clouds which withhold the seasonable rain.

6. *The striker* : the thunderbolt ; the weapon of Indra as it was of Zeus and Jupiter. Ramman, the Assyrian God of the air, is similarly armed ; and Bel-Merodach bears a double trident, representing lightning, with which he overthrows the dragon Tiamat,

7. The verse is difficult, Sāyaṇa Wilson Benfey, and Grassmann take *vishnuh* to be an appellative or epithet of Indra, and render the word respectively, by *sarvasya jagato vyāpakah*, the pervader of the universe, the hero, the active. Sāyaṇa explains *pachatām* (dressed, cooked) as the ripe treasure of the Asuras—an

explanation which is not supported by the text and is merely founded on a later legend. Benfey understands *pachatām* to mean the thunderbolt in preparation, which, he thinks, Indra stole from the heavenly maker (*mātūh*) or artist Tvashtar. Muir (*Original Sanskrit Texts*, IV, 67) translates : 'Having at the libations of that great measure [of the worlds, i.e. Indra], drunk the portion, and [eaten] the pleasant oblations, the impetuous Vishṇu straightway stole the cooked mess, pierced the boar and shot through the mountain.' Ludwig would prefer to read *bhrātuh*, brother, in stead of *mātūh* (which is the first edition of my *Hymns of the Rgveda* I have rendered, according to its etymological derivation, by Maker), and thinks that if *mātūh* must be retained it must mean the mother of Vṛitra. The simplest and best way is to take 'libations of his mother' to mean the Soma given by his mother to Indra at his birth. Cf. *Rgveda* III. 48. 2, 3; VII. 98. 3. See *Royal Asiatic Society's Journal*, January, 1895, pp. 181 sqq. where the stanza and the whole legend are thoroughly discussed by A.A. Macdonell.

See also Bergaigne, *La Religion Védique*, III. 60, where the verse is differently translated and explained. The general meaning appears to be either that Indra strengthened himself by consuming certain sacrificial offerings, and then hurled his bolt through the mountain of cloud and pierced the wild boar, the demon Vṛitra; or that Vishṇu ate the food and left to Indra the task of slaying Vṛitra. I agree with Ludwig in preferring the latter interpretation.

8. *The Dames* : according to Sāyana, the Gāyatrī and other personified metres of the Veda. The deified Waters of heaven may be intended.

11. *The rivers* : meaning here the waters of earth. *Turviti* : a hero frequently mentioned in the *Rgveda* as having been protected and aided by the special intervention of Indra. Cf. Thou for Turviti heldest still the flowing floods, the river-stream for Vāyva, easily to pass' (*Rgveda* II. 13. 12); and Thou for the sake of Vāyva, for Turviti, didst stay the great stream, flowing, all sustaining' (*Rgveda* IV. 19.6). Max Müller observes (*India, What can it Teach us*, ? p. 181) "This is not very different from the Psalmist (lxxviii. 13) : 'He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.'"

14. *Nodhas* : the Rishi or inspired seer to whom the hymn was revealed.

15. Praises and sacrifice have been offered to Indra. He himself possesses all besides. Such offerings induced Indra to help Etaṣa his worshipper in a contest with Sūrya—an allusion, perhaps, to an eclipse of the sun. Or Sūrya may possibly be a man's name, and, as Sāyana says, the word rendered by 'in the race of steeds' (*sauvaṣṣye*) may be a patronymic, son of Svaṣva (Lord of Good Horses) qualifying *sūrye*. See Bergaigne *L'a Religion Védique*, III, 331.

16. *Gotamas* : descendants of Gotama, men of the family of which the Rishi of the hymn is a member. *He enriched with prayer* : Indra, invoked by many worshippers, or enriched by the hymn that has just been recited. This final pāda forms the burden of the hymns ascribed to Nodhas. See *Vedic Hymns* (SBE, XXXII), part I, pp. 124-25.

## HYMN XXXVI

1. With these my hymns I glorify that Indra who is alone to be invoked by mortals.



- The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.
2. Our ancient sires, Navagvas, sages seven, while urging him to show his might, extolled him,  
Dweller on heights, swift smiting down opponents, guileless in word, and in his thoughts most mighty.
  3. We seek that Indra to obtain his riches that yield much food, and men, and store of heroes.  
O Lord of Bay Steeds, bring to make us joyful, celestial wealth abundant, undecaying.
  4. Declare to us—if at thy hand aforetime the earlier singers have obtained good fortune—  
What is thy share and portion, strong Subduer, Asura-slayer, rich, invoked of many ?
  5. He who for car-borne, thunder-wielding Indra, hath a hymn, craving deeply-piercing, fluent,  
Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.
  6. Strong of thyself ! thou with this art hast shattered with thought-swift Parvata, him who waxed against thee ;  
And, Mightiest ! rager ! boldly rent in pieces things that were firmly fixed and never shaken.
  7. Him will we fit for you with new devotion, the strongest, Ancient One, in ancient manner.  
So way that Indra, boundless, faithful leader, conduct us o'er all places hard to traverse.
  8. Thou for the people who oppress hast kindled the earthly firmament and that of heaven.  
With heat, O Bull, on every side consume them heat earth and flood for him who hates devotion :
  9. Of all the heavenly folk, of earthly creatures, thou art the King, O God of splendid aspect.  
In thy right hand, O Indra, grasp the thunder : Eternal ! thou destroyest all enchantments.
  10. Give us confirmed prosperity, O Indra, vast and exhaustless for the foes' subduing.  
Strengthen therewith the Arya's hate and Dāsa's ; and let the arms of Nahushas be mighty.
  11. Come with thy teams which bring all blessings, hither, disposer, much-invoked, exceeding holy !

Come to me swiftly with these teams of coursers, these which  
no fiend, no God may stay or hinder.

*Rgveda*, VI. 22.

2. *Navagvās* : see XIV. 1. 56 ; XVIII. 1. 58 ; 3. 20. They are here, apparently, identified with the Angirases.

4. *What is thy share and portion* : due to thee by thy worshippers. What must we offer to thee in order that we may obtain such favour as thou hast shown to our predecessors ?

5. The construction of the stanza is complicated and obscure. See Ludwig, *Der Rgveda*, V, 108. *Comes near the mighty* : 'encounters (with confidence) the malevolent.'—Wilson.

6. *Parvata* : the Genius of mountains and mountain-like clouds, frequently associated with Indra. According to Sāyaṇa (*bahuparvaṇā vajreṇa*), the many-knotted thunderbolt is intended. *Him who waxed against thee* : Vṛitra.

8. *The people who oppress* : Rākshasas and human enemies.

10. *Nahushas* : people, apparently distinct from the five Aryan tribes *par excellence*, and dwellers on or near the Indus. The St. Petersburg Lexicon explains the word as meaning men generally, but with the special sense of strangers or neighbours. See Muir, *Original Sanskrit Texts*, I, 179-180.

## HYMN XXXVII

1. He, like a bull with sharpened horns, terrific, singly excites and agitates all the people.

Then givest him who largely pours libation his wealth who pours not, for his own possession.

2. Thou verily, Indra, gavest help to Kutsa, willingly lending ear to him in battle.

When, aiding Ārjunneya, thou subduedst to him both Kuyava and the Dāsa Śushṇa.

3. O Bold One, thou with all thine aids hast boldly helped Sudās whose offerings were accepted,

Pūru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.

4. At the Gods' banquet, Hero-souled ! with heroes, Lord of Bay Steeds, thou slewest many Vṛitras.

Thou sentest in swift death to sleep the Dasyu, both Chumuri and Dhuni, for Dabhiti,

5. These were thy mighty powers that, Thunder-wielder ! then swiftly crushedst nine-and ninety castles.

Thou capturedst the hundredth in thine onslaught ; thou slewest :  
Namuchi, thou slewest Vṛitra.

6. Old are the blessings, Indra, which thou gavest Sudās the warrior-shipper who brought oblations.

For thee, the strong I yoke thy strong bay horses : let them approach our prayers and wealth, Most Mighty !

7. Give us not up, Lord of Bay Horses, victor, in this our time of trouble, to the wicked.

Deliver us with true and faithful succour : dear may we be to thee among the princes.

8. May we men, Bounteous Lord, the friends thou lovest, near thee be joyful under thy protection.

Fain to fulfil the wish of Atithigva, bow Turvaṣa, bow down the son of Yadu.

9. Swiftly, in truth, O Bounteous Lord, about thee men skilled in hymning sing their songs and praises.

Elect us shares of their love and friendship who by their calls on thee despoiled the niggards.

10. Thine are these Lauds, O manliest of heroes, Lauds which revert to us and give us riches.

Favour these, Indra, when they strike the foemen, as Friend and Hero and the heroes' helper.

11. Now, lauded for thine aid, heroic Indra, sped by our prayer, wax mighty in thy body.

To us apportion wealth and habitations. Ye Gods, protect us evermore with blessings.

*Rgveda*, VII. 19. The hymn is ascribed to the Ṛishi Vasishṭha.

1. *Excites and agitates* : as God of Battles. *Thou* : Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2. *Kutsa* : a Ṛishi favoured (and sometimes persecuted) by Indra, frequently mentioned in the *Rgveda*, and the seer of some of its hymns. *Ārjuneya* : Kutsa, son of Ārjuni the son of Arjuna. *Kuyava* : Spoiler of Harvest ; one of the demons of drought.

3. *Sudās* : King of the Tṛitus. See *Rgveda*, VII. 18. *Pūru* : a protégé of Indra ; King or chief of the Pūrus. *Trasadasyu* : He before whom Dasyus tremble ; a prince celebrated for his liberality and favoured and protected by the Gods. See *Hymns of the Rgveda*, III Index.

4. *In swift death* : literally, easy to slay ; *suhdntu* being taken as a dual qualifying *chūmurim* and *dhūnim*. See. Ludwig. *Chumuri* and *Dhuni* : demons. *Dabhiti* a protégé of the Asvins and of Indra. Cf. 'Thou with sleep whelming *Chumuri* and *Dhuni*, slewest the Dasyu, keptest safe *Dabhiti*' (*Rgveda*, II. 15. 9).

8. *Atithigvā* : probably a descendant of Sudās who must have lived long before the composition of this hymn, as the favour shown him by Indra is spoken of as old in stanza 6. *Turvaṣu* : the eponymous hero of one of the great Āryan tribes. He is generally mentioned in connexion with Yadu who seems to have been his father or brother.

9. *Elect us* : that is let us share the blessings which thou withholdest from the illiberal churls who offer no oblations, and givest to those who honour thee with prayer and sacrifice.

10. *Ye Gods* : the usual conclusion of the hymns of the Vasishṭhas.

### HYMN XXXVIII

1. Come, we have pressed the juice for thee. O Indra, drink the Soma here.  
Sit thou on this my sacred grass.
2. O Indra, let thy long-maned Bays, yoked by prayer, bring thee hitherward.  
Give ear and listen to our prayers.
3. We, Soma-bearing Brahmins, call thee, Soma-drinker, with thy friend,  
We, Indra, bringing juice expressed.
4. Indra the singers with high praise, Indra reciters with their lauds,  
Indra the choirs have glorified.
5. Indra hath ever close to him his two bay steeds and word-yoked car,  
Indra, the golden, Thunder-armed.
6. Indra hath raised the Sun aloft in heaven that he may see afar.  
He burst the mountain for the kine.

*Rgveda*, VIII. 17. 1-3, and I. 7. 1-3.

2. *Yoked by prayer* : harnessed and bringing Indra to the sacrifice when the worshipper invokes him.

3. *Thy friend* : Indra's constant companion and ally, the thunder-bolt. "With suitable praise."—Wilson.

4. *Choirs* : referring, perhaps, both to the singers of the *stotram* and the reciters of the *ṣaṣtram*.

5. *Word yoked* : either harnessed at Indra's mere word, or at the prayer of the worshipper as in stanza 2. *Golden* : richly decorated (*sarvābharaṇabhūṣitah*) according to Sāyaṇa.

6. *The mountain* : the mountain-shaped mass of thick cloud in which the cows, which are sometimes the vanished rays of light and sometimes the waters of

seasonable rain are kept imprisoned by the malignant demons of darkness or drought.

## HYMN XXXIX

1. For you, from every side, we call Indra away from other men :  
Ours, and none others,' let him be.
2. In Soma's ecstasy Indra spread the firmament and realms of  
light.  
When he cleft Vala limb from limb.
3. Showing the hidden cows he drave them forth for the Angirases,  
And Vala he cast headlong down.
4. By Indra were the luminous realms of heaven established and  
secured,  
Firm and immovable from their place.
5. Indra, thy laud moves quickly like a joyous wave of waters :  
bright.  
Have shone the drops that gladden thee.

*Rgveda*, I. 7. 10 ; VIII. 14. 7-10.

3. *The hidden cows* : see the preceding hymn, stanza 6.

4. *Luminous realms* : or, lucid spheres.

## HYMN XL

1. Mayest thou verily be seen coming by fearless Indra's side :  
Both joyous : equal in your sheen.
2. With Indra's well-beloved hosts, the blameless, hastening to  
heaven,  
The sacrificer cries aloud.
3. Thereafter they, as is their wont, threw off the state of babes  
unborn,  
Assuming sacrificial name.

*Rgveda*, I. 6. 7, 8, 4.

1. *Thou* : the Marut host. *Joyous* : or bringing gladness.

2. *The sacrificer aloud* : this is the interpretation given by Max Müller (*Vedic Hymns*, part I, p. 14), but it is not thoroughly convincing. According to Ludwig the meaning is 'The Warrior (Indra) sings triumphantly.'

3. *Threw off* : see Ludwig, 'Ueber die neuesten Arbeiten auf dem Gebiete der R̥gveda' Prague : 1893 *Sacrificial* : by which they are to be addressed and wor-

shipped. The Maruts are represented as bursting forth into active life and claiming the adoration due to Gods.

## HYMN XLI

1. With bones of Dadhyach for his arms, Indra, resistless in attack,  
Struck nine-and-ninety Vṛitras dead,
2. He, searching for the horse's head, removed among the mountains, found  
At Śaryaṇāvān what he sought.
3. Then verily they recognized the essential form of Tvashtar's Bull.  
Here in the mansion of the Moon.

*Rgveda*, I. 84. 13-15.

1. *Dadhyach* : or, in a later form, Dadhīcha, said to have been a Ṛishi, son of Atharvan, he and his father being regarded as the earliest institutors of sacrifice. He is described as having had the head of a horse given to him by the Aśvins in the place of his own which Indra had threatened to cut off if he disclosed to any one the mystic Madhuvidyā—the knowledge of sweetness, that is, of the true nature of the Soma—which he had taught him. Dadhyach imparted this lore to the Aśvins ; and Indra thereupon cut off the supposititious head. With the bones of Dadhyach, or, as the legend says, the bones of this horse's head, converted into a thunderbolt, Indra slew the Vṛitras or demons who withheld the rain. The Vedic legend, which was modified and amplified in later times, may have been connected in its origin with that of Dadhikrās who is often mentioned in the Veda and described as a kind of divine horse, probably a personification of the morning sun.

Dadhyach may be the old Moon whose bones, when he dies, become the stars with which Indra slays the fiends of darkness.

2. *He* : Indra, *The horse's head* : perhaps the last crescent of the dying Moon, supposed to be given to him by the Aśvins, the Gods of morning twilight. *Removed among the mountains* : hidden in the morning clouds. *Śaryaṇāvān* : according to tradition, a lake and the adjoining district in Kurukshetra, near the modern Dillī or Delhi, a holy place in ancient times where Indra may be said to have found the horse's head—the dying crescent revived—at one of the New Moon sacrifices which were celebrated there.

3. *Tvashtar's Bull* : apparently, the Sun. The meaning may be that when after the Rains, the bright nights of moonlight came men recognized the fact that the light was borrowed from the sun.

The best commentary on these very obscure verses may be found in Ludwig's dissertation 'Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda.'

## HYMN XLII

1. From Indra have I measured an eight-footed and nine-cornered  
song,

Delicate, faithful to the Law.

2. Indra, both worlds complained to thee when uttering thy fearful  
    roar,  
    What time thou smotest Dasyus dead.
3. Arising in thy might thy jaws thou shookest, Indra, having  
    quaffed  
    The Soma poured into the bowls.

*Rgveda*, VIII. 65 (76. Max Müller). 12, 11, 10.

1. *From Indra* : originating in him as subject or inspirer. *Eight-footed* : original hymn consists of triplets, each of which contains nine pādas, parts or half-lines, of eight feet or syllables each. That is, the metre is Anuṣṭup, and the triplet contains three stanzas in that metre or nine octosyllabic pādas.

2. *Complained* : terrified by the furious voice of their champion.

3. *Thy jaws thou shookest* : as a sign of having finished and enjoyed the draught.

### HYMN XLIII

1. Drive all our enemies away, smite down the foes who press  
    around,  
    And bring the wealth for which we long ;
2. O Indra, that which is concealed in firm strong place  
    precipitous :  
    Bring us the wealth for which we long :
3. Great riches which the world of men shall recognize as sent by  
    thee :  
    Bring us the wealth for which we long,

*Rgveda*, VIII. 45. 40-42.

2. *Firm strong place precipitous* : with reference, probably, to the custom of concealing treasures in deep cavities of the rocks and in the sides of wells.

### HYMN XLIV

1. Praise Indra whom our songs must laud, great Sovran of man-  
    kind, the Chief  
    Most liberal who controlleth men.
2. In whom the hymns of praise delight, and all the glory-giving  
    songs,  
    Like the flood's longing for the sea.

3. Him I invite with eulogy, best King, effective in the fight,  
Strong for the gain of mighty spoil.

*Rgveda*, VIII. 16. 1-3.

### HYMN XLV

1. This is thine own. Thou drawest near, as the dove turneth to his  
mate.  
Thou carest too for this our prayer.
2. O Hero, Lord of Bounties, praised in hymns, may power and  
pleasantness  
Be his who signs the laud to thee.
3. Lord of a Hundred Powers, stand up to lend us succour in this  
fight :  
In others too let us agree.

*Rgveda*, I. 30 4-6.

1. *This is thine own* : this Soma libation belongs especially to thee.
2. *Our prayer* : neither offering nor prayer being acceptable without the other.
3. *In this fight* : the original hymn being a prayer for aid in an expected battle.

### HYMN XLVI

1. Him who advances men to wealth, sends light to lead them in  
their wars,  
And quells their foemen in the fray :
2. May he, the saviour much-invoked, may Indra bear us in a ship  
Safely beyond all enemies.
3. As such, O Indra, honour us with wealth and treasure : further  
us,  
And lead us to felicity.

*Rgveda*, VIII. 16. 10-12.

### HYMN XLVII

1. We make this Indra show his strength, to strike the mighty  
Vṛitra dead :  
A vigorous Hero shall he be.
2. Indra was made for giving, most powerful, friendly in carouse,  
Bright, meet for Soma, famed in song.



3. By song, as 'twere, the mighty bolt, which none may parry, was-  
prepared :  
Lofty, invincible he grew.
10. They who stand round him as he moves harness the bright, the-  
ruddy Steed :  
The lights are shining in the sky.
11. They yoke on both sides to the car the two bay coursers dear to-  
him,  
Bold, tawny, bearers of the Chief.
12. Thou, making light where no light was, and form, O Men !  
where no form was,  
Wast born together with the Dawns,
13. His bright rays bear him up aloft, the God who knoweth all that.  
is,  
Sūrya, that every one may see.
14. The constellations pass away, like thieves, together with their  
beams,  
Before the all-beholding Sun.
15. His herald rays are seen afar refulgent o'er the world of men,  
Like fiery flames that burn and blaze.
16. Swift and all-beautiful art thou, O Sūrya, maker of the light.  
Illuming all the radiant realm.
17. Thou goest to the troops of Gods, thou comest hither to man-  
kind,  
Hither, all light for us to see.
18. Thou with that eye of thine wherewith thou seest, brilliant.  
Varuṇa,  
The active one throughout mankind.
19. Pervadest heaven and wide mid-air, melting the days out with  
thy beams,  
Sun, seeing all things that have birth.
20. Seven bay steeds, harnessed to thy car, bear thee, O thou far-  
seeing One,  
God, Sūrya, thee with radiant hair.
21. Sūrya hath yoked the seven bright mares, the daughters of the-  
car : With these,  
His own dear team, he travelleth.

3. *By song* : 'in, or out of, a mountain,' according to Ludwig.  
 Stanzas 4-6 are repeated from Hymn 38. 4-6, and stanzas 7-9, from 1-3 of the same hymn. Stanzas 10-12=Hymn 26. 4-6.
10. *They who stand round* : *lokatrayavartinaḥ prāṇinaḥ*, the living beings of the three worlds, according to Sāyaṇa's explanation. The Maruts, Indra's constant companions, are probably intended. But see Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rgvedaforschung*, p. 5. *The ruddy Steed* : the Sun, with whom Indra, as God of the bright day, is intimately connected.
11. *Chief* : or Hero ; Indra.
12. *Thou* : the Sun. *O Men !* : perhaps, merely an exclamation expressive of admiration. If *maryāḥ*, men be taken to mean the Maruts, the words, *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host and born at one birth. See Max Müller, *Vedic Hymns*, part I, p. 30.
13. *That every one may see* : according to Bergaigne (*La Religion Védique*, I, p. 8.) that he may look on all.
18. *Brilliant Varuṇa* : identified with the Sun-God. The word *varuṇa* is, according to Sāyaṇa, used here as an appellative applied to Sūrya. Sāyaṇa explains it as *anishṭānīvāraka*, averter of evil.
21. *Daughter of the car* : cf. Tennyson's daughters of plough (*The princess*).

## HYMN XLVIII

1. The swiftly-moving songs of praise pour on thee streams of vital strength  
     As mother cows refresh the calf.
2. Swift move the bright ones while they blend the Milk with vital vigour, as  
     A dame her infant with her heart.
3. Fair hymns bring glory to the Strong, and Indra-vigour ; unto me  
     Fatness and milk and length of days.
4. This brindled Bull hath come and sat before the Mother in the east,  
     Advancing to the Father Heaven.
5. As expiration from breath she moves along the lucid spheres :  
     The Bull shines forth through all the sky.
6. Song is bestowed upon the Bird. It reigns supreme throughout thirty realms  
     Throughout the days at break of morn.

Stanzas 1-3 are not taken from the *Rgveda*. The manuscripts on which the printed text is based are corrupt and unintelligible as they stand; and the

translation is only a conjectural rendering of partly conjectural readings. Stanzas 4-6 are a reproduction of *Rgveda*, X, 189. which appears, with variations *Atharvaveda*, VI. 31.

4. *This brindled Bull* : the Sun. *The Mother* : Dawn.

6. *The Bird* : the Sun. His morning song, representing prayer, is supreme in power through all the regions of the world. According to Ludwig, the reference is to the thirty-three Gods, *thirty*, standing for that number.

## HYMN XLIX

1. When voices, fain to win mid-air, ascended to the Mighty One,  
The vigorous God was filled with joy.
2. Praise with the voice the Mighty, praise the awful with the voice:  
in heaven  
He, the most bounteous, hath been glad.
3. Praise with the voice the Mighty : he rules in each realm. In  
transport he  
Hath set upon the sacred grass.
4. As cows low to their calf in stalls, so with our songs we glorify  
This Indra, even your wondrous God who checks attack, who  
joys in the delightful juice.
5. Celestial, bounteous Giver, God, with power and might, rich,  
mountain-like, in precious things.  
Him soon we see for foodful booty rich in kine, brought  
hundredfold and thousandfold.
6. I crave of thee that hero strength—that thou mayst first regard  
this prayer—  
Wherewith thou helpest Bhṛigu and the Yatis and Praskanva  
when the prize was staked.
7. Wherewith thou sentest mighty waters to the sea—Indra, that  
manly strength of thine.  
For ever unattainable is this power of him to whom the worlds  
have cried aloud.

Stanzas 1-3 are not taken from the *Rgveda*. The text has been conjecturally restored by von Roth and Whitney from the corrupt readings of the manuscripts. Stanzas 4, 5 are taken from *Rgveda*, VIII. 77. 1, 2 ; and stanzas 6, 7 from *Rgveda*, VIII. 3, 9, 10.

4. *Cows* : whose calves are shut up, while the mothers are being milked for sacrificial purposes.

6. *Bhṛigu* : see II. 5. 3 ; V. 19. 1. *Yatis* : an ancient family of ascetics connected with the Bhṛigus, and, according to one legend, said to have taken part in the

creation of the world. *Praskaṇva* : a Ṛishi, Kaṇva's son, to whom some hymns of the Ṛgveda are ascribed.

7. *The worlds* : all men, or all living creatures.

## HYMN L

1. What newest of imploring hymns shall, then, the zealous mortal sing ?

For have not they who laud his might and Indra-power won for themselves the light of heaven ?

2. When shall they keep the Law and praise thee mid the Gods ?  
Who counts as Ṛishi and as sage ?

When wilt thou ever, Indra, Bounteous Lord, come nigh to presser's or to praiser's call ?

*Rgveda*, VIII, 3.13, 14.

2. *Mid the Gods* : or, as Ludwing takes it, 'in gottlichkeit,' in their quality of divine priests. The questions are rhetorical ; now is the time to praise thee ; the present singers are Ṛishis and sages ; and this is the time for thee to come to the invocation of those who are pouring the Soma and offering praises to thee.

## HYMN LI

1. For you will I sing Indra's praise who gives good gifts as well we know ;

Praise of the Bounteous Lord who, rich in treasure, aids his singers with wealth thousandfold.

2. As with a hundred hosts he rushes boldly on, and for the offerer slays his foes.

As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

3. Śakra I praise, for victory, far-famed, exceeding bountiful.

Who gives, as 'twere in thousands, precious wealth to him who sheds the juice and worships him.

4. Arrows with hundred points, unconquerable, are this Indra's mighty arms in war.

He streams on liberal worshippers like a hill with springs, when juices poured have gladdened him.

*Rgveda*, Vālakhilya, 1, 1, 2 ; 2.1, 2 (VIII. 49. 1, 2 ; 50. 1, 2. Max Müller).

2. *As with a hundred hosts* : 'like a weapon with a hundred edges,—Cowell.

## HYMN LII

1. We compass thee like waters, we whose grass is trimmed and  
Soma pressed.  
Here where the filter pours its stream thy worshipper round  
thee, O Vṛitra-slayer, sit.
2. Men, Vasu ! by the Soma, with lauds call thee to the foremost  
place.  
When comest thou athirst unto the juice as home, O Indra, like  
a bellowing bull ?

*Rgveda*, VIII. 33. 1, 2.

1. *Like waters* : as waters surround as islet. *Stream* : of Soma juice.
2. *Vasu* : or, Good Lord. *As home* : as familiar to thee as thine own dwelling-  
place in heaven.

## HYMN LIII

1. Who knows what vital power he wins, drinking beside the  
flowing juice ?  
This is the fair-cheeked God who, joying in the draught, breaks  
down the castles in his strength.
2. As a wild elephant rushes on, this way and that way, mad with  
heat.  
None may restrain thee ; yet come hither to the draught : thou  
movest mighty in thy power.
3. When he, the mighty, ne'er o'erthrown, stedfast, made ready for  
the fight.  
When Indra, Bounteous Lord, lists to his praiser's call, he will  
not stand aloof, but come.

Taken from *Rgveda*, VIII.33.7-9.

## HYMN LIV

1. Of one accord they made and formed for kingship Indra, the  
Hero who in all encounters overcometh,  
Most eminent for power, destroyer in the conflict, fierce and  
exceeding strong, stalwart and full of vigour.
2. Bards joined in song to Indra so that he might drink the Soma  
juice,

The Lord of Light, that he whose laws stand fast might aid with power and with help he gives.

3. The holy sages form a ring, looking and singing to the Ram.  
Your very bright inciters, void of all deceit, are with the chanters nigh to hear.

Taken from *R̥gveda*, VIII. 86. (Max Müller, 97) 10-12.

1. *They* : the Gods.

3. *The Ram* : Indra the Warrior God ; the fighting ram being the type of pugnacity. Cf. *R̥gveda*, I. 10.2 ; 51. 1 ; 52.1 According to Sāyana the reference is to a legend which says that Indra came in the form of a ram to Medhātithi's sacrifice and drank the Soma juice which that R̥ishi had prepared. See *R̥gveda*, VIII. 2.40.

### HYMN LV

1. Oft, oft I call that Indra, Maghavan the mighty, who evermore possesses power, ever resistless.  
Holy, most liberal, may he lead us on to riches, and, thunder armed, make all our pathways pleasant for us.
2. Indra, what joys as Lord of Light thou broughtest from the Asuras,  
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.
3. The wasteless share of steeds and kine which, Indra, thou hast fast secured.  
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.

Taken from *R̥gveda*, VIII. 86. 13, 1, 2.

2. *Joys* : joy-giving riches. *Asuras* : from the powerful Rākshasas or demons, according to Sāyana.

### HYMN LVI

1. Indra, foe-slayer, hath been raised to joy and power by the men.  
Him, verily, we invoke in battles whether great or small : be he our aid in fights for spoil.
2. For, Hero, thou art like a host, art giver of abundant prey.  
Strengthening even the feeble, thou aidest the sacrificer, thou givest the worshipper ample wealth.
3. When war and battles are on foot, booty is laid before the bold.

Yoke thou thy wildly rushing Bays. Whom wilt thou slay and whom enrich ? Do thou, O Indra, make us rich,

4. He, righteous-hearted, at each time of rapture gives us herds of kine.

Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.

5. Refresh thee, Hero, with the juice outpoured for bounty and for strength.

We know thee Lord of ample store, to thee have sent our heart's desires : be therefore our protector thou.

6. These people, Indra, keep for thee all that is worthy of thy choice.

Discover thou, as Lord, the wealth of men who offer up no gifts : bring thou to us this wealth of theirs.

Taken from *R̥gveda*, 1. 81. 1-3. 7-9.

1. *The men* : the ministering priests who exalt and strengthen with libations of Soma.

6. *These people* : thy worshippers here.

## HYMN LVII

1. As a good cow to him who milks, we call the doer of fair deeds.  
To our assistance day by day.
2. Come thou to our libations, drink of Soma, Soma-drinker thou !  
The rich One's rapture giveth kine.
3. So may we be acquainted with thine innermost benevolence :  
Neglect us not, come hitherward.
4. Drink for our help the Soma bright, vigilant, and exceeding  
strong,  
O Indra, Lord of Hundred Powers.
5. O Śatakratu, powers which thou mid the Five Races hast displayed,  
These, Indra, do I claim of thee.
6. Indra, great glory hast thou gained. Win splendid fame which  
none may mar.  
We make thy might perpetual.
7. Come to us either from anear, or, Śakra, come from far away.  
Indra, wherever be thy home, come thence, O Caster of the  
Stone.

8. Verily Indra, conquering all, driveth even mighty fear away.  
For firm is he and swift to act.
9. Indra be gracious unto us : sin shall not reach us afterward,  
And good shall be before us still.
10. From all the regions of the world let Indra send security.  
The foe-subduer, swift to act.
14. We compass thee like waters, we whose grass in trimmed and  
Soma pressed.  
Here where the filter pours its stream thy worshippers round  
thee, O Vṛitra-slayer, sit.
15. Men, Vasu, by the Soma with lauds call thee to the foremost  
place.  
When comest thou athirst unto the juice as home, O Indra, like  
a bellowing bull ?
16. Boldly, bold Hero, bring us spoil in thousands for the Kaṇvas'  
sake.  
O active Maghavan, with eager prayer we crave the yellow-hued  
with store of kine.

Taken from *R̥gveda*, I. 4. 1-3 ; III. 37. 8-11 ; II, 41. 10-12 ; VIII.33. 7-9, I-3.

2. The exhilaration produced by drinking the fermented Soma juice stimulates Indra's warlike energies and disposes him to give, out of his boundless riches, liberal rewards in the shape of cattle and other wealth to those who have worshipped him.

4. *Vigilant* : according to Sāyaṇa, Soma prevents sleep.

7. *Caster of the Stone* : Hurler of the thunderbolt.

14. Stanzas 11-13=*Atharvaveda*, XX. LIII., and 14, 15=XX. LII *Filter* : the woollen strainer through which the Soma juice is run to purify it.

15. *Vasu* : or, Good Lord. *As home* : as familiar and dear to thee as thine own dwelling place in heaven.

16. *The yellow hued* : gold ; the substantive is not expressed.

## HYMN LVIII

1. Turning, as 'twere, to meet the Sun, enjoy from Indra all good  
things.  
When he who will be born is born with power we look to  
treasures as our heritage.
2. Praise him who sends us wealth, whose bounties injure none.  
Good are the gifts which Indra gives.  
He is not wroth with one who satisfies his wish : he turns his  
mind to granting boons.



3. Verily, Sūrya, thou art great ; truly, Āditya, thou art great.  
As thou art great indeed thy greatness is admired : yea, verily,  
great art thou, O God.
4. Yea, Sūrya, thou art great in fame : thou evermore, O God,  
art great.  
By greatness thou art President of Gods, divine, far-spread,  
inviolable light.

*Rgveda*, VIII. (Max Müller. 99). 3, 4 ; 90 (Max Müller, 101). 11, 12.

1. This stanza is difficult and obscure. Mahidhara's explanation is. The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, sc. as rain, corn, etc.) ; may we too by our power leave those treasures as an inheritance to him who has been or will be born. See Cowell's note in *Wilson's Translation*.

3. *Sūrya* : the Sun-God, identified with Indra.

### HYMN LIX

3. His portion is exceeding great, like a victorious soldier's spoil.  
Him who is Indra, Lord of Bays, no foes subdue. He gives the  
Soma-pourer strength.
4. Make for the holy Gods a hymn that is not mean, but well  
arranged and fair in form.  
Full many snares and bonds subdue not him who dwells with  
Indra through his sacrifice.

*Rgveda*, VIII. 3. 15-16 ; VII. 32. 12, 13. Stanzas 1, 2=Hymn X, of this Book.

3. *His portion* : the portion of the man whom Indra befriends.

### HYMN LX

1. For so thou art the hero's Friend, a Warrior too art thou, and  
strong :  
So may thy heart be won to us.
2. So hath the offering ; wealthiest Lord, been paid by all the  
worshippers :  
So dwell thou, Indra, even with me.
3. Be not thou, like a slothful priest, O Lord of wealth and spoil :  
rejoice.  
In the pressed Soma blent with milk.
4. So also is his excellence, great copious, rich in cattle, like  
A ripe branch to the worshipper.

5. For verily thy mighty powers, Indra, are saving helps at once  
Unto a worshipper like me.
6. So are his lovely gifts : let laud be said and praise to Indra sung.  
That he may drink the Soma juice.

*Rgveda*, VIII. 81. 28-30 ; 1. 8. 8-10.

### HYMN LXI

1. We sing this strong and wild delight of thine which conquers in  
the fray,  
Which, Caster of the Stone, gives room and shine like gold.
2. Wherewith thou also foundest lights for Āyu and for Manu's  
sake :  
Now joying in this sacred grass thou beamest forth.
3. This day to singers of the hymn praise, as of old, this, might of  
thine.  
Win thou the waters, day by day, thralls of the strong.
4. Sing forth to him whom many men invoke, to him whom many  
laud :  
Invite the potent Indra with your songs of praise ;
5. Whose lofty might—for doubly strong is he—supports the  
heaven and earth.  
And hills and plains and floods and light with manly power.
6. Such, praised by many ! thou art King : alone thou smitest foe-  
men dead,  
To gain, O Indra, spoils of war and high renown.

*Rgveda*, VIII 15. 4-6, 1-3.

1. *Wild delight* : produced by draughts of Soma juice,
2. *For Āyu and for Manu's sake* : that is for Āryan men. Āyu was the son of  
Purūravas and Urvasi and Manu of Vivasvān.
3. *Thralls of the strong* : controlled and imprisoned by Vṛitra, the demon of  
drought.

### HYMN LXII

5. To Indra sing a Sāman, sing to the high Sage a lofty song,  
To him who keeps the Law, inspired and fain for praise.
6. Thou, Indra, art preeminent : thou gavest splendour to the Sun.  
Maker of all things, thou art mighty and All-God.

7. Radiant with light thou wentest to the sky, the luminous realms:  
of heaven.  
The Gods, O Indra, strove to win thee for their friend.
8. Sing forth to him whom many men invoke, to him whom many  
laud :  
Invite the potent Indra with your songs of praise ;
9. Whose lofty might—for doubly strong is he—supports the  
heaven and earth,  
And hills and plains and floods and light with manly power.
10. Such, praised by many ! thou art King. Alone thou smitest foe-  
men dead,  
To gain, O Indra, spoils of war and high renown.

Stanzas 5-7 are taken from *Rgveda*, VIII. 87 (Max Müller, 98) 1-3, and stanzas 8-10 from *Rgveda*, VIII. 15 1-3 Stanzas 1-4 are repeated from *Atharvaveda*, XX. 14.

### HYMN LXIII

1. We will, with Indra, and all Gods to aid us, bring these existing:  
worlds into subjection.  
Our sacrifice, our bodies, and our offspring, let Indra form to-  
gether with the Ādityas.
2. With the Ādityas with the band of Maruts, may Indra be pro-  
tector of our bodies ;  
As when the Gods came, after they had slaughtered the Asuras,  
keeping safe their godlike nature,
3. Brought the Sun hitherward with mighty powers, and looked  
about them on their vigorous God-head.  
With this may we obtain strength God-appointed, and brave:  
sons gladden us through a hundred winters.
4. He who alone bestoweth might on mortal man who offereth  
gifts,  
The ruler of resistless power, is Indra, sure.
5. When will he trample like a weed the man who hath no gift for  
him ?  
When verily will Indra hear our songs of praise ?
6. He who with Soma juice prepared among the many harbours-  
thee,—  
Verily Indra gains thereby tremendous might.

7. Joy, mightiest Indra, known and marked, sprung most from  
Soma draughts, wherewith  
Thou smitest down the greedy fiend, for that we pray.
8. Wherewith thou helpest Adhrigu, the great Daśagva, and the  
God  
Who stirs the sunlight, and Sea, for that we pray.
9. Wherewith thou dravest forth like cars Sindhu and all the  
mighty floods.  
To go the way ordained by Law, for that we pray.

Stanzas 1-3 are taken from *Rgveda*, X. 157 ; and VI. 17. 15 ; stanzas 4-6 from I.84. 7-9 ; and stanzas 7-9 from VIII. 12. 1-3.

## HYMN LXIV

1. Come unto us, O Indra, dear, still conquering, unconcealable,  
Vast as a mountain spread on all sides, Lord of heaven.
2. O truthful Soma-drinker, thou art mightier than both the  
worlds.  
Thou strengthenest him who pours libation, Lord of heaven.
3. For thou art, he, O Indra, who stormest all castles of the foe,  
Slayer of Dasyus, man's supporter, Lord of heaven.
4. O ministering priest, pour out of the sweet juice what gladdens  
most.  
So is the Hero praised who ever prospers us.
5. Indra whom tawny coursers bear, praise such a thine,  
preeminent  
None by his power or by his goodness hath attained
6. We seeking glory, have invoked this Master of all power and  
might.  
Who must be glorified by constant sacrifice.

Taken from *Rgveda*, VIII. 87 (Max Müller 98) 4-8 ; VIII. 24. 16-18.

1. *Unconcealable* : or, from whom nothing can be concealed ; one who seeths all, as identified with the Sun.

## HYMN LXV

1. Come, sing we praise to Indra, friends ! the Hero who deserves  
the laud,  
Him who with none to aid o'ercomes all tribes of men.

2. To him who wins the kine, who keeps no cattle back, celestial  
God,  
Speak wondrous speech more sweet than butter and than mead.
3. Whose hero powers are measureless, whose bounty ne'er may be  
surpassed,  
Whose liberality, like light, is over all.

Taken in continuation of the preceding hymn, from *Rgveda*, VIII. 24, 19-21.

### HYMN LXVI

1. As Vyaṣva did, praise Indra, praise the strong unfluctuating  
guide.  
Who gives the foe's possessions to the worshipper.
2. Now, son of Vyaṣva, praise thou him who to the tenth time still  
is new.  
The very wise, whom living men must glorify.
3. Thou knowest, Indra, thunder-armed, how to avoid destructive  
Powers,  
As one secure from pitfalls each succeeding day.

Taken, in continuation of the preceding hymn, from *Rgveda*, VIII. 24, 22-24.

1. *Vyaṣva* ; a Rishi frequently mentioned in the *Rgveda*, father of Viṣvamanas  
to whom some hymns are ascribed.
2. *Who keeps no cattle back* : either literally, who aids his worshippers to  
carry off the enemy's cattle and gives them all the booty ; or, who sends forth all  
the kine or rays of light that he has recovered from the powers of darkness.  
According to Sāyaṇa, 'who rejects no praise,' *Still is new* : continually renews his  
liberality to us.

### HYMN LXVII

1. The pourer of oblations gains the home of wealth pouring his  
gift conciliates hostilities, yea, the hostilities of Gods.  
Pouring he strives, unchecked and strong, to win him riches  
thousandfold.  
Indra gives lasting wealth to him who pours forth gifts ; yea,  
wealth he gives that long shall last.
2. Ne'er may those manly deeds of yours for us grow old, never  
may your bright glories fall into decay, never before your  
time decay.

What deed of yours, new every age, wondrous, surpassing man,  
rings forth,

Whatever, Maruts may be difficult to gain grant us whate'er is  
hard to win.

3. I think on Agni, Hotar, the munificent, the gracious Son of  
strength, who knoweth all that live, as holy Sage who knoweth  
all.

Lord of fair rites, a God with form erected turning to the Gods.  
He, when the flame hath sprung forth from the holy oil, the  
offered fatness, longeth for it with his glow.

4. Busied with sacrifice, with spotted deer and spears, gleaming  
upon your way with ornaments, yea, our friends,  
Sitting on sacred grass, ye sons of Bharata, drink Soma from  
the Potar's bowl, O Men of heaven.

5. Bring the Gods hither, Sage, and offer sacrifice. At the three  
altars seat thee willingly, O Priest.

Accept for thy delight the proffered Soma mead : drink from  
the Kindler's bowl and sate thee with thy share.

6. This is the strengthener of thy body's manly might : strength,  
victory for all time are laid within thine arms.

Pressed for thee, Maghavan, it is offered unto thee : drink from  
the chalice of this Brahman, drink thy fill.

7. Him whom of old I called on, him I call on now. He is to be  
invoked : his name is He who Gives.

Here brought by priests in Soma mead. Granter of Wealth,  
drink Soma with the Seasons from the Hotar's Cup.

Stanza 1 is taken from *Rgveda*, I. 133. 7 ; stanza 2 from I. 139. 8 ; stanza 3 from I. 127. 1 ; stanzas 4-6 from II. 36, 2, 4, 5 ; and stanza 7 from II. 37.2. Parts of the hymn are addressed to the Maruts and Agni. Stanzas 1-3 are taken from hymns ascribed to the Rishi Paruchhhepa. One of the peculiarities of these hymns, which are generally obscure and frequently unintelligible is 'to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. Thus we have here [3, line 1] *Sūnū sahaso Jātavedasam, vipram na Jātavedasam* ; this is little else than a kind of alliterative jingle, but the scholiast thinks it necessary to assign to the repeated word a distinct signification,'—Wilson.

4. Addressed to the Maruts. *Busied with sacrifice* : all natural phenomena, and especially the fall of the periodical rains, being regarded as intimately connected with the sacrifices offered on earth. *Spotted deer* : 'the recognised animals of the Maruts, originally, as it would seem, intended for the rain-clouds.' . . . Max Müller *Spears* : thunderbolts *Ornaments* : the lightning flashes which.

accompany the Storm Gods. *Bharata*; the Warrior Rudra Ludwig translates differently, making *bharatasya* depend on *barhis*: 'einnehmend des Bharata barhis-sitz, O sohne [Rudra's und der Pṛcni].' *Potar's bowl*: the sacrificial vessel held by the Potar (Cleanser, Purifier) one of the officiating priests.

5. *Sage*: wise Agni. *Three altars*, Fire altars, hearths or receptacles for the Āhavanīya or Fire for oblation, the Gārhapatya or House-holder's sacred western Fire, and the Dakṣiṇa or Southern Fire. *Kindler*: the Agnīdh, the priest who lights the fire and carries a firebrand round the victim at a sacrifice. Cf. *Atharvaveda*, XX. 2, note.

7. Agni is invoked as Draviṇodas or Wealth giver. *With the Seasons*: with the Ṛtius or deities who preside over the seasons of the year.

### HYMN LXVIII

4. Go to the wise unconquered One, ask thou of Indra, skilled in song,  
Him who is better than thy friends.
5. Whether the men who mock us say, Depart unto another place,  
Ye who serve Indra and none else;
6. Or whether, God of wondrous deeds, all our true people call us blest,  
Still may we dwell in Indra's care.
7. Unto the swift One bring the swift, man-cheering, grace of sacrifice.  
That to the Friend gives wings and joy.
8. Thou, Śatakratu, drankest this and wast the Vṛitras' slayer;  
thou.  
Helpest the warrior in the fray.
9. We strengthen, Satakratu, thee, yea, thee the powerfull in fight,  
That, Indra, we may win us wealth.
10. To him the mighty stream of wealth, prompt Friend of him who pours the juice,  
Yea, to this Indra sing your song.
11. O come ye hither, sit ye down: to Indra sing ye forth your song,  
Companions, bringing hymns of praise.
12. To him the richest of the rich, the Lord of treasures excellent,  
Indra, with Soma juice outpoured.

Taken from *Rgveda*, 1. 4. 4-10 (Stanzas 1-3=Hymn LVII. 1-3 of this Book), and 1. 5. 1-2.

6. The general meaning of this and the two preceding verses seems to be:

Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7. *The swift One* : Indra. The Soma juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The Friend* : Indra whom the juice exhilarates and sends quickly to the sacrifice.

11. *Companions* : the call is addressed to the rest of the officiating priests.

## HYMN LXIX

1. May he stand by us in our need and in abundance for our wealth :  
With riches may he come to us ;
2. Whose pair of tawny horses yoked in battles foemen challenge not :  
To him, to Indra, sing your song.
3. Nigh to the Soma-drinker come, for his enjoyment, these bright drops,  
The Somas mingled with the curd.
4. Thou, grown at once to perfect strength, wast born to drink the Soma juice, strong Indra, for preëminence.
5. O Indra, lover of the song, may these quick Somas enter thee :  
May they bring bliss to thee the Sage.
6. O Lord of Hundred Powers, our chants of praise and lauds have strengthened thee :  
So strengthen thee the songs we sing !
7. Indra, whose succour never fails, accept this treasure thousand-fold,  
Wherein all manly powers abide.
8. O Indra, thou who lovest song, let no man hurt our bodies, keep.  
Slaughter far from us, for thou canst.
12. Thereafter they, as is their wont, threw off the state of babes unborn,  
Taking their sacrificial name.

Taken from *R̥gveda*, I. 5. 3-10 : I. 6. 1-4 (Stanzas 9-11=Hymn XXVI. 4-6 of this Book).

12. *They* : the Maruts. The stanza is repeated from *Atharvaveda*, XX. 40. 3.



## HYMN LXX

1. Thou, Indra, with the Tempest-Gods, the breakers down of  
what is firm,  
Foundest the kine even in the cave.
2. Worshipping even as they list, singers laud him who findeth  
wealth,  
The far-renowned, the mighty One.
3. Then, faring on by Indra's side, the fearless, let thyself be seen,  
Both gracious and in splendour peers.
4. With Indra's well-beloved hosts, the blameless, tending heaven-  
ward,  
The sacrificer cries aloud.
5. Come from this place, O wanderer, or downward from the light  
of heaven !  
Our songs of praise all yearn for this.
6. Or Indra we implore for help from here, from heaven above the  
earth,  
Or from the spacious firmament.
7. Indra the singers with high praise, Indra reciters with their  
lauds,  
Indra the choirs have glorified.
8. Indra hath ever close to him his two bay steeds and word-yoked  
car,  
Indra the golden, Thunder-armed.
9. Indra hath raised the Sun on high in heaven, that he may see  
afar :  
He burst the mountain for the kine.
10. Help us, O Indra, in the frays, yea, frays where thousand spoils  
are gained,  
With awful aids, O awful One.
11. In mighty battle we invoke, Indra, Indra in lesser fight,  
The friend who bends his bolt at fiends.
12. Unclose, our manly Hero, thou for ever bounteous, yonder  
cloud,  
For us, thou irresistible.
13. Still higher, at each strain of mine, thunder-armed Indra's  
praises rise :  
I find no laud worthy of him.

14. Even as the bull drives on the herds, he drives the people with his might,  
The ruler irresistible :
15. Indra who rules with single sway men, riches, and the fivefold race.  
Of those who dwell upon the earth.
16. For your sake from each side we call Indra away from other men :  
Ours, and none others', may he be.
17. Indra, bring wealth that gives delight, the victor's ever-conquering wealth,  
Most excellent, to be our aid ;
18. By means of which we may repel our foes in battle hand to hand.  
By thee assisted with the car.
19. Aided by thee, the Thunder-armed, Indra ; may we lit up the bolt,  
And conquer all our foes in fight.
20. With thee, O Indra, for ally, with missile-darting heroes may  
We conquer our embattled foes.

Taken from *Rgveda*, 1. 6. 5-10 ; 7. 1-10 ; 8. 1-4.

1. *The Templest-Gods* : the Maruts, the constant companions and helpers of Indra. *The kine* : streams of water and the beams of light which follow their effusion. *The cave* : the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

3. *Thyself* : the host of Maruts. According to Benfey, the Sun.

4. *The sacrificer cries aloud* : this is the interpretation given by Max Müller, but it is conjectural and not altogether satisfactory. Benfey translates : 'Mightily shines the sacrifice ; and Ludwig : 'The warrior sing triumphantly.'

5. *Wanderer : pariṣman* ; moving around ; here applied to Indra identified with the Sun.

7. Stanzas 7-19 are repeated from *Atharvaveda*, XX. 38. 4-6.

15. *The fivefold race, etc* : Benfey explains as 'the whole inhabited world.' But the expression seems to mean the Āryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvaṣas, Yadus, Anus, Drubyus, and Pūrus. Sāyaṇa's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nishādas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.

18. *With the car: ārvatā*, literally, with a horse, is explained by Sāyaṇa to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *ārvatā* here stands for *rathena*, with a car or chariot.

19. *May we lift up the bolt* : the thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

## HYMN LXXI

1. Mighty is Indra, yea, supreme ; greatness becomes the Thunderer !  
Wide as the heaven extends his power ;
2. Which aideth those to win them sons who come as heroes to the fight,  
Or singers loving holy thoughts.
3. His belly drinking deepest draughts of Soma like an ocean swells,  
Like wide streams from the cope of heaven.
7. Come, Indra, and delight thee with the juice at all the Soma feasts,  
Protector, mighty in thy strength.
8. To Indra pour ye forth the juice, the active gladdening juice, to him  
The gladdening omnific God.
9. O Lord of all men, fair of cheek, rejoice thee in the gladdening louds,  
Present at these drink-offerings.
10. Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord.  
And raised themselves unsatisfied.
11. Send to us bounty manifold, O Indra, worthy of our wish,  
For power supreme is only thine.
12. O Indra, stimulate thereto us emulously fain for wealth.  
And glorious, O most splendid One.
13. Give, Indra, wide and lofty fame, wealthy in cattle and in strength,  
Lasting our life-time, failing not.
14. Grant us high fame, O Indra, grant riches bestowing thousands, those  
Fair fruits of earth borne home in wains.
15. Praising with songs the praise-worthy who cometh to our aid,  
we call  
Indra, the Treasure-Lord of wealth.
16. To lofty Indra, dweller by each libation, the pious man Sings  
forth aloud a strengthening hymn.

The hymn is continuation of the preceding hymn. stanzas 1-6 (of which 4-6 are repeated from *Atharvaveda*, XX. 60. 4-6) being taken from *Rgveda*, I. 8. 4-10, and stanzas 7-16 from *Rgveda*, I. 9.

10. *Unsatisfied*: *ājoshāl*; that is, ever renewed, and unsatisfied with their attempts to praise him as he should be praised. Ludwig observes that the *Sāmaveda* has preserved the correct reading *ajāśhāl*, 'with one accord.'

14. *Borne home in wains*: 'meaning, Sāyaṇa says, those articles of food which are conveyed in cars, or waggons, from the site of their production; as rice, barley and other kinds of grain'—Wilson.

### HYMN LXXII

1. In all libations men with hero spirit urge thee, Universal, One,  
each seeking several light, each fain to win the light apart.  
Thee, furthering like a ship, will we set to the chariot pole of  
strength,  
As men who win with sacrifices Indra's thought, men who win  
Indra with their lauds.
2. Couples desirous of thine aid are storming thee, pouring their  
presents forth to win a stall of kine, pouring gifts, Indra,  
seeking thee.  
When two men seeking spoil or heaven thou bringest face to  
face in war,  
Thou showest Indra, then the bolt thy constant friend, the bull  
that ever waits on thee,
3. Also this morn may he be well inclined to us, mark at our call  
our offerings and our song of praise, our call that we may win  
the light.  
As thou, O Indra Thunder-armed, wilt, as the Strong One,  
slay the foe,  
Listen, thou to the prayer of me a later sage, hear thou a later  
sage's prayer.

Taken from *Rgveda*, I. 131. 2, 3, 6. The hymn is ascribed to Parachchhepa: see *Atharvaveda*, XX. 67. 1, note.

2. *Couples*: sacrificers, and their wives who are associated with them in the performance of divine worship. *The bull*: the fiercely rushing thunderbolt.

### HYMN LXXIII

1. All these libations are for thee, O Hero: to thee I offer these  
my prayers that strengthen.  
Ever, in every place, must men invoke thee.

2. Never do men attain, O Wonder-worker, thy greatness, Mighty One who must be lauded,  
Nor, Indra, thine heroic power and bounty.
3. Bring to the Wise, the Great who waxeth mighty your offerings and make ready your devotion :  
To many clans he goeth, man's Controller.
4. When, with the Princes, Maghavan, famed of old, comes nigh the thunderbolt of gold and the Controller's car  
Which his two tawny coursers draw, then Indra is the Sovran Lord of power whose fame spreads far and wide.
5. With him too is this rain of his that comes like herds : Indra throws drops of moisture on his yellow beard.  
When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as the wind disturbs the wood.
6. We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger ;  
Who with his voice slew many thousand wicked ones who spake in varied manner with contemptuous cries.

The hymn is taken from *R̥gveda*, VIII. 22. 7, 8 ; 31. 10 ; X. 23. 3-5.

4. *With the Princes* : accompanied by the Maruts, who are called princes, Sūris, or wealthy institutors of sacrifice in the same way as Indra is the Bounteous Lord, the Maghavan *par excellence*, and the type of human sacrificers.

5. *Drops of moisture* : meaning perhaps, as Ludwig suggests, the rain which he pours upon the lightning which may be regarded as his beard. *The pleasant place* : the sacrificial enclosure. *The worshipper* : according to Sāyaṇa, his own body. There is no word in the text here to express the object of the verb.

#### HYMN LXXIV

1. O Soma-drinker, ever true, utterly hopeless though we be,  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
2. O Lord of strength, whose jaws are strong, great deeds are thine,  
the powerful :  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
3. Lull thou asleep, to wake no more, the pair who on each other look :  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.

4. Hero, let hostile spirits sleep, and every gentler Genius wake :  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
5. Destroy this ass, O Indra, who in tones discordant brays to  
thee :  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
6. Far distant on the forest fall the tempest in a circling course ;  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
7. Slay each reviler and destroy him who in secret injures us :  
Do thou, O Indra, give us hope of beauteous horses and of  
kine,  
In thousands, O most wealthy One.

Taken from *Rgveda*, I. 29.

3. *The pair who on each other look* : or, who show alternately. 'The text is very elliptical and obscure. It is literally : Put to sleep the two reciprocally looking : let them sleep not being awakened. The scholiast calls them the two female messengers of Yama.'—Wilson, *Die beiden abwechselnd schaunden* [des Yama botinnen].—Ludwig. 'In *Rgveda*, II. 31. 5, the same epithet is applied to Night and Morning.

5. *This ass* : our adversary, says the scholiast. 'Therefore is he called an ass, as braying, or uttering harsh sound intolerable to hear.'

6. *On the forest* : may the cyclone or tempest expend its fury on the wood, and not come near us. The word *kuṇḍrinā'chī*, the instrumental case of which I have rendered in accordance with Sāyaṇa, means elsewhere a certain kind of animal, a lizard according to Sāyaṇa. The meaning then might be : 'may the wind fall on the forest with the *kuṇḍrinā'chī*,' whatever that may be.

## HYMN LXXV

1. Couples desirous of thine aid are storming thee, pouring their  
presents forth to win a stall of king pouring gifts, Indra,  
seeking thee.  
When two men seeking spoil or heaven thou bringest face to  
face in war,  
Thou showest, Indra, then the bolt, thy constant friend, the bull  
that ever waits on thee.
2. This thine heroic power full well the people knew, wherewith  
thou brakest down, Indra, autumnal forts, brakest them down  
with conquering might.

Thou hast chastised. O Indra, Lord of strength, the man who worships not,

And made thine own this great earth and these water-floods, with joyous heart these water-floods.

3. And they have bruited far this hero might, when thou, O Strong One, in thy joy helpst thy suppliants who sought to win thee for their Friend.

Their battle-cry thou madest sound victorious in the shocks of war.

One stream after another have they gained from thee, eager for glory have they gained.

Taken from *Rgveda*, I. 131. 3-5. The hymn is ascribed to Paruchchhepa : see *Atharvaveda*, XX. 67. 1; note.

1. This stanza is repeated from hymn 72. 2 of this Book.

2. *The people* : *pūrāvah* ; or, the Pūrus, one of the Five Āryan Tribes. *Autumnal forts* : probably, strongholds on high ground, occupied as places of refuge by the non-Āryan inhabitants of the country during the heavy rains.

## HYMN LXXVI

1. As sits the young bird on the tree rejoicing, ye, swift pair, have been roused by clear laudation,

Whose Hoter-priest through many days is Indra, earth's guardian, friend of men, the best of heroes.

2. May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero !

Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.

3. What was the gladdening draught that pleased thee, Indra ? Speed to our doors, our songs, for thou art mighty.

Why comest thou to me, what gift attracts thee ?

Fain would I bring thee food most meet to offer.

4. Indra, what fame hath one like thee mid heroes ? With what plan wilt thou act ? Why hast thou sought us ?

As a true friend, Wide-Strider ! to sustain us, since food absorbs the thought of each among us.

5. Speed happily those, as Sūrya ends his journey, who meet his wish as bridegrooms meet their spouses ;

Men who support, O Indra strong by nature, with food the many songs that tell thy praises.

6. Thine are two measures, Indra, wide, well-meted, heaven for thy majesty, earth for thy wisdom.  
Here for thy choice are Somas mixed with butter : may the sweet meath be pleasant for thy drinking.
7. They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.  
O'er earth's expanse hath he grown great by wisdom, the friend of man, and by heroic exploits.
8. Indra hath conquered in his wars the mighty : men strive in multitudes to win his friendship.  
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour,

Taken from *R̥gveda*, X. 29.

1. The meaning of the stanza is obscure, and the text of the first half line is unintelligible. I follow the reading which Sāyaṇa gives in his Commentary, *vāyo* instead of *vā yo*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson. *Swift pair* : Aśvins.

2. *Dance hither* : or, come dancing. Cp. Milton's 'Now the bright morning star, day's harbinger, Comes dancing from the east.' *Triple splendour* : perhaps with reference to Agni, Vāyu, and Sūrya—Ludwig *Hundred chiefs* : as Grassmann suggests, the Maruts may be intended, 'hundred' being used indefinitely. *Kutsa* : Indra's favourite companion.

4. Indra is reminded that the protection of his worshippers is his special glory. *Wide-Strider* : 'widely renowned,' according to Sāyaṇa. *Food* : the hymn appears to have been 'seen' or revealed in a time of dearth or famine.'—Ludwig.

5. *Meet his wish* : satisfy his, Indra's, longing for Soma libations.

6. *Thine are two measures* : thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth ; or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the R̥gveda*, p. 18.

## HYMN LXXVII

1. Impetuous, true, let Maghavan come hither, and let his tawny coursers speed to reach us.  
For him have we pressed juice exceeding potent : here, praised with song, let him effect his visit.
2. Unyoke, as at thy journey's end, O Hero, to gladden thee to-day at this libation.  
Like Uṣanā, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.



3. When the Bull quaffing praises our libation, as a sage paying holy rites in secret,  
Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.
4. When heaven's fair light by hymns was made apparent. (they made great splendour shine at break of morning),  
He with his succour, best of heroes, scattered the blinding darkness so that men saw clearly.
5. Indra, impetuous One, hath waxed immensely : he with his vastness hath filled earth and heaven.  
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness,
6. Śakra who knoweth well all human actions hath with his eager friends let loose the waters.  
They with their songs cleft e'en the mountain open, and willingly disclosed the stall of cattle.
7. He smote away the flood's obstructor Vṛitra : Earth conscious lent her aid to speed thy thunder.  
Thou sentest forth the waters of the ocean as Lord through power and might, O daring Hero.
8. When, Much-invoked ! the waters' rock thou cleftest, Saramā showed herself and went before thee.  
Hymned by Angirases, bursting the cowstalls, thou foundest ample strength for us as leader.

Taken from *Rgveda*, IV. 16. 1-8.

1. *Impetuous* : according to Sāyaṇa, *riḷishī*, the word in the text, means acceptor, or drinker, of the spiritless Soma, of the Soma when its essence or strength has passed away. Ludwig follows Sāyaṇa.
2. *Like Uṣanā* : the Rishi Uṣanā, or Uṣanās, called also Kāvya or Kavi's son, appears in the Veda as the especial friend of Indra.
3. *The Bull* : the mighty Indra. *Seven singers* : the meaning of this line is not clear. Wilson, following Sāyaṇa, translates : 'and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception.'
4. *Scattered etc* : or, 'fashioned blind turbid darkness so that men saw clearly.'
6. *His eager friends* : the Maruts.
8. *Saramā* : the hound of Indra, who tracked the stolen cows, Cf. *Rgveda*, I. 62. 3 ; 72. 8. Saramā appears to be the Dawn or the morning breeze which guided Indra on his way.

## HYMN LXXVIII

1. Sing this, what time the juice is pressed, to him your Hero  
much-invoked,  
To please him as a mighty, Bull.
2. He, excellent, withholdeth not his gift of power and wealth in  
kine,  
When he hath listened to our songs.
3. May he with might disclose for us the cows' stall, whosesoe'er  
it be,  
To which the Dasyu-slayer goes.

Taken from *Rgveda*, VI. 45. 22-24.

3. *Whosesoe'er it be* : the meaning of *kuvftsasya* here is somewhat uncertain. 'Sāyana explains it as, of Kuvitsa, a certain person who does much harm. The meaning appears to be, may Indra open for us the cow-stall and give us the cattle of any Dasyu whom he, that is, we under his guidance, may attack.

## HYMN LXXIX

1. O Indra, give us wisdom as a sire gives wisdom to his sons.  
Guide us, O Much-invoked, on this our foray : may we, living,  
still enjoy the light.
2. Grant that no mighty foes, unknown, malevolent, unhallowed,  
tread us to the ground.  
With thine assistance, Hero ! may we pass through all the waters  
that are rushing down.

Taken from *Rgveda*, VII. 32. 26-27.

1. *Foray* : apparently some cattle-lifting expedition. The original hymn is a prayer, with sacrifice, for success in a coming fray.

## HYMN LXXX

1. Bring us, O Indra, name and fame, enriching, mightiest,  
excellent,  
Wherewith, O wondrous God, fair-cheeked and thunder-armed,  
thou hast filled full this earth and heaven.
2. We call on thee, O King, mighty among the Gods, ruler of men,  
to succour us.  
All that is weak in us, excellent God, make firm : make our foes  
easy to subdue.

Taken from *Rgveda*, VI. 46. 5, 6.

### HYMN LXXXI

1. O Indra, if a hundred heavens and if a hundred earths were:  
thine—  
No, not a hundred suns could match thee at thy birth, not, both  
the worlds, O Thunderer.
2. Thou, Hero, hast performed thy hero needs with might, yea, all  
with strength, O Strongest One.  
Maghavan, help us to a stable full of kine, O Thunderer, with  
wondrous aids.

Taken from *Rgveda*, VIII. 59 (70). 5, 6.

### HYMN LXXXII

1. If I, O Indra, were the lord of riches ample as thine own,  
I should support the singer, God who scatterest wealth ! and  
not abandon him to woe.
2. Each day would I enrich the man who sang my praise, in what-  
soever place he were.  
No kinship is there better, Maghavan, than thine : a father even  
is no more.

Taken from *Rgveda*, VII. 32. 18, 19.

### HYMN LXXXIII

1. O Indra, grant a happy home, a triple refuge, triply strong.  
Bestow a dwelling-place on the rich lords and me, and keep thy  
dart afar from these.
2. They who with minds intent on spoil subdue the foe, boldly  
attack and smite him down.  
From these, O Indra, Bounteous Lord who lovest song, be  
closest guardian of our lives.

Taken from *Rgveda*, VI. 46. 9, 10.

1. *Rich lords* : the nobles who institute sacrifice and liberally reward the  
priests.

## HYMN LXXXIV

1. O Indra marvellously bright, come, these libations long for thee,  
Thus by fine fingers purified.
2. Urged by the holy singer, sped by song, come, Indra, to the  
prayers.  
Of the libation-pouring priest.
3. Approach, O Indra, hasting thee, Lord of Bay Horses, to the  
prayers :  
Take pleasure in the juice we pour.

Taken from *Rgveda*, I. 3. 4. 6.

1. *Thus* : or, still, meaning continuously.

## HYMN LXXXV

1. Glorify naught besides, O friends ; so shall no sorrow trouble  
you.  
Praise only mighty Indra when the juice is shed, and say your  
lauds repeatedly :
2. Even him, eternal, like a bull who rushes down, men's con-  
queror, bounteous like a cow ;  
Him who is cause of both, of enmity and peace, to both sides.  
most munificent.
3. Although these men in sundry ways invoke thee to obtain thine  
aid.  
Be this our prayer, addressed, O Indra, unto thee, thine exalta-  
tion every day.
4. Those skilled in song, O Maghavan, among these men o'ercome  
with might the foeman's songs,  
Come hither, bring us strength in many a varied form most near  
that it may succour us.

Taken from *Rgveda*, VIII. I. 1-4.

2. *Bounteous like a cow* : the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedische Studien*, I, 103. *To both sides* : to the singers and the institutors of sacrifice.

## HYMN LXXXVI

1. Those who are yoked by prayer with prayer I harness, the two-  
fleet friendly Bays who joy together.

Mounting thy firm and easy car, O Indra, wise and all-knowing  
come thou to the Soma.

Taken from *Rgveda*, III. 35. 4.

### HYMN LXXXVII

1. Priests, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.  
No wild bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma.
2. Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime.  
O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.
3. Thou, newly-born, for strength didst drink the Soma; thy mother told thee of thy future greatness.  
O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.
4. When thou hast urged the arrogant to combat, proud in their strength of arm, we will subdue them.  
Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.
5. I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.  
When he had conquered godless wiles and magic, Soma became his own entire possession.
6. Thine is this world of flocks and herds around thee, which with the eye of Sūrya thou beholdest.  
Thou, Indra, art alone the Lord of cattle: may we enjoy the treasure which thou givest.
7. Ye twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.  
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

Taken from *Rgveda*, VII. 98.

3. *The mother*: Aditi, who says (*Rgveda*, 18. 4) — 'No peer hath he among those born already, nor among those who shall be born hereafter.'

## HYMN LXXXVIII

1. Him who with might hath propped earth's ends, who sitteth in threefold seat, Brihaspati, with thunder,  
Him of the pleasant tongue have ancient sages, deep thinking, holy singers, set before them.
2. Wild in their course, in well-marked wise rejoicing were they, Brihaspati, who pressed around us  
Preserve, Brihaspati, the stall uninjured, this company's raining, ever-moving birth-place.
3. Brihaspati, from thy remotest distance have they sat down who love the law eternal.  
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
4. Brihaspati, when first he had his being from mighty splendour in supremest heaven.  
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays blew and dispersed the darkness.
5. With the loud-shouting band who sang his praises, with thunder, he destroyed malignant Vala.  
Brihaspati thundering drave forth the cattle, the lowing cows who make oblations ready.
6. Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.  
Brihaspati, may we be lords of riches, with noble progeny and store of heroes.

Taken from *Rgveda*, IV. 50. 1-6. The hymn is addressed to Brihaspati, Lord of Prayer.

*In threefold seat* : heaven, mid-air, and earth. *Set before them* : for adoration ; or given them the foremost place in sacrifice.

2. *They . . . who pressed around us* : apparently the Maruts. *The stall* : 'the boundless stall' of *Rgveda*, III. 1. 14, the aerial home of the Maruts. *This company's* : the text has only *asya*, of this. I follow Ludwig's interpretation of this very difficult stanza and supply *ganasya*, troop or company, i.e. of the Maruts. According to Sāyaṇa, Brihaspati is asked to protect the worshipper or institutor of the sacrifice.

3. *Have they sat down* : probably the Maruts are intended, and not as Sāyaṇa says, the horses of Brihaspati. *Wells springing from the mountains* : reservoirs of Soma juice pressed out by the stones, have been prepared : the word *ādri* signifying both mountain and stone.

4. *Sevenfold mouth* : Bṛihaspati being identified with Agni who has seven tongues of flame.  
 5. *The loud-shouting band* : the Angirases who accompanied Bṛihaspati.  
 6. *The Steer* : or Chief.

## HYMN LXXXIX

1. Even as an archer shoots afar his arrow, offer the laud to him with meet adornment.  
 Quell with your voice the wicked's voice, O sages, Singer, make Indra rest beside the Soma.
2. Draw thy Friend to thee like a cow at milking : O singer, wake up Indra as a lover.  
 Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.
3. Why, Maghavan, do they call thee bounteous Giver ? Quicken me : thou, I hear, art he who quickens.  
 Śakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.
4. Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.  
 Him who brings gifts the Hero makes his comrade : with him who pours no juice he seeks not friendship.
5. Whoso with plenteous juice for him expresses strong Somas as much quickly-coming treasure,  
 For him he everthrows in early morning his swift well-weaponed foes and slays the tyrant.
6. He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes—  
 Before him even afar the foe must tremble : low before him must bow all human glories.
7. With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.  
 O Indra, give us wealth in corn and cattle, and make the singer's prayer gain strength and riches.
8. Indra the swallower of strong libations with their thick residue, the potent Somas,  
 He, Maghavan, will not restrict his bounty : he brings much wealth unto the Soma-presser.
9. Yea, by superior play he wins advantage when he, a gambler, piles his gains in season.

Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his money.

10. O much-invoked, may we subdue all famine and evil want with store of grain and cattle.

May we allied, as first in rank, with princes, obtain possessions by our own exertion

11. Bṛihaspati protect us from the rearward, and from above and from below, from sinners.

May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

Taken from *Rgveda*, X. 42.

1. *The wicked's voice* : 'the praises of your adversaries.'—Wilson. *Sages* : wise priests.

4. *The Hero* : Indra.

5. *As much quickly-coming treasure* : representing the wealth which the offering of the libations is expected to produce.

9. *When he, a gambler* : Cf. 'As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun' (*Rgveda*, X. 43. 5).

10. *With princes* : with men eminent for their wealth : *rājabhirdha-nānāmīś-varaiḥ*—Sāyaṇa.

## HYMN XC

1. Served with oblations, first-born, mountain-render, Angiras' Son, Bṛihaspati the holy.

With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to earth and heaven.

2. Bṛihaspati who made for such a people wide room and verge when Gods were invoked—

Slaying his foe he breaketh down their cattles, quelling his enemies and those who hate him.

3. Bṛihaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.

Striving to win waters and light, resistless, Bṛihaspati with lightning smites the foeman.

Taken from *Rgveda*, VI. 73. The hymn is addressed to Bṛihaspati.

1. *Mountain-render* : cf. 'Bṛihaspati cleft the mountain' (*Rgveda*, I. 62. 3.), that is, the thick cloud which imprisoned the rays of light.

2. *Such a people* : so good a people. *When the Gods were invoked* : in battle.

3. *With lightning* : or, with sunlight : 'with sacred prayers.'—Wilson.



## HYMN XCI

1. This holy hymn sublime and seven-headed, sprung from eternal  
Law, our sire discovered.  
Ayāśya, friend of all men, hath engendered the fourth hymn as  
he sang his laud to Indra.
2. Thinking aright, praising eternal Order, the sons of Dyaus the  
Asura, those heroes,  
Angirases, holding the rank of sages, first honoured sacrifice's  
holy statute.
3. Girt by his friends who cried with swanlike voices, bursting the  
stoney barriers of the prison,  
Bṛihaspati spake in thunder to the cattle, and uttered praise and  
song when he had found them.
4. Apart from one, away from two above him, he drave the kine  
that stood in bonds of falsehood.  
Bṛihaspati, seeking light amid the darkness, drave forth the  
bright cows : three he made apparent.
5. When he had cleft the lairs and western castle, he cut off three  
from him who held the waters.  
Bṛihaspati discovered, while he thundered like Dyaus, the dawn,  
the sun, the cow, the lightning.
6. As with a hand, so with his roaring Indra cleft Vala through,  
the guardian of the cattle.  
Seeking the milk-draught with sweat-shining comrades he stole  
the Paṇi's kine and left him weeping.
7. He with bright faithful friends, winners of booty, hath rent the  
milker of the cows asunder.  
Bṛihaspati with wild boars strong and mighty sweating with heat  
hath gained a rich possession.
8. They, longing for the kine, with faithful spirit incited with their  
hymns the Lord of cattle.  
Bṛihaspati freed the radiant cows with comrades self-yoked,  
averting shame from one another.
9. In our assembly with auspicious praises exalting him who roareth  
like a lion.  
May we in every fight where heroes conquer rejoice in strong  
Bṛihaspati the victor.
10. When he had won him strength of every nature and gone to  
heaven and its most lofty mansions,

Men praised Bṛihaspati the mighty, bringing the light within  
their mouths from sundry places.

11. Fulfil the prayer that begs for vital vigor : aid in your wonted  
manner e'en the humble.

Let all our foes be turned and driven backward. Hear this, O  
Heaven and Earth, ye all-producers.

12. Indra with mighty strength hath cleft asunder the head of Arbuda  
the watery monster,

Slain Ahi, and set free the Seven Rivers. O Heaven and Earth,  
with all the Gods, protect us.

Taken from *R̥gyeda*, X. 67. The hymn is addressed to Bṛihaspati.

1. *Seven-headed* : having seven divisions. Accompanied by the seven troops of the Maruts, or having seven metres, according to Sāyaṇa. *Sprung from* : that is, made in accordance with. *Our sire* : Angiras, the ancestor of Ayāśya to whom the hymn was revealed ; or, perhaps, Ayāśya himself, as Ludwig explains. *The fourth* : or, perhaps, the strong, victorious.

3. *The cattle* : the lost cows of the Angirases, representing the rays of light which had been stolen and hidden by the Pāpis or demons of darkness.

4. *Apart from one, away from two* : the meaning is uncertain ; perhaps, as Ludwig suggests, at a distance, from the earth, and beneath heaven and firmament. *Falsehood* : the wickedness of the malevolent Pāpis. *Three* : heaven, firmament, and earth.

5. *Western cattle* : this is obscure. Ludwig suggests that *dpāchīm* may mean 'hostile' or 'detested.' *Three* : heaven, firmament and earth, as in stanza 4. *Him who held the waters* : the demon Vala, who kept the rain, as well as the cows or rays of light, imprisoned. *The cow* : the sunlight.

6. *Comrades* : his faithful friends the Maruts. *Wild boars* : the strong fierce Maruts ; according to Sāyaṇa, 'bearers of excellent water.'

7. *The Lord of cattle* : Bṛihaspati who had freed the cows from their tyrant.

10. *The light* : that is the hymns of praise which will bring them the light of help. The stanza is obscure.

12. *The watery monster* : the fiend who dominated the sea of air. *Ahi* : or the dragon : Vṛitra or his brother.

## HYMN XCII

1. Praise, even as he is known, with song Indra the guardian of the  
kine,

The Son of Truth, Lord of the brave.

2. Hither his bay steeds have been sent, red steeds are on the sacred  
grass.

Where we in concert sing our songs.

3. For Indra thunder-armed the kine have yielded mingled milk and meath.  
What time he found them in the vault.
4. When I and Indra amount on high up to the bright One's place and home,  
We, having drunk of meath, will reach his seat whose Friends are three-times-seven.
5. Sing, sing ye forth your songs of praise, ye Priyamedhas, sing your songs :  
Yea, let young children sing their lauds : as a strong castle praise ye him.
6. Now loudly let the viol sound, the lute send out its voice with might,  
Shrill be the music of the string. To Indra is the hymn upraised.
7. When hither speed the dappled cows, unflinching, easy to be milked,  
Seize quickly, as it bursts away, the Soma juice for Indra's drink.
8. Indra hath drunk; Agni hath drunk all Deities have drunk their fill.  
Here Varuṇa shall have his home, to whom the floods have sung aloud as mother-kine unto their calves.
9. Thou, Varuṇa, to whom belong the Seven Streams, art a glorious God.  
The waters flow into thy throat as'twere a pipe with ample mouth.
10. He who hath made the fleet steeds spring, well-harnessed, to the worshipper,  
He, the swift guide, is that fair form that loosed the horses near at hand.
11. Indra, the very mighty, holds his enemies in utter scorn.  
He, far away, and yet a child, cleft the cloud smitten by his voice.
12. He, yet a boy exceeding small, mounted his newly-fashioned car.  
He for his Mother and his Sire cooked the wild mighty buffalo.
13. Lord of the Home, with beauteous cheeks, ascend thy chariot wrought of gold.  
We will attend the heavenly One ; the thousand-footed, red of hue, matchless, who blesses where he goes.
14. With reverence they come hitherward to him as to a sovran lord,

- That they may bring him near for this man's good success, to prosper and bestow his gifts.
15. The Priyamedhas have observed the offering of the men of old, Of ancient custom, while they strewed the sacred grass and spread their sacrificial food.
16. He who as sovran Lord of men moves with his chariots unrestrained,  
The Vṛitra-slayer, queller of all fighting hosts, preeminent, is praised in song.
17. Honour that Indra, Puruhanman ! for his aid, in whose sustaining hand of old.  
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.
18. No one by deed attains to him who works and strengthens evermore :  
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might ;
19. The potent Conqueror, invincible in war, him at whose birth the mighty ones,  
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.
20. O Indra, if a hundred heavens and if a hundred earths were thine—  
No, not a thousand suns could match thee at thy birth, not both the worlds, O Thunderer.
21. Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.  
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.

1. The hymn is taken from *Rgveda*, VIII. 58 (Max Müller, 69) 4-18 and 59 (Max Müller, 70), 1-6. Stanzas 20, 21 are repeated from *Atharvaveda*, XX. 81.

3. *In the vault* : 'in the cavity of the Soma-vessel.'—von Roth ; on the horizon.,—Ludwig ; 'near at hand.'—Sāyana.

4. *The bright One's place* : the station of the Sun. *Whose friends are three times-seven* : Indra, the friend of the Maruts whose number is said to be seven or varying multiples of seven. See *Atharvaveda*, I. 11, note. I follow Ludwig in making one compound word of the *triḥ sapta śakhyuḥ* of the text. Sāyana's explanation is different : 'let us be united in the twenty-first sphere of the (universal) friend.' See note in Wilson's translation.

9. Varuna's throat, or palate, is said to mean the sea into which the seven rivers flow.

12. *His Mother and his Sire* : Heaven and Earth. The *buffalo* is the dark rain-cloud which Indra pierces with his lightning ; or perhaps the demon Valā is intended.

13. *The heavenly One* : the sun which is Indra's chariot. *Thousand-footed* : bright with countless rays of light.

14. *This man's* : who institutes the sacrifice.

17. *Puruhanman* : a Rishi of the family of Angiras, the seer of the hymn.

### HYMN XCIII

1. May our hymns give thee great delight. Display thy bounty,  
Thunderer.  
Drive off the enemies of prayer.
2. Crush with thy foot the niggard churls who bring no gifts.  
Might art thou :  
There is not one to equal thee.
3. Thou art the Lord of Soma pressed, Soma unpressed is also  
thine,  
Thou art the Sovran of the folk.
4. Swaying about the active Ones came nigh to Indra at his birth,  
And shared his great heroic might.
5. Based upon strength and victory and power, O Indra is thy  
birth.  
Thou, Mighty One, art strong indeed.
6. Thou art the Vṛitra-slayer, thou, Indra, hast spread the  
firmament :  
Thou hast with might upheld the heavens.
7. Thou, Indra, bearest in thine arms the lightning that accords  
with thee,  
Whetting thy thunderbolt with might.
8. Thou, Indra, art pre-eminent over all creatures in thy strength :  
Thou hast pervaded every place.

Taken from *Rgveda*, VIII. 53. 1-3 ; X, 153.

3. *Unpressed* : in its natural state in the stalks of the plant ; or, as Ludwig suggests, celestial Soma which Indra drinks in heaven may be intended.

4. The hymn from which stanzas 4-8 are taken is ascribed to Indra's Mothers, the sisters of the Gods. *The active Ones* : the Water-Goddesses may be meant.

5. *Thou, Mighty One* : or, O Bull, thou art a Bull indeed.

7. *Lightning* or, praise-song, hymn. Sāyaṇa explains *arkām* here by *stutyam* : thy laudable or adorable thunderbolt.

## HYMN XCIV

1. May Sovran Indra come to the carousal, he who by holy Law is strong and active.  
The overcomer of all conquering forces with his great bull-like power that hath no limit.
2. Firm-seated is thy car, thy steeds are docile : thy hand, O King, holds, firmly grasped, the thunder.  
On thy fair path, O Lord of men, come quickly : we will increase thy power when thou hast drunken.
3. Let strong and mighty steeds who bear this mighty Indra, the Lord of men, whose arm wields thunder,  
Bring unto us, as shares of our banquet, the Bull of conquering might, of real vigour.
4. So like a bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat.  
Prepare thine energies, collect them in thyself : be for our profit as the Master of the wise.
5. May precious treasures come to us,—so will I pray. Come to the votary's gift offered with beauteous laud.  
Thou art the Lord, as such sit on this holy grass : thy vessels are inviolate as Law commands.
6. Far went our earliest invocations of the Gods, and won us glories that can never be surpassed.  
They who could not ascend the ship of sacrifice sink down in desolation, trembling with alarm.
7. So be the others, evil-hearted, far away, whose horses difficult to harness have been yoked.  
Here in advance man stand anear to offer gifts, by whom full many a work that brings reward is done.
8. He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.  
He stays apart the two confronting bowls ; he sings lauds in the potent Soma's joy when he hath drunk.
9. I bear this deftly-fashioned goad of thine wherewith thou, Maghavan, shalt break the strikers with the hoof.

At the libation mayst thou be well satisfied. Partake the juice, partake the banquet, Bounteous Lord.

10. O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.

May we allied, as first in rank, with princes, obtain possessions by our own exertions.

11. Bṛhaspati protect us from the rearward, and from above, and from below, from sinners !

May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

The hymn is taken from *Rgveda*, X. 44.

4. *The Lord* : Soma. *The trough* : the wooden vessel which receives the filtered Soma juice. *Collect them in thyself* 'take us into thyself.'—Wilson. *Of the wise* : *kenipā'nām* is thus explained by the Commentators, but the meaning, seems doubtful. Ludwig thinks that 'the master of the oars,' that is, the steersman, is intended. Grassmann translates *kenipā'nām* by 'Flutgebieter,' Controllers of the Floods, meaning, perhaps, the demons who withhold the waters of heaven.

6. *In desolation* : According to Ludwig *irmā'h* means *trembling in alarm* : doers of ill deeds, according to Yāska's interpretation of *kēpayah*.

7. *Whose horses difficult to harness have been yoked* : whose ill-managed attempts to perform acceptable sacrifice have begun and failed. *In advance* : before death, according to Sāyaṇa.

8. *He* : Indra. *As they shook* : cf. 'He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains' (*Rgveda*, 11. 12. 2). *Two confronting bowls* : heaven and earth, hemispherical in appearance and seeming to meet at the horizon.

9. *Good* : the hymn of praise which urges Indra to action. *The strikers with the hoof* : a class of Yātudhānas or demons : cf. 'the hoof armed demon' (*Rgveda*, X. 87. 12).

10. This and the following stanza are repeated from *Atharvaveda*, XX. 17 10, 11, and 89, 10, 11.

### HYMN XCV

1. From the three jars the Great and Strong hath drunk drink blent with meal. With Viṣṇu hath he quaffed the flowing Soma juice, all that he would.

That hath so heightened him the Great, the Vast, to do his mighty work.

So may the God attend the God, true Indu Indra who is true.

2. Sing strength to Indra that shall set his chariot in the foremost place.

Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.

3. Thou didst destroy the Dragon : thou sentest the rivers down to earth.

Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of feeble enemies.

4. Destroyed be all malignities and all our enemy's designs.

Thy bolt thou castest at the foe, O Indra, who would smite us dead : thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of feeble enemies.

Taken from *Rgveda*, II. 22 1 ; X. 133. 1-3.

1. *From the three jars* : Soma-vessels. According to Sāyaṇa, 'At the Trika-drukas,' the first three days of the religious ceremony called Abhiplava. *The God* : Indu, the deified Soma.

2. *In the foremost place* : in the van of our army, to lead us against the enemy. The original hymn, ascribed to Sudās (see *Rgveda*, VII. 18-19) is a prayer for victory in battle.

## HYMN XCVI

1. Taste this strong draught that gives thee vital vigour : with all thy chariot here unyoke thy coursers.

Let not those other sacrificers stay thee, Indra : these juices shed for thee are ready.

2. Thine is the juice effused, thine are the juices yet to be pressed : our resonant songs invite thee.

O Indra, pleased to-day with this libation, come, thou who knowest all, and drink the Soma.

3. Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,—

Never doth Indra give away his cattle : for him he makes the lovely Soma famous.

4. He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.

Maghavan in his bended arm supports him : he slays, unasked, the men who hate devotion.

5. We call on thee to come to us, desirous of booty, and of cattle, and of horses.



For thy new love and favour are we present : let us invoke thee,  
Indra, as our welfare.

6. For life I set thee free by this oblation from the unknown  
decline and from consumption ;

Or, if the grasping demon have possessed him, free him from  
her, O Indra, thou and Agni.

7. Be his days ended, be he how departed, be he brought very near  
to death already,

Out of Destruction's lap again I bring him, save him for life to  
last a hundred autumns.

8. With thousand-eyed oblation, hundred-autumned, bringing a  
hundred lives, have I restored him.

That Indra for a hundred years may lead him safe to the farther  
shore of all misfortune.

9. Live waxing in thy strength a hundred autumns, live through a  
hundred springs, a hundred winters.

Through hundred-lived oblation Indra, Agni, Bṛhaspati, Savitar  
yield him for a hundred !

10. So have I found and rescued thee : thou hast returned with  
youth renewed.

Whole in thy members ! I have found whole sight and all thy  
life for thee.

11. May Agni yielding to our prayer, the Rakshas-killer, drive away.  
The malady of evil name that hath beset thy labouring womb.

12. Agni, concurring in the prayer, drive off the eater of thy flesh,  
The malady of evil name that hath attacked thy babe and  
womb.

13. That which destroys the sinking germ, the settled, moving  
embryo,

That which would kill the babe at birth, even this will we drive  
far away.

14. That which divides thy legs that it may lie between the married  
pair,

That penetrates and licks thy side, even this will we exterminate.

15. What rests by thee in borrowed form of brother, lover, or of  
lord,

And would destroyed the progeny,—even this will we exterminate.

16. That which through sleep or darkness hath deceived thee and  
lies down by thee,

- And will destroy thy progeny,—even this will we exterminate.
17. From both thy nostrils, from thine eyes, from both thine ears  
and from thy chin,  
Forth from thy head and brain and tongue I drive thy malady  
away.
  18. From the neck-tendons and the neck, from the breast-bones  
and from the spine,  
From shoulders, upper, lower arms, I drive thy malady away.
  19. From viscera and all within, forth from the rectum, from the  
heart,  
From kidneys, liver and from spleen, I drive thy malady away.
  20. From thighs, from knee-caps, and from heels, and from the  
forepart of the feet,  
From hips, from stomach, and from groin, I drive thy malady  
away.
  21. From what is voided from within, and from thy hair, and from  
thy nails,  
From all thyself, from top to toe, I drive thy malady away.
  22. From every member, every hair, disease that comes in every  
joint,  
From all thyself, from top to toe, I drive thy malady away.
  23. Avaunt, thou Master of the Mind I Depart and vanish far away.  
Look on Destruction far from us. The live man's mind is  
manifold.

This composite hymn is taken from *Rgveda*, X. 160. 1-5 ; 161. 1-5 ; 162 ; 163 ; 164. 1. Stanzas 6-9 have occurred, with slight variations, in *Atharvaveda*, III. 11. 1-4. For stanzas 17-22. cf. the similar hymn, *Atharvaveda*, II. 33.

4. *Who hate devotion* : 'haters of Brāhmans,' according to Sāyaṇa.

6. The original hymn from which this stanza and the four following are taken is a charm to cure the disease called Rājanyakshma, Consumption or Atrophy. *Unknown disease* : some insidious disease differing from pulmonary Consumption, See III. 11. 1, note.

*Grasping demon* : Grāhi.

9. *For a hundred* : years, understood.

11. This and the five following stanzas form an incantation designed to exorcise various evil spirits that beset women, Cf. *Atharvaveda*, VIII. 6.

17. This and the five following stanzas are a charm against Consumption.

23. *Master of the Mind* : the spirit of evil dreams is addressed.

## HYMN XCVII

1. Here verily yesterday we let the Thunder-wielder drink his fill.  
So in like manner, offer him the juice to day. Now range you  
by the Glorious One.
2. Even the wolf, the savage beast that rends the sheep, follows the  
path of his decrees.  
So, India, graciously accepting this our praise, with wondrous  
thought come forth to us.
3. What manly deed of vigour now remains that Indra hath not  
done ?  
Who hath not heard his glorious title and his fame, the Vritra-  
slayer from his birth ?

Taken from *Rgveda*, VIII. 55 (66) 7-9.

2. *The wolf*: according to Sāyaṇa, the robber.

## HYMN XCVIII

1. That we may win us wealth and spoil we poets verily call on  
thee.  
In war men call on thee, Indra, the hero's Lord, in the steed's  
race-course call on thee.
2. As such, O Wonderful whose hand holds thunder, praised as  
mighty, Caster of the Stone.  
Pour on us boldly, Indra, kie and chariot-steeds, ever to be the  
conqueror's strength.

Taken from *Rgveda*, VI. 46. 1, 2.

## HYMN XCIX

1. Men with their lauds are urging thee, Indra, to drink the Soma  
first.  
The Ribhus in accord have lifted up their voice and Rudras  
sung thee as the First.
2. Indra increased his manly strength at sacrifice, in the wild  
rapture of this juice ;  
And living men to-day, even as of old, sing forth their praises to  
his majesty.

Taken from *Rgveda*, VIII. 3. 7-8.

1. *Ribhus* : as deities connected with the seasons which are regulated by the Sun identified with, or made to shine by, Indra. *Rndras* : the Maruts, the constant companions of Indra.

2. *Sacrifice* : *vishnavi* : 'For Vishnu is the sacrifice.'—*Śatapatha-Brāhmaṇa*, I. 1. 2. 13.

### HYMN C

1. Now have we, Indra, Friend of Song, sent our great wishes forth to thee.

Coming like floods that follow floods.

2. As rivers swell the ocean, so, Hero, our prayers increase thy might,

Though of thyself, O Thunderer, waxing day by day.

3. With holy song they bind to the broad wide-yoked car the bay steeds of the rapid God,

Bearers of India, yoked by prayer.

Taken from *Rgveda*, VIII. 87 (98). 7-9.

1. *Coming like floods* : in crowds. The line is obscure. 'As men going by water' (splash their friends) with handfuls.'—Wilson.

### HYMN CI

1. Agni we choose, the messenger, the herald, master of all wealth, Well skilled in this our sacrifice.

2. With calls they ever invoke Agni, Agni, Lord of the House, Oblation-bearer, much-beloved.

3. Brjng the Gods hither, Agni, born for him who strews the sacred grass.

Thou art our herald, meet for praise.

Taken from *Rgveda*, I. 12, 1-3.

1. *The messenger* : the mediator between men and Gods by wafting oblations to heaven. *The herald* : *devānām āhvātāram*, inviter or summoner of the Gods, is Sāyaṇa's explanation of *hōtāram* here.

3. *Born* : newly produced by attrition for the man who has trimmed and spread the sacrificial grass as a seat for the priests and the expected deities.

### HYMN CII

1. Meet to be lauded and adored, showing in beauty through the dark,

Agni the Bull is kindled well,

2. Agni is kindled as a Bull, like a horse bearer of the Gods ;  
Men with oblations worship him.
3. Thee will we kindle as a Bull, we who are bulls ourselves, O  
Bull,  
Thee, Agni, shining mightily.

Taken from *Rgveda*, III. 27. 13-15.

1. *The Bull* : or, the strong.

### HYMN CIII

1. Solicit with your hymns, for aid, Agni the God with piercing  
flame,  
For riches famous Agni, Purmīḥa 'and ye men, Agni to light  
our dwelling well.
2. Agni, come hither with thy fires : we choose thee as our Hotar-  
priest.  
Let the extended ladle full of oil balm thee, best priest, to sit on  
sacred grass.
3. For unto thee, O Angiras, O Son of Strength, move ladles in the  
sacrifice,  
To Agni, Child of Force, whose locks drop oil, we seek, fore-  
most in sacrificial rites.

Taken from *Rgveda*, VIII. 60 (71), 14; 49, 1, 2.

1. *Purumīḥa* : an ancient sage of the family of Angiras, and one of the two  
Rishis to whom the original hymn is ascribed. The singer may be addressing him-  
self.

3. *Angiras* : a name of Agni as first and greatest mediator between men and  
Gods. *Son of Strength* : as fire produced by the violent agitation of the drill, *Child  
of Force* has the same meaning. *Whose locks drop oil* : 'butter-haired,'—Wilson.

### HYMN CIV

1. May these my songs of praise exalt thee, Lord who hast abun-  
dant wealth.  
Men skilled in holy hymns, bright with the hues of fire, have  
sung them with their lauds to thee.
2. He with his might enhanced by Rishis thousand-fold, hath like  
an ocean spread himself.

His majesty is praised as true at solemn rites, his power where-holy singers rule

3. May Indra, who in every fight must be invoked, be near to us.  
May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.
4. Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.  
We claim alliance with the very Glorious One, yea, with the mighty Son of Strength.

Taken from *Rgveda*, VIII. 3, 3, 4; (90), 1, 2.

1. *With the hues of fire* : or, bright as Agni is.
4. *Son of Strength* : the Strong One.

#### HYMN CV

1. Thou in the battles, Indra, art subduer of all hostile bands.  
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher.
2. The earth, and heaven cling close to thy victorious might, as sire and mother to their child.  
When thou attackest Vṛitra all the hostile bands shrink and faint, Indra at thy wrath.
3. Bring to your aid the Eternal One, who shoots and none may shoot at him,  
Inciter, swift, victorious, best of charioteers, Tugrya's unvanquished strengthener;

Stanzas 1-3 are from *Rgveda*, VIII. 88; 5-7 and stanzas 4, 5, from VIII. 59-1, 2.

3. *Tugrya* : son of Tugra ; Bhujyu a Rājārshi or royal sage who was miraculously rescued from drowning by the Aśvins,

#### HYMN CVI

1. That lofty energy of thine, thy strength and thine intelligence,  
Thy thunderbolt for which we long, our wish makes keen.
2. O Indra, heaven and earth augment thy manly power and thy renown,  
The waters and the mountains stir and urge thee on.

3. Vishṇu, the lofty Ruling Power, Varuṇa, Mitra sing thy praise :  
In thee the Maruts' company hath great delight.

Taken from *Rgveda*, VIII. 15. 7-9.

1. *Our wish* : our hopes and wishes expressed in praise, prayer, and sacrifice.

## HYMN CVII

1. Before his hot displeasure all the peoples, all the men bow  
down,  
As rivers bend them to the sea.
2. This power of his shone brightly forth when Indra brought to-  
gether like  
A skin the worlds of earth and heaven.
3. The fiercely-moving Vṛitra's head he severed with his thunder-  
bolt,  
His hundred-knotted thunderbolt.
4. In all the worlds That was the best and highest whence sprang  
the mighty God, of splendid valour.  
As soon as born he overcomes his foemen, he in whom all who  
lend him aid are joyful.
5. Grown mighty in his strength, with ample vigour, he as a foe  
strikes fear into the Dāsa,  
Eager to win the breathing and the breathless. All sang thy  
praise at banquet and oblation.
6. All concentrate on thee their mental vigour, what time these,  
twice or thrice, are thine assistants.  
Blend what is sweeter than the sweet with sweetness : win quickly  
with our meath that meath in battle.
7. Therefore in thee too, thou who winnest riches, at every banquet  
are the sages joyful  
With mightier power, bold God, extend thy firmness : let not  
malignant Yātudhānas harm thee.
8. Proudly we put our trust in thee in battles, when we behold great  
wealth the prize of combat.  
I with my words impel thy weapons onward, and sharpen with  
my prayer thy vital vigour.
9. Worthy of praises many-shaped, most skilful, most energetic,  
Āptya of the Aptyas :

He with his might destroys the seven Dānus, subduing many who were deemed his equals.

10. Thou in that house which thy protection guarded bestowest-wealth, the higher and the lower.

Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.

11. Bṛihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra.

He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.

12. Thou hath Bṛihaddiva the great Atharvan, spoken to Indra as himself in person.

The Mātariṣvarīs, the spotless sisters, with power exalt him and impel him onward.

13. Bright, Presence of the Gods, the luminous herald, Sūrya hath mounted the celestial regions.

Day's maker, he hath shone away the darkness, and radiant passed o'er places hard to traverse.

14. The brilliant Presence of the Gods hath risen, the eye of Mitra, Varuṇa, and Agni.

The soul of all that moveth not or moveth, Sūrya hath filled the earth and air and heaven.

15. Even as a lover followeth a maiden, so doth the Sun the Dawn, refulgent Goddess :

Where pious men extend their generations before the Gracious One for happy fortune.

Stanzas 1—8 are taken from *Rgveda*, VIII. 6. 4-6 ; stanzas 4-12 from X. 120 ; stanza 13 from *Atharvaveda*, XIII. 2. 34 ; and 14, 15 from *Rgveda*, I. 115. 1, 2.

2. *Brought together like a skin* : that is, spread the heavens over the earth as a skin is laid on the ground for a carpet.

4. *That* : meaning, according to Sāyana, Brahma the original cause of the universe. Stanzas 4-12 appear with variations, as Hymn 2 of Book V of the *Atharvaveda*.

5. *Eager to win* : Ludwig makes *sāśni* an infinitive. *Sasniḥ* may be the correct reading. See Grassmann, *Wörterbuch Zum Rigveda*. *The breathing and the breathless* : the animate and the inanimate world.

6. *Mental vigour* : *krābum* : 'adoration'—Wilson. *These* : Soma juices, *Twice or thrice* : with reference, perhaps, to the three daily libations. *What is sweeter than the sweet* : thine own celestial Soma. Sāyana explains the stanza differently : —'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that



honey with honey.'—Wilson. The 'two or three,' according to Sāyaṇa, are the sacrificer and his wife and child, and the second half of the stanza contains a reference to the propagation of children.

9. *Āptya* : the name of a class of deities of whom Trita Āptya is chief. 'Most accessible of the accessible.'—Wilson. The first line is without a verb. I praise him, may be understood. *Dānūs* : a class of powerful demons.

10. *The higher and the lower* : heavenly and earthly. *Mothers* : Heaven and Earth.

11. *Foremost of light-winners* : chief of Ṛishis who enjoy the light of heaven.

12. *The great Atharvan* : or Fire-priest. *As himself* : he identifies himself with the God whom he worships. *The Mātariṣvaris* : Sāyaṇa explains *Mātariṣvari* by 'abiding in the mother earth,' the *spotless sisters* being the Rivers, Cf. *Atharvaveda*, V. 29, note.

15. The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelley's Man, the imperial shape, the multiplied His generations under the pavilion Of the Sun's throne.' Wilson, following Sāyaṇa, paraphrases, 'At which season pious men perform (the ceremonies established for) ages.' Sāyaṇa proposes an alternative rendering by taking *yugā'ni* (generation, ages) to mean 'yokes for ploughs'; 'for, at this season, men seeking to propitiate the gods by the profit which agriculture yields, equip ploughs.'

### HYMN CVIII

1. O Indra, bring great strength to us, bring valour, Śatakratu, thou most active, bring.  
A hero conquering in war.
2. For, gracious Śatakratu, thou hast ever been a mother and a sire to us,  
So now for bliss we pray to thee.
3. To thee, Strong, Much-invoked who showest forth thy strength,  
O Śatakratu, do I speak :  
So grant thou us heroic might.

Taken from *Rgveda*, VIII. 88 (99). 10-12.

### HYMN CIX

1. The juice of Soma thus diffused, sweet to the taste, the bright Cows drink  
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Craving his touch the dappled Kine mingle the Soma with their milk.

The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.

3. With veneration, passing wise, honouring his victorious might,  
They follow close his many laws to win them due preeminence,  
good in their own supremacy.

Taken from *Rgveda*, I. 84. 10-12.

1. *The bright Cows* : the waters which absorb or drink the Soma juice with which they are mixed, and which is close to, or united with, Indra when offered to and accepted by him in libation.

3. *Send forth* : the Cows, that is, the waters, exalt and strengthen Indra, and incite him to battle with the demons. The meaning of the refrain of this traid is not very clear. Wilson, following Sāyaṇa, translates it : 'abiding (in their stalls) expectant of his sovereignty'.

### HYMN CX

1. For Indra, lover of carouse, loud be our songs about the juice :  
Let poets sing the hymn of praise.
2. We summon Indra to the draught, in whom all glories rest, in  
whom  
The seven communities rejoice.
3. By the three Soma jars the Gods span sacrifice that stirs the  
mind :  
Let our songs aid and prosper it.

Taken from *Rgveda*, VIII. 81 (92), 19-21.

2. *The seven communities* : *spatā saṃśādaḥ* ; meaning, probably, all the people : 'the seven associated priests.—Wilson.

3. *By the three Soma jars* : according to Sāyaṇa, 'At the Trikadrūkas,' on the first three days of the Abhiplava ceremony, *Span* : sacrifice being regarded as a long unbroken thread.

### HYMN CXI

1. If, Indra, thou drink Soma by Viṣṇu's or Trita Āptya's side,  
Or with the Maruts take delight in flowing drops ;
2. Or, Śakra, if thou gladden thee afar or in the sea of air,  
Rejoice thee in this juice of ours, in flowing drops.
3. Or, Lord of Heroes, if thou aid the worshipper who sheds the  
juice,  
Or him whose laud delights thee, and his flowing drops.

Taken from *Rgveda*, VIII. 12. 16-18.

1. *Trita Āptya* : Trita (perhaps Agni as lightning) who dwells in the waters or watery clouds of the sea of air.

### HYMN CXII

1. Whatever, Vritra-slayer ! thou Sūrya, hast risen upon to-day,  
That, Indra, all is in thy power.
2. When, Mighty One, Lord of the Brave, thou thinkest, I shall  
never die,  
That thought of thine is true indeed.
3. Thou, Indra, goest unto all Soma libations shed for thee,  
Both far away and near at hand.

Taken from *Rgveda*, VIII. 82 (93) 4-6.

2. *I shall never die* : cf. 'So have I heard Indrāṇī called most fortunate among these Dames, For never shall her Consort die in future time through length of days' (*Rgveda*, X. 86. 11).

### HYMN CXIII

1. Both boons—may Indra hitherward turned, listen to this, prayer  
of ours,  
And, mightiest Maghavan with thought inclined to us come nigh  
to drink the Soma juice.
2. For him, strong independent Ruler, Heaven and Earth have  
fashioned forth for power and might.  
Thou seatest thee as first among thy peers in place, for thy soul  
longs for Soma juice.

Taken from *Rgveda*, VIII. 50 (61). 1, 2.

1. *Both boons* : Indra is asked to hear the prayer and to drink the libation.

### HYMN CXIV

1. O Indra, from all ancient time rivalless ever and companionless  
art thou :  
In war thou seekest comradeship.
2. Thou findest not the wealthy man to be thy friend : those scorn  
thee who are flown with wine.  
What time thou thunderest and gatherest, then thou, even as a  
father, art invoked.

Taken from *Rgveda*, VIII. 21. 13, 14.

1. *In war thou seekest comradeship* : befriendest thy worshippers when they need thy assistance in battle.
2. *Gatherest* : the clouds that bring the welcome rain.

### HYMN CXV

1. I from my Father have received deep knowledge of the holy Law :  
I was born like unto the Sun.
2. After the lore of ancient time I make, like Kanva, beauteous songs,  
And Indra's self gains strength thereby.
3. Whatever Rishis have not praised thee, Indra, or have lauded thee,  
By me exalted wax thou strong.

Taken from *Rgveda*, VIII. 6 10-12.

1. *From my Father* : from Indra the true protector, according to Sāyana.
3. *Have not praised thee* : have not praised thee yet, that is, will praise thee hereafter—Ludwig.

### HYMN CXVI

1. Never may we be cast aside and strangers, as it were to thee.  
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.
2. O Vṛitra slayer, we were thought slow and unready for the fray :  
Yet once in thy great bounty may we have delight, O Hero, after praising thee.

Taken from *Rgveda*, VIII. 1. 13, 14.

### HYMN CXVII

1. Drink Soma, Lord of Bays, and let it cheer thee : Indra, the stone, like a well-guided courser,  
Directed by the presser's arms hath pressed it.
2. So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,  
Delight thee, Indra, Lord of princely treasures.
3. Mark closely, Maghavan; the words I utter, this eulogy recited by Vasishṭha :  
Accept the prayers I offer at thy banquet.

Taken from *Rgveda*, VII. 22. 1-3.

3. *Vasishtha* : the ancient Rishi to whom the hymns of Book VII of the *Rgveda*, are ascribed.

### HYMN CXVIII

1. Indra with all thy saving helps give us assistance, Lord of Power  
For after thee we follow even as glorious bliss, thee, Hero,  
finder-out of wealth.
2. Increaser of our steeds and multiplying kine, a golden well, O  
God, art thou ;  
For no one may impair the gifts laid up in thee, Bring me what-  
ever thing I ask.
3. Indra for worship of the Gods, Indra while sacrifice proceeds,  
Indra as warriors in the battle-shock we call, Indra that we may  
win the spoil.
4. With might hath Indra spread out heaven and earth, with power  
hath Indra lighted up the Sun.  
In Indra are all creatures closely held ; in him meet the distilling  
Soma drops.

Taken from *Rgveda*, VIII. 50 (61), 5, 6 ; 3, 5, 6.

### HYMN CXIX

1. An ancient praise-song hath been sung : to Indra have ye said  
the prayer.  
They have sung many a Brihati of sacrifice, poured forth the  
worshipper's many thoughts.
2. In zealous haste the singers have sung forth a song distilling oil  
and rich in sweets.  
Riches have spread among us, and heroic strength; with us are  
flowing Soma drops.

Taken from *Vāḷakhilya* 4, 9, and 3. 10 (Max Müller, *Rgveda*, VIII. 52. 9,  
and 51. 10).

### HYMN CXX

1. Though, Indra, thou art called by men eastward and westward,  
north and south,

Thou chiefly art with Ānava and Turvaṣa, brave Champion !  
urged by men to come.

2. Or, Indra, when with Ruma, Rusama, Śyāvaka, and Kṛipa thou  
rejoicest thee,  
Still do the Kaṇvas bring praises, with their prayers, O Indra,  
draw thee hither : come.

Taken from *Rgveda*, VIII, 4, 1, 2.

1. *Ānava and Turvaṣa* : the tribes of the Anus and the Turvaṣas of the Five  
Āryan Nations.
2. The men mentioned in the first line appear to be princes specially favoured  
by Indra.

### HYMN CXXI

1. Over the three great distances, past the Five Peoples go thy way,  
O Indra, noticing our voice.
2. Send forth thy ray like Sūrya : let my songs attract thee hither-  
ward.  
Like waters gathering to the vale.

Taken from *Rgveda*, VIII. 32. 22, 23.

1. *The three great distances* : the space in front of thee, behind thee, and at  
thy side. *Noticing our voice* : hearing and attending to our invocations. Come to  
us who are thy true worshippers, and pass by others who worship thee in the  
hope of being avenged upon their enemies or of obtaining pardon for some sin.

### HYMN CXXII

1. With Indra splendid feasts be ours enriched with ample spoil,  
wherewith,  
Wealthy in food, we may rejoice.
2. Like thee, thyself, the singers' friend, thou movest as it were,  
besought,  
Bold One, the axle of the car.
3. That, Śatakratu, thou to grace and please thy praisers, as it  
were,  
Stirrest the axle with thy strength.

Taken from *Rgveda*, I. 30. 13-15.

2. The lines in this and the following stanza referring to the axle and the  
chariot or wain are somewhat obscure and have been variously interpreted.

Ludwig's explanation which I follow, appears to be the simplest and the best. The expression, *movest*, or *stirrest*, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

## HYMN CXXIII

1. This is the Godhead, this the might of Sūrya : he hath withdrawn what spread o'er work unfinished.  
When he hath loosed his horses from their station, straight over all night spreadeth out her garment.
2. In the sky's lap the Sun this form assumeth for Mitra and for Vāruṇa to look on.  
His bay steeds well maintain his power eternal, at one time bright and darksome at another.

Taken from *Rgveda*, I. 115. 4, 5.

1. *He hath withdrawn* : that is, says Wilson, 'the cultivator or artisan desists from his labour, although unfinished, upon the setting of the sun ;' when the sun 'has withdrawn (into himself) the diffused (light which has been shed) upon the unfinished task.'

## HYMN CXXIV

1. With what help will he come to us, wonderful, ever-waxing Friend,  
With what most mighty company ?
2. What genuine and most liberal draught will spirit thee with juice to burst.  
Open e'en strongly-guarded wealth ?
3. Do thou who art protector us thy friends who praise thee  
With hundred aids approach us.
4. We will, with Indra and all Gods to help us, bring these existing worlds into subjection.  
Our sacrifice, our bodies, and our offspring shall Indra form together with the Ādityas.
5. With the Ādityas, with the band of Maruts, may Indra be protector of our bodies.  
As when the Gods came after they had slaughtered the Asuras, keeping safe their Godlike nature,
6. Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

With this may we obtain strength God-appointed, and joy with  
brave sons through a hundred winters.

Taken from *Rgveda*, IV. 31. 1-3 ; X. 157 ; VI. 17. 15. Stanzas 4-6 are repeated from *Atharvaveda*, XX. 63.

1. *He* : Indra.
2. *Genuine and most liberal* : producing good results and causing thee to be most bountiful. *Strongly-guarded wealth* : to burst open the treasury-houses of our enemies and give us their contents ; or the allusion may be to the waters shut up in the clouds.

### HYMN CXXV

1. Drive all our enemies away, O Indra, the western, mighty Conqueror, and the eastern,  
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
2. What then ? As men whose fields are full of barley reap the ripe corn removing it in order,  
So bring the food of those men, bring it hither, who come not to prepare the grass for worship.
3. Men come not with one horse at sacred seasons ; thus they obtain no honour in assemblies.  
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.
4. Ye, Aśvins, Lords of Splendour, drank full draughts of grateful Soma juice,  
And aided Indra in his work with Namuchi of Asura birth.
5. As parents aid a son, both Asvins, Indra, aided thee with their wondrous powers and wisdom  
When thou, with might, hadst drunk the draught that gladdens, Sarasvati, O Maghavan refreshed thee.
6. Indra is strong to save, rich in assistance : may he, possessing all, be kind and gracious.  
May he disperse our foes and give us safety, and may we be the lords of hero vigour.
7. May we enjoy his favour, his the holy : may we enjoy his blessed loving-kindness.  
May this rich Indra, as our good protector, drive off and keep afar all those who hate us.



Taken from *R̥gveda*. X. 131.

3. *With one horse* : it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car ; but the precise meaning of the first line is somewhat uncertain.

4. The myth referred to in this and the following stanza has not been preserved. See Weber, *Ueber den R̥jasuya*, pp. 95, 101.

## HYMN CXXVI

1. Men have abstained from pouring juice ; nor counted Indra as a God.

Where at the votary's store my friend Vṛishākapi hath drunk his fill. Supreme is Indra over all.

2. Thou, Indra, heedless passest by the ill Vṛishākapi hath wrought ;

Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.

3. What hath he done to injure thee, this tawny beast Vṛishākapi, With whom thou art so angry now ? What is the votary's foodful store ? Supreme is Indra over all.

4. Soon may the hound who hunts the boar seize him and bite him in the ear ;

O Indra, that Vṛishākapi whom thou protectest as a friend. Supreme is Indra over all.

5. Kapi hath marred the beauteous things, all deftly wrought, that were my joy.

In pieces will I rend his head ; the sinner's portion shall be woe. Supreme is Indra over all.

6. No dame hath ampler charms than I, or greater wealth of love's delights.

None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.

7. Mother whose love is quickly won, I say what verily will be, My breast, O mother, and my head and both my hips seem quivering Supreme is Indra over all.

8. Dame with the lovely hands and arms, with broad hair-plaits and ample hips,

Why, O thou hero's wife, art thou angry with our Vṛishākapi ? Supreme is Indra over all.

9. This noxious creature looks on me as one bereft of hero's love.

- Yet heroes for my sons have I, the Maruts' friend and Indra's  
Queen Supreme is Indra over all.
10. From olden time the matron goes to feast and general sacrifice.  
Mother of heroes, Indra's Queen, the rite's ordainer is extolled.  
Supreme is Indra over all.
11. So have I heard Indrānī called most fortunate among these  
dames,  
For never shall her Consort die in future time through length  
of days. Supreme is Indra over all.
12. Never, Indrānī have I joyed without my friend Vṛishākapi,  
Whose welcome offering here, made pure with water, goeth to  
the Gods. Supreme is Indra over all.
13. Wealthy Vṛishākapyāi, blest with sons and consorts of thy sons,  
Indra will eat thy bulls, thy dear oblation that effecteth much.  
Supreme is Indra over all.
14. Fifteen in number, then, for me a score of bullocks they  
prepare.  
And I devour the fat thereof : they fill my belly full with food.  
Supreme is Indra over all.
15. Like as a bull with pointed horn, loud bellowing amid the herds,  
Sweet to thine heart, O Indra, is the brew which she who tends  
thee pours. Supreme is Indra over all.
18. O Indra, this Vṛishākapi hath found a slain wild animal,  
Dresser, and new-made pan, and knife, and wagon with a load  
of wood. Supreme is Indra over all.
19. Distinguishing the Dāsa and the Ārya, viewing all, I go.  
I look upon the wise, and drink the simple votary's Soma juice.  
Supreme is Indra over all.
20. The desert plains and steep descents, how many leagues in length  
they spread !  
Go to the nearest houses, go unto thine home, Vṛishākapi.  
Supreme is Indra over all.
21. Turn thee again Vṛishākapi ; we twain will bring thee happiness.  
Thou goest homeward on thy way along this path which leads  
to sleep. Supreme is Indra over all.
22. When, Indra and Vṛishākapi, ye travelled upward to your home,  
Where was that noisome beast, to whom went it, the beast that  
troubles man ? Supreme is Indra over all.
23. Daughter of Manu, Parṣu bare a score of children at a birth.

Her portion verily was bliss although her burthen caused her grief.

Taken from *R̥gveda*, X. 86.

1. Sāyana ascribes this stanza to Indra; others make Indrāṇī the speaker. Vṛishākapi is said to have monopolized the offerings that should have been presented to Indra. *Vṛishākapi*—literally 'the strong ape,' or the male ape—appears to be a sort of intermediate being between a demigod and a demon; but it is not easy to exactly determine his nature. Sāyana calls him the son of Indra. He is also said to be the setting sun, and the sun who draws up vapour and irrigates with mist. According to M. Bergaigne, *La Religion Védique*, II, 270, he was a mythical sacrificer.

2. Indrāṇī blames Indra for his apathy.

3. Indra speaks. *What is the votary's foodful store?* : why should his appropriation of the worshipper's offerings make thee so angry?

4. Indrāṇī is the speaker of this stanza and of the two, or three, that follow.

5. *Kapi* : the ape; an abbreviation of Vṛishākapi. *Hath marred the beauteous things* : according to Sāyana, hath spoiled the oblations prepared for me by my worshippers. But it seems more probable that Vṛishākapi has assaulted Indrāṇī and inflicted injuries on her person.

6. Indrāṇī speaks with pride of her voluptuous charms which incited Vṛishākapi to his amorous assault.

7. This stanza is ascribed by Sāyana to Vṛishākapi. It is hardly intelligible; but as Ludwig says, it seems to be spoken by Indrāṇī, expressing her indignation at Vṛishākapi's audacity which makes all her body quiver with rage.

8. Indra speaks.

9. Indrāṇī speaks this and the following stanza. *Bereft of hero's love* : who has no brave husband to protect her.

10. *The matron goes to feast* : Indrāṇī means that Vṛishākapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11. Indra speaks this and the following stanza.

13. Spoken by Vṛishākapi to his wife Vṛishākapiyī who is said to represent the dawn, or, by others, the gloaming which follows the setting sun Vṛishākapi.

14. Indra speaks. *Fifteen* : sacrificers; probably Vṛishākapi and his wife, and their sons and daughters-in-law. Sāyana explains differently :—'The worshippers dress for me fifteen (and) twenty bulls'—Wilson.

15. Indrāṇī speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishākapi.

I pass over stanzas 16 and 17, which cannot be decently translated.

18. Indrāṇī speaks, but her speech is difficult to understand. *Wild animal* : Roth conjectures 'wild ass' as the meaning of *pārasvantam* here. The wild buffalo may perhaps be intended. *Dresser* : or slaughter-bench. 'A fire-place (to cook it).'—Wilson. Indrāṇī seems to speak depreciatingly of a sacrifice offered by Vṛishākapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Ludwig thinks that Vṛishākapi may represent

the Moon whose spots are fancifully considered to be the objects mentioned by Indrāṇi.

19. *I look* : with favour. *The simple votary* is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20. Vṛishākapi appears to meditate flight into distant deserts to escape from the wrathful Indrāṇi. Indra dissuades him, and promises to reconcile Indrāṇi to him.

22. The two concluding stanzas seem to be spoken by Indrāṇi. Stanza 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23. *Daughter of Manu* : that is, of human race. Nothing more is known of *Parṣu*. Much of this hymn appears to be inexplicable. M. Bengaigne thinks that Vṛishākapi, Indra's friend, represents Soma, and Indrāṇi the wife of Indra represents Prayer. 'This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma: and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.'—See *La Religion Védique*, II, 270-271

### HYMN CXXVII

1. Listen to this, ye men, a laud of glorious bounty shall be sung.  
Thousands sixty, and ninety we, O Kaurama, among the  
Rṣamas have received.
2. Camels twice-ten that draw the car, with females by their side,  
he gave.  
Fain would the chariot's top bow down escaping from the stroke  
of heaven.
3. A hundred chains of gold, ten wreaths, upon thee Rishi he  
bestowed,  
And thrice-a-hundred mettled steeds, ten-times-a-thousand cows  
he gave.
4. Glut thee, O Singer, glut thee like a bird on a ripe-fruited tree.  
Thy lips and tongue move swiftly like the sharp blades of a pair  
of shears.
5. Quickly and willingly like kine forth come the singers and their  
hymns :  
Their little maidens are at home, at home they wait upon the  
cows.
6. O Singer, bring thou forth the hymn that findeth cattle, findeth  
wealth.

Even as an archer aims his shaft address this prayer unto the Gods.

7. List to Parikshit's eulogy, the sovran whom all people love,  
The King who ruleth over all, excelling mortals as a God.
8. 'Mounting his throne, Parikshit, best of all, hath given us peace  
and rest,'  
Saith a Kauravya to his wife as he is ordering his house.
9. 'Which shall I set before thee, curds, gruel of milk, or barley-  
brew ?'  
Thus the wife asks her husband in the realm which King  
Parikshit rules.
10. Up as it were to heavenly light springs the ripe corn above the  
cleft.  
Happily thrive the people in the land where King Parikshit  
reigns.
11. Indra hath waked the bard and said, Rise, wander singing here  
and there.  
Praise me, the strong : each pious man will give thee riches in  
return,
12. Here, cows ! increase and multiply, here ye, O horses, here, O  
men.  
Here, with a thousand rich rewards, doth Pūshan also seat him-  
self.
13. O Indra, let these cows be safe, their master free from injury.  
Let not the hostile-hearted or the robber have control of them.
14. Oft and again we glorify the hero with our hymn of praise, with  
prayer, with our auspicious prayer.  
Take pleasure in the songs we sing : let evil never fall on us.

Kuntāpa is said to be the name of certain organs or glands, twenty in number, supposed to be situated in the belly. The section of this Book which bears the name is a strange miscellaneous collection of hymn, sacrificial formulas, incantations, riddles, and odds and ends. These songs have no religious character, but, according to the *Aitareya-Brāhmaṇa*, they are to be recited by the Brāhmnāch-chhānsi after the Vṛishākapi (Hymn 126 of this Book).

A hymn in praise of the liberality and good government of Kaurama King of the Ruṣam, a neighbouring people.

1. *Among the Ruṣamas* : cf. *Rgveda*, V. 30. 12-15; where the poet celebrates similar liberality on the part of Rṣinanchaya, a King of this people.

5. *They wait upon the cows* : the girls were the milk-maids of the family. Cf. the Sanskrit *duhitar* (from *duh*, to milk), English, *daughter* ; Zend *dughdhar*;

Greek *thugāter* ; Gothic, *dauhtar* ; Persian *dukhtar* ; German, *tochter*.

7. *Parikshit's eulogy* : Parikshit appears to have been a Kauravyan or descendant of the ancient Kuru. In the *Aitareya-Brāhmaṇa*, VI. 32, this Parikshit (Dweller-round) is said to be Agni, or the year ; for Agni 'lives round the people, and the people live round him, and the year dwells round about men, and men dwell round about the year.'

8. *A Kauravya* : one of Parikshit's subjects.

### HYMN CXXVIII

1. The worshipper who pours the juice, for gathering and assembly-fit,  
And yonder foe-destroying Sun,—these have the Gods designed of old.
2. He who defiles a sister, he who willingly would harm a friend,  
The fool who slights his elder, these, they say, must suffer down below.
3. Whenever any good man's son becometh bold and spirited,  
Then hath the wise Gandharva said this pleasant upward-pointing word.
4. The most unprofitable churl, the wealthy men who brings no gift,  
These, verily, as we have heard, are cast away by all the wise.
5. But they who have adored the Gods, and they who have bestowed their gifts,  
Those liberal lords are filled with wealth like Sūrya risen up to heaven.
6. With unanointed eyes and limbs, wearing no gem or ring of gold.  
No priest, no Brahman's son is he : these things are ordered in the rules.
7. With well-anointed limbs and eyes, wearing fair gem and golden ring,  
Good priest is he, the Brahman's son ; these things are ordered in the rules.
8. Pools with no place for drinking, and the wealthy man who giveth naught,  
The pretty girl you may not touch, these things are ordered in the rules.

9. Pools with good drinking places, and the wealthy man who freely gives,  
The pretty girl who may be touched, these things are ordered in the rules.
10. The favourite wife neglected, and the man who safely shuns the fight,  
A sluggish horse whom none may guide, these things are ordered in the rules.
11. The favourite wife most dearly loved, the man who safely goes to war,  
The fleet steed who obeys the rein, these things are ordered in the rules.
12. When, Indra, thou, as no man could, didst plunge into the Ten Kings' fight,  
That was a guard for every man: for he is formed to stay disease.
13. Easily conquering Maghavan, thou, Hero, bentest Raji down,  
Rentest asunder Rauhina, calvest in pieces Vritra's head.
14. Thou who didst separate the clouds and penetrate the water-floods,—  
To thee, great slayer of the foe, be glory, Indra, yea, to thee!
15. They said to Auchchaiḥśravasa running as side-horse of the Bays,  
Safely to victory, O Steed, bear Indra with the beauteous wreath.
16. They yoke the white mares, on the Bay's right harness Auchchaiḥśravasa.  
He joyeth as he carrieth Indra the foremost of the Gods.

The hymn consists of groups of verses which are recited as sacrificial formulas. The first five are called in the *Aitareya Brāhmaṇa* the *klīptis* or orientations, stanzas which form the directions or determine the Points of the compass. For by reciting these verses—one for each cardinal point and one for the zenith or space above them—the priest forms (*kalpayati*) the directions or regions of the sky.

3. *Gandharva*: a Genius, closely connected with the Sun, who declares the secrets of heaven and divine truths. *Upward pointing*: promising happiness in heaven, contrasted with the suffering 'down below' of stanza 2.

6. Stanzas 6-11 are called the *janakalpa* verses, that is, apparently containing rules and regulations for men. The *Aitareya-Brāhmaṇa* explains the term differently: 'For making a footing he then repeats the *janakalpa* verses. For children are *janakalpa* (production of men). Having made the directions in the above manner, he places people in them'—Haug's translation, II, p. 433.

12. Stanzas 12-16 are called the-gāthās. 'For by means of the Indra songs the Devas sang the Asuras down and defeated them. In the same way the sacrificers put down their enemies by these songs.'—Haug, *Ibid.* *The Ten Kings' Fight* : when Indra aided King Sudās who was attacked by ten confederate princes, see *Rgveda*, VII. 18; 83, 6-8.

13. *Raji* : probably some demon. See *Rgveda*, VI. 26. 6. where it is said by Sāyaṇa to be the name of a damsel. *Rauhiṇa* : a demon of drought ; originally, like other fiends of the same class, a dark purple cloud that withholds the rain. See *Rgveda*, I. 103, 2 ; II. 12. 12.

15. *Auchchaiṣravasa* : the king and prototype of horses produced with other treasures at the Churning of the Ocean, See *Mahābhārata*, I, 366, 1094.

### HYMN CXXIX

1. These mares come springing forward to Pratīpa Prātisutvana.
3. 4. One of them is Harikṇikā. Harikṇikā, what seekest thou ?
5. 6. The excellent, the golden son : where now hast thou abandoned him ?
7. 8. There where around those distant trees, three Sisus that are standing there,
9. 10. Three adders, breathing angrily, are blowing loud the threatening horn.
11. 12. Hither hath come a stallion : he is known by droppings on his way,
13. 14. As by their dung the course of kine. What wouldst thou in the home of men ?
15. 16. Barley and ripened rice I seek. On rice and barley hast thou fed,
17. 18. As the big serpent feeds on sheep. Cow's hoof and horse's tail hast thou,
19. 20. Winged with a falcon's pinion is that harmless swelling of thy tongue.

The Section containing Hymns CXXIX—CXXXII is called *Aitasapralāpa*, the Talk of Aitaṣa, a Muni or inspired sage of the family of Aurva a descendant of Bhṛigu. The *Aitareya-Brāhmaṇa* (VI. 33) says that one of Aitaṣa's sons who heard the beginning of the discourse put his hand on his father's mouth to stop it, and said that he had gone mad. Then his father cursed him for murdering his speech. All the verses have been received into the canon for use as sacrificial formulas in the ritual of the *Rgveda* ; and, according to the *Aitareya-Brāhmaṇa*, they have the power of prolonging the life of the sacrificer, of spreading the essence of the metres over the sacrifice, and removing defects in its performance. Regarded as uninspired productions, these hymns are hardly susceptible of intelligible translation or explanation.

1. *Prātisutvana* : son of Pratisutvana, who may be Pratiṣṛvavas, the grandson



of Parikshit. See Zimmer, *Altindisches Leben*, p. 131. The mares bring the chariot forward that their master may receive the gifts of the liberal King. Cf. CXXX. 11, 12.

3. *Harikṇikā* : or little bay mare.

8. *The golden son* : meaning, apparently, her bright chestnut foal.

14. The question is addressed to the horse.

19, 20. The horse, it seems, is told that he has already eaten too greedily of hard barley and rice which have caused a swelling in his mouth (lampass), which, however, will rapidly pass away without doing any permanent injury.

### HYMN CXXX

- 1, 2. Who carried off these stores of milk ? Who took the dark cow's milk away ?
- 3, 4. Who took away the white cow's milk t Who took the black cow's milk away ?
- 5, 6. Question this man, Where do I ask ? Where, whom that knoweth do I ask ?
- 7, 8. Not to the belly comes the grain. The patient ones are angry now.
- 9, 10. Undecked with gems, and decked with gems: deity rivalling the Sun.
- 11, 12. Dapple, *Harikṇikā*, and Bay ran forward to the liberal gifts.
- 13, 14. When the horn's blast hath sounded forth let not our friend discover thee.
- 15, 16. Hither to the cow's son they come. Libation hath rejoiced the God.
- 17, 18. Then cried they. Here he is, and, Here ; again the cry was, Here is he.
- 19, 20. Then not defective be our steeds ! A splinter so diminutive !

The hymn has been translated by Zimmer, *Altindisches Leben*, p. 131.

7, 8. Apparently the unfed and hungry horses are the subject.

11, 12. Cf. 1-4 of the preceding hymn.

13. *The horn's blast* : cf. 9, 10 of the preceding hymn.

19, 20. Cf. 19, 20 of the preceding hymn. *A splinter* : *salākā* ; a tient or probe made of a pointed slip of bamboo ; a pointed surgical instrument, the application of which will relieve the horse who suffers from lampass.

### HYMN CXXXI

1. He minishes, he splits in twain : crush it and let it be destroyed.

3. 4. Varuṇa with the Vasus goes : the Wind-God hath a hundred reins.
5. 6. A hundred golden steeds hath he, a hundred chariots wrought of gold.
7. 8. A hundred bits of golden bronze, a hundred golden necklaces.
9. 10. Lover of Kuṣa grass, Unploughed ! Fat is not reckoned in the hoof.
11. 12. The ladle doth not hold apart the entrails and the clotted blood.
13. 14. This O Maṇḍūrikā, is mine. Thy trees are standing in a clump.
15. 16. The plain domestic sacrifice, the sacrifice with burning dung.
17. 18. Aśvatthā, Dhava, Khadira, leaf taken from the Araṭu.
19. 20. The man pervaded thoroughly lies on the ground as he were slain.
21. 22. The biestings only have they milked : one-and-a half of the wild ass,
23. And two hides of an elephant.

13. *Maṇḍūrikā* : the word means rust of iron, scoria, dross. Here it appears to be the uncomplimentary name of female.

15, 16. *Domestic sacrifice* : "The domestic fire was lighted by each householder on his marriage, and the simple rites, the Pākayajñas, were easily performed. "A log of wood," says Max Müller, "placed on the fire of the hearth, an oblation poured out to the gods, or alms given to Brāhmaṇas, this is what constitutes a Pākayajña". —R. Ch. Dutt, *History of Civilization in Ancient India*, Book II, Chapter I. *Burning dung* : performed with dried cow-dung for fuel instead of wood.

17, 18. *Dhava* : a beautiful flowering shrub or small tree (*Grislea tomentosa*). It is mentioned together with the *Aśvattha* (*Ficus Religiosa*) and *Khadira* (*Acacia Catechu*) in *Atharvaveda*, V. 5, 5. *Araṭu* : a tree (*Calosanthus Indica*) with hard wood of which the axles of chariots and carts were made.

22. *Wild ass* : the animal called *Parasvān*. See *Atharvaveda*, VI. 72, 2 ; 126. 18.

## HYMN CXXXII

1. 2. Then too the single bottle-gourd, the bottle-gourd dug from the earth,
3. 4. The lute dug up from out the ground : this the wind stirs and agitates.

5. 6. Let him prepare a nest, they say : he shall obtain it strong and stretched.
7. 8. He shall not gain it unspread out. Who among these will touch the lute ?
9. 10. Who among these will beat the drum ? How, if he beat it, will he beat ?
11. 12. Where beating will the Goddess beat again again about the house ?
13. 14. Three are the names the camel bears, Golden is one of them, he said.
15. 16. Glory and power, these are two. He with black tufts of hair shall strike.

*Bottle-gourd* : (*Lagenaria Vulgaris* Ser). The dried shell was used as a water-jar, and also as a musical instrument, a *Vinā* or kind of lute.

4. *Stirs and agitates* : making it an Aeolian harp.

16. *He with black tufts of hair* : or, He, the Dark-crested God (*nīlasikhaṇḍah*), that is, Rudra. Cf. *Atharvaveda*, II. 27. 6 ; XI. 2. 7.

### HYMN CXXXIII

1. Two rays of light are lengthened out, and the man gently touches them with the two beatings on the drum.  
Maiden, it truly is not so as thou, O maiden, fanciest.  
Two are thy mother's rays of light : the skin is guarded from the man.

There are five more stanzas, all with the refrain, Maiden, it truly is not so as thou, O Maiden, fanciest. A mere literal translation of these would be unintelligible, and the matter does not deserve expansion or explanation. These six stanzas are called the *Pravahlikās* or Enigmatical Verses. The Gods bewildered the Asuras by their recitation, and so defeated them ; and sacrificers similarly bewilder and defeat their enemies by using them as sacrificial formulas. See Haug's *Aitareya-Brāhmaṇa*, II, p. 435.

### HYMN CXXXIV

1. Here are we sitting east and west and north and south, with waters. Bottle-gourd vessels.
2. Here east and west and north and south sit the calves sprinkling Curds and oil.

3. Here east and west and north and south the offering of rice  
clings on. The leaf of the Aṣvattha tree.
4. Here east and west and north and south adheres when touched.  
That water-drop.
5. Here east and west and north and south in iron mayst thou not  
be caught. The cup.
6. Here east and west and north and south fain would it clasp what  
would not clasp. Emmet hole.

These six stanzas are called the Ājijñāsenya verses, because the Gods recognized and defeated the Asuras by their means. By using them as liturgical formulas sacrificers also recognize and defeat their enemies.

Verses 1-3 are called the Pratirāḍha or Frustration, because with them the Gods frustrated the attacks of the Asuras, and sacrificers similarly frustrate the hostile attempts of their enemies by reciting them. Verse 4 is called the Ativāda, because with it the Gods abused and defeated their enemies, and sacrificers may do likewise by using it. There is no fifth verse in the text. Stanzas 6-10 are called the Devanītha or Gods' Offering, The *Aitareya-Brāhmaṇa* gives the following general explanation of this last Section: 'The Angirasas, therefore, assisted the Ādityas in their sacrifice. For this service the Ādityas gave them the earth filled with presents (*dakṣhiṇā*) as reward. But when they had accepted her, she burnt them. Therefore they flung her away . . . That (Āditya, the sun) then assuming the shape of a white horse with bridle and harness, presented himself to the other Ādityas, who said, "Let us carry this gift to you (the Angirasas.)" Therefore this Davanīthā, i.e. what is carried by the Gods is to be recited.'—Haug's *Aitareya-Brāhmaṇa*, II, p. 437.

## HYMN CXXXV

1. Bang ! here he is. A dog.
2. Swish ! it is gone. Falling of leaves.
3. Crunch ! it is trodden on. A cow's hoof.
4. These Gods have gone astray. Do thou, Adhvaryu, quickly do  
thy work.
5. There is good resting for the cows. Take thy delight.
6. O singer, the Ādityas brought rich guerdon to the Angirasas.  
Singer, they went not near to it. Singer, they did not take the  
gift.
7. Singer, they went not near to that ; but, singer, they accepted  
this :  
That days may not be indistinct, nor sacrifices leaderless.

8. And quickly doth he fly away, the White Horse swiftest on his feet,  
And swiftly fills his measure up.
9. Ādityas, Rudras, Vasus, all pay worship unto thee. Accept this liberal gift, O Angiras,  
This bounty excellent and rich, this ample bounty spreading far.
10. The Gods shall give the precious boon : let it be pleasant to your hearts.  
Let it be with you every day : accept our offerings in return.
11. Vouchsafe us shelter, Indra, thou to be invoked from far away.  
Bring treasure hither to reward the far-famed bard who praises thee.
12. Thou, Indra, to the trembling dove whose pinions had been rent and torn.  
Gavest ripe grain and Pīlu fruit, gavest him water when athirst.
13. The ready praiser loudly speaks though fastened triply with a strap.  
Yea, he commends the freshening draught, deprecates languor of disease.

1. The lines 1-3 contain onomatopoetic riddles, and their answers.

6. *Rich guerdon* : *dākshinām* ; in return for their assistance in the performance of sacrifice. To *it* : the guerdon in the shape of the earth.

7. *That* : the earth. *This* : the White Horse, the Sun. *That days may not be indistinct* : as they would be without the Sun. As it seems impossible to force any sense out of *nēta sām* of the text, I adopt Weber's conjectural emendation (*Indische Studien*, IX, p. 306), *ned asann*.

11. Stanzas 11-13 are called the Bhūtechhad, or Dazzling Power, from the effects produced by their employment by the Gods in their contest with the Asuras. Similarly their recitation will enable the sacrificer to overcome his enemy.

12. *Pīlu* : (Careya Arborea) 'a tree of immense size, growing on the mountains of Coromandel, etc., where it blossoms during the hot season, and the seed ripens about three or four months after.'—Roxburgh. According to others it is the *Salvadora Persica*, a rather uncommon middle-sized tree which produces flowers and fruit all the year round. I cannot trace the story referred to ; but it somewhat resembles that of the Suppliant Dove in the *Mahābhārata*. See *Scenes from the Rāmāyaṇa*, pp. 327-331.

HYMN CXXXVI (See Appendix)

END OF KUNTĀPA SECTION

## HYMN CXXXVII

1. When, foul with secret spot and stain, ye hastened onward to the breast.  
All Indra's enemies were slain and passed away like froth and foam.
2. Indra is he, O men, who gives us happiness : sport, urge the giver of delight to win the spoil.  
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra son of Nishtigri.
3. So have I glorified with praise strong Dadhikrāvan, conquering steed.  
Sweet may he make our mouths ; may he prolong the days we have to live.
4. The Somas very rich in sweets, for which the sieve is destined, flow,  
Effused, the source of Indra's joy. May your strong juices reach the Gods.
5. Indu flows on for Indra's sake—thus have the deities declared.  
The Lord of Speech exerts himself, ruler of all, because of might.
6. Inciter of the voice of song, with thousand streams the ocean flows,  
Even Soma, Lord of Opulence, the friend of Indra, day by day.
7. The black drop sank in Anṣumati's bosom, advancing with ten thousand round about it.  
Indra with might longed for it as it panted : the hero-hearted laid aside his weapons.
8. I saw the drop in the far distance moving, on the slope bank of Anṣumati's river,  
Like a black cloud that sank into the water. Heroes. I send you forth. Go, fight in battle.
9. And then the drop in Anṣumati's bosom, splendid with light, assumed its proper body ;  
And Indra with Brihaspati to aid him, conquered the godless tribes that came against him.
10. Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.

The hidden pair, the heaven and earth, thou foundest, and to the mighty worlds thou gavest pleasure.

11. So, Thunder-armed ! thou with thy bolt of thunder didst boldly smite that power which none might equal ;  
With weapons broughtest low the might of Śushṇa, and, Indra, foundest by thy strength the cattle.
12. We make this Indra very strong to strike the mighty Vṛitra dead :  
A vigorous Hero shall he be.
13. Indra was made for giving, set, most mighty, o'er the joyous draught,  
Bright, meet for Soma, famed in song.
14. By song, as 'twere, the powerful bolt which none may parry was prepared :  
Lofty, invincible he grew.

Taken from *R̥gveda*, X. 155. 4 ; 101. 12 ; IV. 39. 6 ; IX. 101. 4-6 ; VIII 85. 13-17 ; 82. 7-9.

1. *Foul with secret spot and stain* : *maṇḍūradhānikīḥ* : the exact meaning of the word which is not found elsewhere is uncertain. See S.P. Lexicon, s.v. Ludwig translates conjecturally 'wie maṇḍūra's rufende (?)', calling out like Maṇḍuras. It seems to be a very abusive and indecent epithet applied in the original hymn to Arāyis or malignant witches. *Like froth and foam* : *budbuddāyāḥ* ; frothy as a bubble, or perhaps, impotent.

2. I follow Sāyaṇa in his interpretation of the first line although its correctness is open to doubt. Von Roth, Ludwig, and Grassmann explain it differently. *Nishtigri* : said to be Aditi the mother of Indra. According to Sāyaṇa the meaning of the name is 'See who swallows up her rival Nis̥ti. i.e. Diti.'

3. *Dadhikrāvan* : a mythical being described as a kind of divine horse and probably a personification of the morning Sun. See *Atharvaveda*, III. 16. 6, note.

4. *The sieve* : or filter, through which the Soma juice is run to purify it.

6. *Indu* : Soma. *Lord of Speech* : as giving eloquence to those who drink it.

7. *The black drop* : the darkened moon. *An̥sumatī* : a mystical river of the air. *Ten thousand* : probably, demons of darkness ; the numerals are without a substantive. *As it panted* : while striving against its assailants. *Laid aside his weapons* : after conquering the demons and restoring the darkened moon.

8. Indra addresses the Maruts.

Sāyaṇa explains stanzas 7-9 differently, in accordance with a legend which was probably suggested by this passage. He takes *drapsaḥ kṛishṇaḥ*, black drop, to mean 'the swift moving Kṛishṇaḥ, an Asura or demon who with ten thousand of his kind had occupied the banks of the river An̥sumatī, which he says, is the Yamunā or Jumna, and was there defeated by Indra, Bṛihaspati, and the Maruts. See Cowell's note in Wilson's Translation.

10. *The seven* : Kṛishṇa, Vṛitra, Namuchi, Śambara, and others—Sāyaṇa.

11. Śushṇa : the Parcher, one of the chief demons of drought.

## HYMN CXXXVIII

1. Indra, great in his power and might and, like Parjanya, rich in rain,  
Is magnified by Vatsa's lauds,
2. When the priests, strengthening the Son of holy Law, present their gifts,  
Singers with Order's hymn of praise.
3. Since Kāṇvas with their lauds have made Indra complete the sacrifice,  
Words are their own appropriate arms.

Taken from *Rgveda*, VIII. 6. 1-3.

1. *Parjanya* : a Ṛishi of the rainy cloud. See *Atharvaveda*, I. 2. 1, note.  
*Vatsa* : a Ṛishi of the family of Kāṇva and seer of the original hymn.
2. *Son of holy Law* : Indra born in accordance with eternal law. *Order's hymn of praise* : song suitable to the prescribed sacrifices.
3. *Words are their own appropriate arms* : they declare all weapons needless—Wilson.

## HYMN CXXXIX

1. To help and favour Vatsa now, O Aṣvins, come ye hitherward.  
Bestow on him a dwelling spacious and secure, and keep malignites afar.
2. All manliness that is in heaven, with the Five Tribes, or in mid-air,  
Bestow, ye Aṣvins, upon us.
3. Remember Kāṇva first of all among the singers, Aṣvins, who  
Have thought upon your wondrous deeds.
4. Aṣvins, for you with song of praise this hot oblation is effused,  
This your sweet Soma juice, ye Lords of wealth and spoil,  
through which ye think upon the foe.
5. Whatever ye have done in floods, in the tree, Wonder-workers,  
and in growing plants,  
Therewith, O Aṣvins, succour me.

Taken from *Rgveda*, VIII. 9. 1-5.

1. *Vatsa* : apparently another name of Śaṣakarna, the Ṛishi of the original hymn.



4. *Lords of wealth and spoil* : or, according to others, Lords of rapid steeds. *Think upon the foe* : meditate upon the destruction of the fiend Vṛitra.

5. *Whatever ye have done* : Wilson paraphrases, after Sāyaṇa : preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs.<sup>2</sup>

## HYMN CXL

1. What force, Nāsatyas, ye exert, whatever, Gods, ye tend and heal,

This your own Vatsa gains not by his hymns alone : ye visit him who offers gifts.

2. Now hath the Ṛishi splendidly thought out the Aṣvins' hymn of praise.

Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.

3. Ye Aṣvins, now ascend your car that lightly rolls upon its way. May these my praises make you speed hitherward like a cloud of heaven.

4. When, O Nāsatyas, we this day make you speed hither with our hymns,

Or, Aṣvins, with our songs of praise, remember Kāṇva specially.

5. As erst Kakshīvān and the Ṛishi Vyaṣva, as erst Dīrghatamas invoked your presence,

Or, in the sacrificial chambers, Vainya Prīthī, so be ye mindful of us here, O Aṣvins.

Taken, in continuation of the preceding hymn, from *Ṛgveda*, VIII. 9, 6-10.

1. *Nāsatyas* : a common name in the *Ṛgveda* for the Aṣvins, derived by the Indian commentators from *na+asatya*, 'not untrue.' *Tend and heal* : cf. 'And may the Aṣvins the divine pair of physicians send us health' (*Ṛgveda*, VIII. 18. 8.) ; and 'the Aṣvins, leeches of the Gods. O Agni, have chased Death far from us with mighty power' (*Atharvaveda*, VII. 53.1). *The Atharvan* : the priest who has special charge of the sacrificial fire and the Soma. I follow Ludwig in taking *dhārvaṇi* as a nominative and not as a locative as Sāyaṇa does : 'he will sprinkle the sweet-flavoured Soma and the *gharma* (oblation) on this Atharvan fire'—Wilson.

5. *Kakshīvān* : called Ausija or son of Uṣij, a renowned Ṛishi of the family of Pajra and seer of several hymns of the *Ṛgveda*. He is mentioned in *Atharvaveda*, IV. 29. 5 and XVIII. 3. 15. *Vyaṣva* : Ṛishi frequently mentioned in *Ṛgveda*, Book VIII. *Dīrghatamas* : son of Mamatā the seer of many hymns of the *Ṛgveda*. *Vainya Prīthī* : Prīthī son of Vena. See *Atharvaveda*, VIII. 10. 24.

## HYMN CXLI

1. Come as home-guardians, saving us from foemen, guarding our  
living creatures and our bodies,  
Come to the house to give us seed and offspring :
2. Whatever with Indra ye be faring, Aṣvins, or resting in one  
dwelling-place with Vāyu,  
In concord with the R̥ibhus or Ādityas, or standing still in  
Vishṇu's striding-places.
3. When I, O Aṣvins, call on you to-day that I may gather strength,  
Or as all-conquering might in war, be that the Aṣvins' noblest  
grace.
4. Now come, ye Aṣvins, hitherward : here are oblations set for  
you ;  
These Soma draughts to aid Yadu and Turvaṣa, these offered  
you mid Kaṇva's sons.
5. Whatever healing balm is yours, Nāsatyas near or far away,  
Therewith, great Sages, grant a home to Vatsa and to Vimada.

Continued from *R̥gveda*, VIII. 9. 11-15.

2. *Vishṇu's striding places* : from which he made his three great strides his rising, culmination, and setting, as the Sun ; or in his daily course through earth, air, and heaven.

3. *That* : the granting of my prayer.

4. *Yadu and Turvaṣa* : the eponyms of two Five Āryan Tribes, representing the tribes themselves.

5. *And to Vimada* : as ye did to Vimada, according to Sāyaṇa. The ancient R̥ishi Vimada was specially protected and favoured by the Asvins. See *R̥gveda*, I. 51. 3 ; 112. 19 ; 116. 1 ; 117. 20 ; X. 24. 4.

## HYMN CXLII

1. Together with the Goddess, with the Aṣvins' Speech have I  
awoke.  
Thou, Goddess, hast disclosed the hymn and holy gift from  
mortal men.
2. Awake the Aṣvins, Goddess Dawn ! Up, mighty Lady of Sweet  
Strains !  
Rise straightway, priest of sacrifice ! High glory to the glad-  
dening draught !
3. Thou, Dawn, approaching with thy light, shinest together with  
the Sun,

And to this man-protecting home the chariot of the Aṣvins comes.

4. When yellow stalks give forth the juice as cows from udders pour their milk,  
And voices sound the song of praise, the Aṣvins' worshippers show first.
5. Forward for glory and for strength, protection that shall conquer men,  
And power and skill, most sapient Ones !
6. When, Aṣvins worthy of our lauds, ye seat you in the father's house.  
With wisdom or the bliss ye bring.

Continued from *Rgveda*, VIII. 9. 16-21.

1. *The Goddess* : Dawn. *The Aṣvins' Speech* : Vāk or Speech who glorifies the Aṣvins ; i.e. the hymn that praises them.
4. *Yellow stalks* : of Soma plants.
5. *Forward for glory* : advance and come to give us glory, etc.
6. *In the father's house* : in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is continuation of 4, although the connexion is interrupted by the intervening stanza.

### HYMN CXLIII

1. We invoke this day your car, far-spreading, O Aṣvins, even the gathering of the sunlight,—  
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Sūryā.
2. Aṣvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.  
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3. Who bringeth you to-day for help with offered oblations, or with hymns to drink the juices ?  
Who, for the sacrifice's ancient lover, turneth you hither, Aṣvins, offering homage ?
4. Borne on your golden car, ye omnipresent ! come to this sacrifice of ours, Nāsatyas.  
Drink of the pleasant liquor of the Soma : give riches to the people who adore you.

5. Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.  
Suffer not other worshippers to stay you : here are ye bound by earlier bonds of friendship.
6. Now for us both, mete out, O Wonder-Workers, riches exceeding great with store of heroes,  
Because the men have sent you praise, O Aṣvins, and Ajamīlhas come to the laudation.
7. Whene'er I gratified you here together, your grace was given us,  
O ye rich in booty.  
Protect, ye twain, the singer of your praises : to you, Nāsatyas, is my wish directed.
8. Sweet be the plants for us, the heavens, the waters, and full of sweets for us be air's mid-region !  
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
9. Aṣvins, that work of yours deserves our wonder, the Bull of firmament and earth and heaven ;  
Yes, and your thousand promises in battle. Come near to all these men and drink beside us.

A hymn to the Aṣvins, taken from *Rgveda*, IV. 41. 1-7 ; 57, 3 ; Vāḷakhilya. 9. 3 (VIII. 57. 3).

1. *The gathering of the sunlight* : Wilson translates, after Sāyaṇa, 'the associator of the solar ray,' and observes : '*Sangatim goh*, is only explained, *goh sangamayitāram*, the bringer into union, or associator, of *Go* : what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the Aṣvins with light, or the sun.' Grassmann translates : 'der zur Milch eilt,,,' 'which hastens to the milk.' *Sūryā* : the daughter of the Sun that is, the sunlight which the Aṣvins introduce. '*Sūrya*, it is related, was desirous of giving his daughter *Sūryā* to Soma [the Moon] ; but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Aṣvins were victorious ; and *Sūryā*, well pleased by their success, rushed immediately into their chariot.'—Wilson. See *Rgveda*, I. 116. 17 ; 119 5. 167. 5.

6. *Both* : priests and institutors of the sacrifice. *Ajamīlhas* : men of the Ṛishi's family.

8. *The Field's Lord* : said to be either Rudra or Agni the Genius Fundi et Locī.

## APPENDIX I

### LATIN TRANSLATION OF OMITTED VERSES

#### BOOK XX

#### HYMN CXXXVI

116. Indrāni speaks. Non ille fortis (ad Venerem) est cujus mentula laxa inter femora dependet ; fortis vero est ille cujus, quum sederit, membrum pilosum se extendit. Super omnia est Indra.
117. Indra speaks. Non fortis est ille cujus, quum sederit, membrum pilosum se extendit : fortis vero est ille cujus mentula laxa inter femora dependet. Super omnia est Indra.

#### HYMN CXXXVI

Si quis in hujus tenui rima praeditae feminae angustias fascinum intromittit, vaccae ungularum et Sakula. rum piscium more pudenda ejus agitantur.

2. Quum magno pene parvula ejus pudenda vir percutit, huc et illuc illa increscunt veluti duo asini in solo arenoso.
3. Quum parvum, admodum parvum, Ziziphi Jujubae quasi granum in eam incidit, ventris ejus partes interiores, velut verno tempore arundo, extantae videntur.

Stanzas 1—10 of this hymn are called the Āhanasya Verses, that is, Erotica. By reciting them it is said (*Āitareya-Brahmaṇa*, VI. 36) that the priest secures offspring for the sacrificer.

1. *Sakularum* : the Sakula is a small rapidly-moving fish.

2. *In solo arenoso* : where these animals still find food enough to swell them out.

3. *Ziziphi Jujubae*: the Jujube or Ber tree which grows wild and produces a small edible fruit.

4. Si Dii mentulae intumescenti faverunt, cum femoribus suis se ostentat femina tanquam vero testi.
5. Magnopere delectata est amica : ut equus solutus adveniens. vocem edidit : Vaginam juvenis ! pene percute : medium. femur paratum est.
6. Amica, pilam superans, dixit : Ut tua, Arbor, ! (verbera) pinsunt, sic etiam nunc (hic me permolitur).
7. Amica eum alloquitur : Tum etiam tu defecisti. Ut tua. Arbor ! (verbera) Pinsunt, sic etiam nunc (me permole).
8. Amica eum alloquitur : Tum etiam tu defecisti. Ut silvae ignis. inflammatur, sic ardent mea membra.
9. Amica eum alloquitur : Fauste infixus est penis; arboris fructu celeriter fruamur.
10. Amica cum fuste gallum circumcurrit. Nos nescimus quae bestia pudendum muliebri in capite gerat.
11. Amica post currentem amatorem currit : Has ejus boves custoditu. Me futue : coctam oryzam ede.
12. Fortunatus, Amica, te opprimit. Bona est magni viri fututio, Macrum pinguis. femina obtineat. Futue me, etc.
13. Sine digito mulcta vacca *vanankaram* producit, Magna et bona est Aegle Marmelos. Futue me, etc.
14. Infelix, Amice, te opprimit. Bona est magni viri fututio. Flava puollula, opere suo perfecto, procurrit.
15. Magna certe et bona est Aegle Marmelos. Bona est magna.

4. *Verotesti* : the genitive *akshibruvaḥ* appears to be used here for the dative as in later Sanskrit See Geldner *Vedische Studien*, I, p. 281. who has given a German translation of the verse.

5. *Amica: mahānagnī* : quite naked a mistress;

6. *Pilam*: a mortar, *Arbor*: meaning here the wooden pestle. Cf *Rgveda*, I. 28.3.6

11. *Ejus boves custodi* : while the lover is otherwise engaged. These words are addressed to some bystander.

13. *Vanankaram* : the meaning of the word is uncertain. *Aegle Marmelos* : the Bilva or Bel. a kind of wood-apple, the fruit of which is used medicinally.

14. *Infelix videvāḥ* : meaning 'a feeble lover' in opposition to *sudevāḥ*. fortunatus a strong or good lover, of verse 12 See *Vedische Studien*, I, p. 280.

Ficus Glomerata. Magnus vir ubique opprimit. Bona est magni viri fututio.

16. Quem macrum factum puella flava pinguisque capiat sicut pollicem ex olei cado fossorem illum extrahat.

16. *Fossorem* :sensu obsceno.

By way of purification after reciting these erotic verses, the priest has to recite the Dādhikri verse *Atharvaveda* XX. 137. 3 and Pāvamāni iest (*Rgveda* IX.67.21-27).

## APPENDIX II

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# Appendix III

## GENERAL LIST OF R̥GVEDA HYMNS AND VERSES REPRODUCED, WITH OR WITHOUT VARIATIONS IN THE ATHARVAVEDA

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VOL. I					
BOOK I			45.	1	321
22.	17-20	281	BOOK IV		
23.	24	357			
24.	9	288-89	57.	4	8 6
25.	15	309	57.	5	86
31.	16	83	57.	6	86
32.	1-3	37	57.	7	85
89.	10	272	57.	8	86
97.		142	58.	10	
102.	4	290	BOOK V		
154.	1	280			
154.	2	280-81	2.	9	312
164.	1-22	382-84	4.	5	302
164.	23-47	386-92	42.	4	313
164.	26	301	46.	7, 8	289
164.	27	302	60.	1	289
164.	40	302	83.	8	
164.	50	271	BOOK VI		
191.	4	224			
191.	8	185	28.	1-7	130-31
191.	8,9	223	28.	7	302
BOOK II			28.	8	368
32.	6, 7	287-88	47.	6	304
BOOK III			47.	11	309-10
			47.	12	312
			47.	13	312
29.	10	89-90	47.	26-28	259
29.	16	307-08	47.	29-31	260

R̥gveda Hymn	Verse	Atharvaveda Page	R̥gveda Hymn	Verse	Atharvaveda Page
52.	2	53	63.	10	290
53.	9, 10	274	77.	4	115
68.	10, 11	295	82.	3	34
69.	8	287	83.		141
74.	2, 3	286	84.		140
75.	16	88	85.	18, 19	306
75.	18	321	87.	1-23	327-30
75.	19	19	87.	22	300
			94.	5	222
			97.	16	245
			101.	3	86
			101.	4	86
			103.	13	88
			109.	1-7	168-69
			120.		155-56
			121.		105-06
			121.	10	306
			125.		139-40
			128.		157-58
			129.	4	360-61
			131.	6	311
			131.	7	311
			137.		119-20
			141.	1-6	89-90
			145.		87-88
			152.	1, 2-5	
			152.	2	336
			159.	1	27
			161.	1-4	77
			163.		60
			164.	3, 4	220
			165.		211
			165.	4	213
			173.	4, 5	241
			173.	6	312
			178.	1	310
			179.		300
			180.	2	280
			180.	3, 2	309
			184.	1	188
			184.	2	187
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			191.	1	230
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89.	5	223			
104.		330-33			
163.	1	122			
BOOK VIII					
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43.	11	91			
47.	17	221			
103.	1	122			
BOOK IX					
73.	4	161			
110.	1	161			
BOOK X					
5.	6	153			
9.	1-3, 5	6			
9.	4, 6, 7	7			
13.	5	324			
17.	1	102			
18.	4	325			
19.	4	236			
42.	9, 10	290			
42.	11	291			
56.	2	243			
60.	12	119			

R̥gveda Hymn	Verse	Atharvaveda Page	R̥gveda Hymn	Verse	Atharvaveda Page
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6.	1-4	314
6.	4	212
6.	5-10	320
6.	7, 8, 4	300
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7.	1-10	320
7.	10	299
8.	1-4	320
8.	4-10	322
8.	8-10	312
9.		322
12.	1-3	347
22.	15	186
24.	15	207
29.		324
30.	46	303
30.	7	232
30.	7-9	285
30.	13-15	356
46.	6	244
50.	1-9	116, 303
50.	13	172
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57.		273
61.		292
81.	1-3, 7, 9	309
82.	2	207
83.		284
84.	7-9	314
84.	10-12	352
84.	13-15	301
84.	16	349
85.	6	273
86.	1	265

	1	273
	9	269
106.	1	208
114.	7	48
115.	1	118
115	1, 2	349
115.	4, 5	358
127.	1	317
131.	3-5	325
133.	7	317
139.	8	317
164.	17	111
161.	41	111
161.	47	121

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37.	2	316
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40.	1-8	267
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50.	1, 2	354			
50.	5, 6	356			
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79.	1, 2	348	14.	8	196
80.	7	132	14.	9	179
81.	19-21	350	14.	10-12	185
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16.	8	196	85.	22	142
16.	12	179	85.	31-32	139
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17.	1	179	85.	38, 41	134
17.	2	187	85.	43	143
17.	7-9	204	86.		360
17.	11	203	90.		213-16
17.	14	196	96.	1-5	287
17.	34	188	96.	6-10	288
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56.	1	192	160.	1, 5	343
57.	1	112	161.	1, 5	343
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## Appendix IV

### अथर्ववेदीय

शौनक-पैप्पलाद-शास्त्रयोः समान-श्रुत्यध्ययनम्

A Comparative Study of both recensions—Śaunaka and  
Paippalāda—belonging to the Atharvaveda

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		31-33	3-5
		3. 1-7	63. 1-7
1. 1, 2	16. 35. 1, 2	8	9
3-10	3-10	9	8
11-20	36. 1-10	10	10
21	10	11	64. 1, 2
	37. 1	12	2, 1
22	1	13	3
23-26	3-6	14	5
27, 28	8, 9	15	4
29	10	16	6
	38. 1	17	7
30-32	2-4	18	65. 2
2. 1-5	59. 1-5	19	64. 8
6, 7	7, 8	20	65. 1
8	6	21	64. 10
9-12	60. 1-4	22	9
13, 14	7, 8	24, 25	65. 3, 4
15	6	4. 1	15. 1
16	9	2	2
17	5	3	3. 9. 1
18	10		16. 15. 4, 2
19	61. 2, 3	4	3
20	5, 2	5-10	5-10
21	6	6	20. 24. 7
22	1	7	11. 7. 5
24-25	3, 4	10	4
26, 27	59. 9, 10	11-20	16. 16. 1-10

Śaunaka	Paippalāda	Śaunaka	Paippalāda
21, 22	17. 1, 2	15	3
23	5	16	7, 8
	2. 57. 3	17	9
24	16. 17. 6	18	44. 2
25	3	19	1
26	7	20, 21	3, 4
5. 1	127. 1, 4	23	5
2	2	25, 26	6, 7
5	5	30	45. 2, 1
6	1	31	2
7. 2	128. 1, 2	33	3
9	4	35	4
10	3	7. 1	17. 7. 1
12, 13	5, 6	2	4
14	9	3	3
15, 16	129. 1, 2	4	5
17, 18	5, 6	5	7
19	10	6	6
20, 21	8, 9	7-9	8-10
22	9. 22. 4	10-14	8. 1-5
	16. 130. 1	15	7
23	20. 26. 7	16	6
	16. 130. 3	17-19	8-10
24	2	20-29	9. 1-10
25-32	131. 1-8	24	16. 152. 2
34, 35	9, 10	30-34	17. 10. 1-5
36	10. 10. 4	35	7
	16. 132. 1	36	6
37	10. 10. 3	37-39	8-10
	18. 29. 2	41, 42	11. 1, 2
37-40	16. 132. 2-5	8. 2	16. 101. 1
42	1. 63. 2	3, 4	6, 7
	16. 132. 7	5	4
43	1. 63. 2	6	9
	16. 132. 8	7, 8	2, 3
44	1. 63. 3	9	5
	16. 132. 9	10	102. 4
45	1. 63. 1	11	3
	16. 132. 6	12	101. 8
50	16. 132. 10	13	151. 10
6. 1-7	42. 1-7		16. 102. 2
8	43. 1	14	101. 10
9	42. 8		1. 107. 5
10	43. 2	16	16. 102. 5
12, 13	5, 6	17	103. 8
14	8, 7	18-23	102. 6-10

Śaunaka	Paippalāda	Śaunaka	Paippalāda
20	152. 2	21-31	16. 106. 1-11
24-28	103. 1-5	25	15-20. 7
29	102. 1	3. 1, 2	16. 53. 1, 2
34	152. 3	3-8	8-13.
35, 36	18. 26. 3, 4	6	54. 2
9. 1-4	16. 136. 1-4	9, 10	53. 14, 16.
	6, 7	11	16. 54. 1
5	14. 3. 16	12	4, 5.
6	7, 6	13	53. 17.
7	5	14, 15	54. 8.
8-10	8-10	16	3
11-12	16. 137. 1, 2	17	53. 18.
13, 14	3, 4	18	7
15-20	5-10	19, 20	54. 12, 13.
21-24	138. 1-4	23-25	9-11
25-27	6-8	26	16. 55. 1
10. 1-10	1. 7. 1-10	4. 1	56. 1
4	1. 29. 1		57. 1.
11, 12	16. 108. 1, 2		58. 1, 2.
13	4	2	56. 4.
14	5, 3		57. 4.
15	3, 5	3	56. 3.
16	7		57. 3.
17	6	4	56, 2
18-20	8-10		57. 2.
21-30	109. 1-10	5-7	16. 56. 6-8.
23	13. 5. 28		57. 6-8.
31-34	16. 110. 1-4	8, 9	56. 10, 11
			57. 10, 11
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			57. 9.
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11	90. 2		57. 12-16.
12	1	17	56. 18.
13-18	3-8		57. 18
19	10	18	56. 17.
20, 21	91. 1, 2		57. 17
22	90. 9		58. 4.
23-30	91. 3-10	1, 2	21. 1, 2
31-36	92. 1-6	3	4, 3
37	7	4	3, 4.
	3. 18. 4	5, 6	5, 6
2. 1-10	16. 104. 1-10	8	7
11-20	105. 1-10	9, 10	9, 10
16	20. 56. 5	11-20	22. 1-10.
	58. 4	5. 1	153. 1.

Šaunaka	Paippalāda	Šaunaka	Paippalāda
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4-7	16. 4-7	28-29	9, 10
8	9	30-32	88 1-3
9	8		
10	10		
11, 12	154. 1, 2		
13	4	1. 1, 2	17. 1. 1, 2
14	3	3	3, 4
15-20	5-10	4	5, 3
21, 22	155. 1, 2	5	4, 5
23	4	6	6
24	3, 4	7, 8	8, 9
25	5	9	7
26	6, 3	10	10
4. 1, 2	15. 13. 1, 2		2, 1
4	3	11-19	2-10
5	5	20-30	17, 3. 1-11
6	4	31-33.	4. 1-3
7	6	34	5
8, 9	8, 9	35	4
10, 11	14. 3, 4	36-37	6, 7
12	7	38	9
13	15. 6	39	10
14	1	40	8
15	13. 7	41	5, 1
16	14. 9	42	17. 4. 11
17	2	43	5, 2
18	8	44	3. 12
21	11	45-52	5. 3-10
22	10	53-56	6. 1-4
7. 1-10	16. 82. 1-10	57	6
11-20	83. 1-10	58	5
21-23	84. 1-3	59	7
24	16. 84. 6	60, 61	9, 10
25	4	63	8
26	8	2. 1-7	17. 30. 1-7
27	5	8	9
8. 1-6	85. 1-6	9	8
7	10	10	10
8-10	7-9	11-4	17. 31. 1-4
11	86. 2	15	6
12	1	16	5
13	3	17	8
14.	16. 5. 4	18	7
15	4, 5	19, 20	17. 31. 9, 10





Šaunaka	Paippalāda	Šaunaka	Paippalāda
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58	2	10-16	18. 8. 1-7
59	20. 27. 5	17	8, 9
60	3	18	9, 8
2. 1-6	18. 20. 5-10	19	10
7-15	21. 1-9	20, 21	9. 1, 2
7-15	18. 21. 1-9	22	4
10	4. 16. 8	23	3
16-24	18. 22. 1-9	24	1. 8. 5, 6
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32	10	26	7
33	9	27	14. 7.
34-37	18. 24. 1-4	28-30	9. 8-10
38-41	6-9	31-37	10. 1-7
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3. 10	4. 3. 1	40	8
		41	11. 2
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1. 1-11	18. 1. 1-11	47	7
12-16	2. 1-5	48, 49	8, 9
17, 18	7, 8	50	13. 7
20	4. 10. 1	51	11. 10
21	10	52-54	12. 1-3
22-31	3. 1-10	55	6
32-34	4. 1-3	56	5
35	5	57	4
36	4. 10. 7	59.	8
	18. 4. 4	60	7
37-40	6-9	61	9
42	20. 34. 10	62-67	13. 1-6
43	18. 4. 10	68-70	8-10
44-47	5. 1-4	71-75	14. 1-5
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54-60	6. 2-8	XVI. KĀṆḌAM	
55	2. 79. 2		
58	18. 2. 6	1. 3	10. 9. 1
61	6. 10	12	1. 33. 4
63, 64	11, 12	13	4
2. 1-6	18. 7. 1-6	4. 7	18. 28. 5
7-9	8-10	5. 1	6

Śaunaka	Paippalāda	Śaunaka	Paippalāda
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9.1	18. 29. 1	11. 1-6	13. 8. 11-16
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6-12	31. 1-7	15. 1-6	3. 35. 1-6
15	32. 1	2.	20. 24. 6
16	31. 8	17. 1-10	7. 16. 1-10
17-23	32. 1-7	18. 1-10	17. 1-10
25-27	8-10	19. 1-11	8. 17. 1-11
28	11	20. 1-4	1. 108. 1-4
29	11, 12	22. 21	8. 9. 1
30	13	23. 30	1
XVIII KĀṆḌAM			
2. 13	19. 52, 9	24. 1	18. 17. 1
17	10. 9. 10	1-3	15. 5. 8
20	19. 52. 2	4-8	6. 1-5
36	20. 39. 1	26. 4	20. 51. 9
3. 72	8. 19. 5	27. 1-10	10. 7. 1-10
4. 28	20. 12. 7	2	20. 61. 9
36	5. 40. 8	11-15	10. 8. 1-5
50	11. 5. 4	28. 1-4	13. 11. 1-4
89	18. 32. 14	5	6
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3. 1	20. 20. 1	31. 1-14	10. 5. 1-14
4, 2-4	19. 24. 7-9	1-10	12. 4. 1-10
5. 1	20. 18. 4	8	19. 34. 3
6. 1-6	9. 5. 1-6	33. 1-5	12. 5. 1-5
4	1. 93. 2	34. 1-10	11. 3. 1-10
9-16	9. 5. 7-14	10	1. 32. 5
8. 4	20. 46. 1	35. 1-5	11. 4. 1-5
5	2	3	2. 62. 5
6	21. 4	36. 1-4	3. 22. 4
10. 1-10	13. 8. 1-10	6	2. 27. 1-4
		37. 1-3	5
		4	1. 54. 2-4
		38. 1	5
		2	19. 24. 1
		39. 1-10	2. 3
		10	7. 10. 1-10
		40. 1.	4. 22. 5
			1. 32. 5
			19. 38. 6

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41. 1	1. 53. 3	59. 1-3	19. 47. 4-6
42. 1.	8. 9. 5	62. 1.	2. 32. 5
44. 1-10	15. 3. 1-10	65. 1.	16. 150. 4
6	1. 100. 1	66. 1.	5
45. 1-10	15. 4. 1-10	68. 1.	19. 35. 1
46. 1, 2	4. 23. 1, 2	69. 1.	20. 41. 1
3, 4	5, 6	1-4	19. 54. 11-14
5	4	72. 1.	35. 3
6	3		
7	7.		
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48. 1-6	21. 1-6	34. 1-15	13. 7. 1-15
49. 1-10	14. 4. 1-10	16-17	17-18
50. 1-7	11-17	18	16
52. 1-5	1. 30. 1-5	48. 1, 2	18. 22. 10, 11
	20. 49. 6	3	23. 1
53. 1-10	12. 2. 1-10	49. 1	19. 45. 14
54. 1-5	11-15	3	15
55. 1.	20. 41. 10	96. 6-9	1. 62. 1-4
	48. 1	11	19. 25. 12
2.	47. 10	12	13
3, 4	19. 44. 22-23	13	7. 11. 2
5	20. 41. 9	14	4, 5
6	47. 10	16	6
56. 1-6	3. 8. 1-6	107. 4-12	6. 1. 1-9
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