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**THE TEXTS OF  
THE WHITE YAJURVEDA**

**RALPH T. H. GRIFFITH**

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The Texts of the White Yajurveda by Ralph T. H. Griffith.

First published in 1899.

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## Preface

THE YAJURVEDA—derived from the roots *yaj*, to sacrifice or, worship, and *vid*, to know,—is the Knowledge of Sacrifice or Sacrificial Texts and Formulas as distinguished from the Rigveda or Knowledge of Recited Praise, the Sâmaveda or Knowledge of Chanted Hymns, and the Atharva or Brahmaveda which is the Knowledge of Prayer, Charm, and Spells. Though ranking second in the Indian enumeration of the Vedas and containing much that is of very ancient origin, its compilation in its present form, exhibiting as it does the almost complete development of castes and mixt castes and considerable advance in arts and sciences, trades, handicrafts and occupations, is evidently of later date than that even of the Atharva. The Samhitâ or Collection of its hymns, texts, and formulas, constituting the hymn-book and prayer-book of the Adhvaryu priests as distinguished from the Hotar, the Udgâtar, and the Brahman, the special priests, respectively, of the three other Vedas, owes its origin to the increasing multiformity and complication of the Indian ritual and the recognized insufficiency of the simple and unsystematically arranged Collection of Rigveda Hymns to meet the requirements of the performers of various essentially important rites and ceremonies.

The Yajurveda, owing to a schism among its earliest teachers and their followers, was divided into two distinct Samhitâs or Collections called—probably from the names of the Rishis or inspired Seers who, ate respectively their reputed compilers—the Taittirîya and the Vâjasaneyi or Vâjasaneyi; the former and older being known also by the title Krishna or Black—probably from its dark or obscure appearance, the collection of sacrificial texts and formulas being perplexingly intermingled with the Brâhmana or exegetical portion which explains them and teaches their ritual application—, and the latter being called Sukla or White, the revised, systematic and clear collection, containing the texts and formulas by themselves with a totally distinct Brâhmana, the Satapatha, as an appendix. In the two divisions, besides these essential points of difference, are found occasional verbal and orthoepic variations which are generally of little importance. The order of rites and ceremonies is substantially identical, but the White contains a few more texts than the Black.

The Samhitâ of the White Yajurveda consists of forty Adhyâyas or Books containing, with frequent repetitions of the same text, about two thousand verses. A large portion of these are Richas or Strophes borrowed—frequently with variations—from the Rigveda, and sometimes from the Atharva these, of course, are metrical.

Nearly equal in quantity are the Yajus texts or sacrificial formulas—the most characteristic portion, from which the Veda derives its name—composed in measured prose ‘which rises now and then,’ as Professor Weber observes, ‘to a true rhythmical swing,’ and long passages, such as the lists of victims to be tied up and dedicated at the Asvamedha and the Purushamedha, which are necessarily in the simplest prose.

For further information with regard to this Veda the reader should consult Professor Weber’s History of Indian Literature (English Translation by John Mann and Theodor Zachariae: Trübner’s Oriental Series); Professor Max Müller’s History of Ancient Sanskrit Literature; Professor J. Eggeling’s Introduction, Vol. XII. of the Sacred Books of the East, or, for a briefer account, Mrs. Manning’s Ancient and Mediaeval India, Vol. I. pp. 107-109.

My translation follows the fine edition of the White Yajurveda or Vâjasaneyi-Samhitâ, in the two recensions—the Mâdhyandina and the Kânva—, with Mahîdhara’s Commentary, the Vedadîpa, or Lamp of Knowledge, written towards the close of the sixteenth century,

published under the patronage of the Honourable Court of Directors of the East India Company in 1849 at Berlin by Dr. Albrecht Weber, at that time Docent of the Sanskrit language at that University.

This excellent edition consisting of three Parts the latter two of which contain the Satapatha-Brâhmana in the Mâdhyandina recension with extracts from the Commentaries of Sâyana, Harisvâmin, and Dvivedaganga, and the Srautra-Sûtra of Kâtyâyana with extracts from the Commentaries of Karka and Yâjñikadeva, has not been reprinted and is now practically unobtainable. In India the text of the Mâdhyandina recension with Mahîdhara's Commentary has been issued in a cheap form at Calcutta by Pandit Jîbânanda Vidyâsâgara, B. A., Superintendent of the Free Sanskrit College, of which a second edition appeared in 1892; and a lithographed edition of the text with a Hindi translation of Mahîdhara's Commentary was published in 1874, at Besma in the North-Western Provinces, by Râjâ Giriprasâdavarman of that place.

A cheap edition of the text, in unbound MS. form, has been published at Bombay.

No separate translation of the whole Samhitâ or Collection of Texts and Formulas has appeared in any European language. It was Professor Weber's intention, as signified in his History of Indian Literature, to bring out a translation giving the ceremonial belonging to each verse, together with a full glossary, but 'this promise has not been fulfilled, owing to the pressure of other labours.'

This scholar had previously published a Latin translation, with annotations in the same language, of Books IX. and X. in his Vâjasaneyya-Sanhitae Specimen (Breslau, 1846), and more recently a German version of Book XVI. in Indische Studien II. pp. 14 ff., and of the list of men and women to be dedicated at the Purushamedha in his treatise on Human Sacrifice among Indians of the Vedic Age reprinted in his Indische Streifen I. pp. 76-84. Of Book XL. as an Upanishad there are several translations into English.

Moreover, nearly the whole of the first eighteen Books has been incorporated—dissected and explained clause by clause—in the first nine Books of the Satapatha-Brâhmana; and an admirable translation of this vast work by Professor Julius Eggeling is now nearly completed in the Sacred Books of the East, four volumes (XII, XXVI., XLI., XLIII. of that series) having already appeared, and the concluding volume (XLV) being in the press.

From this translation—which, but for its bulk and costliness would make half of my work superfluous—and from Professor Eggeling's annotations, I have derived the greatest assistance, and most gratefully record my obligations.

All that I have attempted to do is to give a faithful translation, to the best of my ability, of the texts and sacrificial formulas of the Veda, with just sufficient commentary, chiefly from Mahîdhara, to make them intelligible. Much additional information may be found in Professor A. Hillebrandt's Ritual-Litteratur, Vedische Opfer and Zauber (Grundriss der Indo-Arischen Philologie and Altertumskunde), Strassburg: 1897; and further minute details of the various sacrifices, rites and ceremonies are given in the Satapatha-Brâhmana as already mentioned, and in various articles, referred to in my notes, by Professor A. Weber, the great authority on the Yajurveda and all that is connected with it.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRIS May, 1899.

# Book I

THEE for food. Thee for vigour. Ye are breezes. To noblest work God Savitar impel you. Inviolable! swell his share for Indra. No thief, no evil-minded man shall master you rich in off-spring, free from pain and sickness. Be constant, numerous to this lord of cattle. Guard thou the cattle of the Sacrificer.

2 Strainer of Vasu art thou. Thou art heaven. Earth art thou. Thou art Mâtarisvan's caldron. Thou art the All-container. Stand thou firmly, secure by Law Supreme, and do not totter. Nor be thy Lord of Sacrifice unsteady.

3 Thou art the strainer, hundred-streamed, of Vasu. Thou art the strainer, thousand-streamed, of Vasu. May Savitar the God with Vasu's strainer, thousand-streamed, rightly cleansing, purify thee.

4 Which didst thou milk? This is the cow Visvâyû. This Visvakarman. This is Visvadhâyas. Thee, Indra's share, with Soma do I curdle. Be thou protector of the oblation, Vishnu.

5 I will observe the vow, Lord of Vows, Agni! May I have strength therefor. Success attend me. Now into truth from untruth do I enter.

6 Who is it that unites thee? He unites thee. For what doth he yoke thee? For that he yokes thee. You two for work, you two for its completion.

7 Scorched are the fiends, scorched the malignant beings. Burnt out are fiends, burnt out malignant beings. Throughout the spacious middle air I travel.

8 Thou art the yoke. Injure thou him who injures. Harm him who harm us. Harm the man we injure. Thou art the Gods' best carrier, bound most firmly, filled fullest, welcomest, Gods' best invoker.

9 Thou art unbent, receiver of oblations. Stand firmly in thy place and do not totter. Nor be thy Lord of sacrifice unsteady. Let Vishnu mount thee. To the wind lie open. The demons are expelled. Let the five grasp it.

10 By impulse of God Savitar I take thee with arms of Asvins, with the hands of Pûshan, Thee dear to Agni, dear to Agni-Soma.

11 Thee for abundance, not for evil spirit. May mine eye look upon the light of heaven.

May those with doors stand on the earth securely. Throughout the spacious middle air I travel. Upon the navel of the earth I place thee, on Aditi's lap. Protect the oblation, Agni!

12 Ye two are strainers that belong to Vishnu. By Savitar's impulse, with this flawless strainer I purify you with the rays of Sûrya. Bright Waters, flowing forward, foremost drinkers, lead forward now this sacrifice, lead forward the Sacrifice's Lord, the God-devoted Lord of the Sacrifice, the liberal giver.

13 Indra elected you in fight with Vritra: in fight with Vritra you elected Indra. By oversprinkling are ye consecrated. I sprinkle thee agreeable to Agni. I sprinkle thee welcome to Agni-Soma. Pure for the work divine be ye, and holy, pure for the sacrifice to Gods. Whatever of yours the impure have by their touch polluted, hereby I cleanse for you from all defilement.



14 Giver art thou of happiness. Rejected are fiends, rejected are malignant beings. Aditi's akin art thou. May Aditi receive thee. A wooden stone art thou. Thou art a broad-based stone. May the skin of Aditi receive thee.

15 Body of Agni art thou, the releaser of speech. I seize thee for the Gods' enjoyment. A mighty stone art thou, formed out of timber.

Make ready for the Deities this oblation: with careful preparation make it ready. Havishkrit, come! Havishkrit, come! Havishkrit, come!

16 Thou art a cock whose tongue is sweet with honey. Call to us hither sap and manly vigour. May we with thee in every fight be victors. Rain-grown art thou. May the rain-grown receive thee. Cleared off are fiends, cleared off are evil beings. Expelled are fiends. May Vāyu separate you. May Savitar the God, the golden-handed, with flawless hand unto himself receive you.

17 Bold art thou. Cast away the Corpse-consumer. Drive off the fire that eats raw flesh, O Agni. That which makes offerings to the Gods bring hither. Firm art thou. Make earth firm. For the foe's slaughter I set thee on, devoted to the priesthood, devoted to the nobles and the kinsmen.

18 Agni, do thou accept our holy service. Keeper art thou: make firm the Air's mid-region. For the foe's death I set thee on, devoted to priesthood and nobility and kinsmen. Thou art a stay: uphold the sky securely. For the foe's death, etc. I set thee on for sake of all the regions. Formers of layers are ye, and heap-formers, With Bhrigus' and Angirases' heat be heated.

19 Giver of happiness art thou. Rejected are fiends, rejected are malignant beings. Aditi's skin art thou, May Aditi receive thee. Bowl, rock art thou. May Aditi's skin receive thee. Thou art the sky's supporting pillar. Bowl from the rock art thou. The rock receive thee.

20 Grain art thou. Please the Gods. Thee for in-breathing. For out-breath thee. Thee for diffusive breathing. May I impart to life a long extension. May Savitar the God, the golden-handed, with flawless hand unto himself receive you. Thee for the eye. Juice art thou of the Great Ones.

21 By impulse of God Savitar I strew thee, with arms of Asvins, with the hands of Basilan. With plants let waters, plants with sap he mingled. United be the rich ones with the moving. The sweet ones and the sweet be joined together.

22 For generation's sake I join thee. This is Agni's. This Agni-Soma's. Thee for food. Thou art the caldron, life of all that liveth. Spread thyself widely forth, thou, widely spreading. So may thy Lord of sacrifice spread widely. Thy skin let Agni harm not. In highest heaven let the God Savitar hake thee.

23 Fear not. Shrink not. Let not the sacrifice be languid, not languid be the Sacrificer's offspring. For Trita thee. For Dvita thee. For Ekata thee.

24 By impulse of God Savitar I take thee, with arms of Asvins, with the hands of Pūshan, thee who for Gods performest sacred service. Indra's right arm art thou: sharp with a thousand spikes, a hundred edges. The keen-edged Wind art thou, the foeman's slayer.

25 O Earth, whereon men serve the Gods with worship, let me not do thy plant's root any damage. Go to the pen, the cowstall. Heaven rain for thee. On this earth's farthest end, God Savitar, bind him, with hundred fetters bind the man who hates us and whom we hate. Thence do not thou release him.

26 May I drive Araru away from Earth, the seat of men's oblations to the Gods. Go to the pen . . . . . release him (as in verse 25). O Araru, thou shalt not soar to heaven. Let not thy drop mount upward to the sky. Go to the pen . . . . . release him (as in verse 25).

27 I with the metre Gâyatrî enclose thee. I lay the Trishtup metre round about thee. With Jagatî metre I confine and gird thee. Sprung from good soil art thou, and bliss-bestowing. Pleasant art thou, and a fair seat to rest on. Thou hast both strengthening food and drink in plenty.

28 Before the cruel foe's secret departure, Mighty One, raising high earth, life-bestower, which to the Moon they lifted by oblations, that earth the sages still point out and worship. Deposit in its place the sprinkling-water, Thou art the slayer of the man who hates us.

29 Scorched are the demons, scorched the evil beings. Burnt out are fiends, burnt out malignant creatures. Unsharpened, thou art slayer of the foemen. Thee, rich in food, I cleanse for the food's kindling. Scorched . . . . creatures (as above). Thee rich in food, I cleanse for the food's kindling.

30 A zone for Aditi art thou. Pervader of Vishnu art thou. For great strength I take thee. I look upon thee with an eye uninjured. Thou art the tongue of Agni. Good invoker of Gods be thou at every holy station, at every sacrificial text I utter.

31 By Savitar's impulsion do I cleanse thee, with flawless strainer, with the rays of Sûrya. By Savitar's impulsion do I cleanse you, with flawless strainer, with the rays of Sûrya. Light art thou; thou art splendid; thou art Amrit. Thou, truly, art the Gods' beloved station, inviolable means of holy worship.

## Book II

THOU art a black-buck dwelling in the covert. I sprinkle thee agreeable to Agni. Thou art the altar. Thee welcome to the sacred grass I sprinkle. Thou art the sacred covering-grass. I sprinkle thee grateful to the sacrificial ladles.

2 Thou art what giveth Aditi her moisture. Thou art the hair-tuft on the head of Vishnu. I spread thee, wool-soft, good for Gods to sit on. Hail to the Earth's Lord! To the World's Lord Hail! Hail to the Lord of Beings!

3 For safety of this all let the Gandharva Visvâvasu lay thee round as a protection. Thou art the Sacrificer's guard, thou, Agni, lauded and worthy to receive laudation. Indra's right arm art thou. For safety . . . . . laudation. For safety of This Ail, with firm law, northward let Mitra. Varuna lay thee round as keeper. Thou art the Sacrificer's guard . . . . . laudation.

4 Thee, Sage, who offerest to Gods their banquet, we will enkindle till thou shinest brightly, thee mighty in the sacrifice, O Agni.

5 Thou art a kindler. From the east let Sûrya keep thee secure from every imprecation. You are the arms of Savitar. I spread thee as soft as wool, good for the Gods to sit on. On thee sit Vasus, Rudras, and Âdityas!

6 Thou who art called Juhû art rich in fatness. On this dear seat, with the dear home, be seated. Thou, Upabhrî by name, art rich in fatness. On this . . . . . be seated. Thou who art called Dhruvâ, art rich in fatness. On this, etc. In the Law's lap they have sat down in safety Guard these. Guard thou the Sacrifice, O Vishnu. Keep thou the Sacrifice's Lord in safety.

7 O Agni, Winner of the Spoil, I cleanse thee, thee who wilt hasten to the spoil, Spoil-winner. Obeisance to the Gods! Svadhâ to Fathers! Be both of you easy for me to handle.

8 May I to-day offer Gods unspilt butter. Let me not with my foot offend thee, Vishnu. Agni, may I approach thy shade abounding in store of riches. Thou art Vishnu's mansion, Hence Indra wrought his deed of manly vigour. The sacrifice stood firmly elevated.

9 O Agni, undertake the Hotar's office, take on thyself the duty of an envoy. Heaven and Earth guard thee! Guard thou Earth and Heaven. May Indra be, by this presented butter, maker to Gods of fair oblation. Svâhâ! Let light combine with light.

10 Indra bestow on me that Indra-power! May wealth in full abundance gather round us. Let blessings wait on us, yea, real blessings. Our Mother, Earth, hath been invited hither. May Earth, our Mother, in return invite us. I, through my Kindlership, am Agni. Svâhâ!

11 The Father Heaven hath been invited hither. May Heaven the Father in return invite us. By impulse of God Savitar I receive thee with arms of Asvins, with the hands of Pûshan. I feed upon thee with the mouth of Agni.

12 God Savitar, this sacrifice of thine have they proclaimed unto Brihaspati the Brahman Priest. Therefore protect the sacrifice, protect the sacrifice's lord, protect thou me.

13 The butter's rapid flow delight his spirit! Brihaspati extend this act of worship. May he restore the sacrifice uninjured. Here let all Gods rejoice. OM! Step thou forward.

14 This is the stick for kindling thee, O Agni. By means of this grow strong and swell to greatness. May we too grow in strength and swell to greatness. O Agni, thou who winnest food, I cleanse thee, thee who hast hastened to the food, Food-winner.

15 After the victory of Agni Soma may I obtain the victory. By impulse of sacrificial food I speed me onward. May Agni-Soma drive off him who hates us, drive off the man whom we detest. By impulse of sacrificial food away I drive him. After the victory of Indra-Agni may I obtain the victory. By impulse of sacrificial food I speed me forward. May Indra-Agni . . . . . I drive him.

16 For Vasus thee. For Rudras thee. Thee for Âdityas. Be, Heaven and Earth, accordant with each other. With rain may Mitra-Varuna assist thee. May the birds go, licking what is anointed. Go to the Maruts' speckled mares. Go, having become a speckled cow thyself, to heaven, and from that place bring the rain for us hither. Thou art the eye's guard: guard mine eye, O Agni.

17 The stick which thou, God Agni, laidest round thee, what time thou wast kept hidden by the Panis, this do I bring to thee for thine enjoyment. May it remain with thee and ne'er be fruitless. Approach, ye two, the place which Agni loveth.

18 The residue ye have to be your portion, mighty by food, ye Gods, ye who are stationed on the grass-bunch, and to be laid as fences. All ye, applauding this my speech, be seated on this grass-bunch and there be joyful. Svâhâ! Vât!

19 Rich in oil are ye. Guard the two yoke-fellows. Ye two are full of grace, to grace conduct me. Glory to thee, O Sacrifice, and increase! Stand firm in my auspicious, righteous worship.

20 O Agni of unweakened strength, far-reaching, protect me from the lightning-flash, protect me from bondage. from defect in sacrificing, from food injurious to health protect me. Make thou the food that feeds us free from poison in the home good to sit in. Svâhâ! Vât! Hail to the Lord of close embracements, Agni! Hail to Sarasvatî enriched with glory!

21 Veda art thou, whereby, O godlike Veda, thou hast become for Deities their Veda: thereby mayst thou become for me a Veda. O Deities, ye knowers of the Pathway, walk on the pathway having known the Pathway. God, Lord of Spirit, hail! bestow upon the Wind this sacrifice.

22 Blest be the Grass with sacred food and butter. Let Indra be united with the Âdityas, the Vasus, Maruts, and the Visvedevas. Let Svâhâ-offerings rise to heavenly ether.

23 Who liberates thee from the yoke? He frees thee. For whom? For him he looses thee. For plenty. Thou art the Râkshasas' allotted portion.

24 We have combined with lustre, vigour, bodies; we have united with the blessed spirit. May Tvashtar, bounteous giver, grant us riches, and clear each fault and blemish from the body.

25 By Jagatî metre in the sky strode Vishnu. Therefrom excluded is the man who hates us and whom we detest. By Trishtup metre in the air strode Vishnu. Therefrom, etc. By Gâyatrî upon the earth strode Vishnu. Therefrom, etc. From this food From this resting-place excluded. We have reached heaven. We have combined with lustre.

26 Thou, noblest ray of light, art Self-existent. Giver art thou of splendour. Give me splendour. I move along the path that Sûrya travels.

27 Agni, may I become a good householder, through thee, Home-master, O Householder Agni. Mayst thou become an excellent Householder through me the master of the house, O Agni. Through hundred winters may our household matters—not like a one-ox car—be smoothly managed. I move along the path that Sûrya travels.

28 I have performed the vow, Lord of Vows, Agni! Full power was mine, and it has proved successful. Now am I he I truly am, no other.

29 To Agni Hail! who bears gifts due to Sages. To Soma Hail! accompanied by Fathers.  
Expelled are Asuras and fiends who sate upon the covering grass.

30 The Asuras, attracted by oblation, who roam at will assuming varied figures, from this our world may Agni drive them, whether they clothe themselves in large or little bodies.

31 O Fathers, here enjoy yourselves. Come hither, like bulls, come each to his allotted portion. The Fathers have enjoyed themselves, and hither, like bulls, come each to his allotted portion.

32 Obeisance to your genial sap, O Fathers! Fathers, obeisance unto you for Ardour! Fathers, obeisance unto you for Svadhâ! Obeisance unto you for Life, O Fathers! Fathers, to you obeisance for the Awful! Fathers, obeisance unto you for Passion! O Fathers, unto you be adoration. Bestow upon us houses, O ye Fathers, what is ours, O Fathers, will we give you. With this your raiment clothe yourselves, O Fathers.

33 Fathers, bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man.

34 Bearers of vigour and immortal fatness, milk and sweet beverage and foaming liquor, ye are a freshening draught. Delight my Fathers.

## Book III

SERVE Agni with the kindling-brand, with drops of butter wake the Guest. In him pay offerings to the Gods.

2 To Agni Jâtavedas, to the flame, the well-enkindled God, Offer thick sacrificial oil.

3 Thee, such, O Angiras, with brands and sacred oil we magnify, O very brilliant, Youthfullest.

4 Rich in oblations, dropping oil, to thee, sweet Agni, let them go. Accept with favour these my brands.

5 Earth! Ether! Sky! Like heaven in plenty and like earth in compass! Upon thy back, Earth, place of sacrificing to Gods, for gain of food I lay food-eating Agni.

6 This spotted Bull hath come and sat before the Mother and before The Father, mounting up to heaven.

7 As expiration from his breath his radiance penetrates within: The Bull shines out through all the sky.

8 He rules supreme through thirty realms. Song is bestowed upon the Bird Throughout the days at break of morn.

9 Agni is light, and light is Agni. Hail! Sûrya is light, and light is Sûrya. Hail! Agni is splendour, light is splendour. Hail! Sûrya is splendour, light is splendour. Hail! Light is Sûrya, Sûrya is light. Hail!

10 Accordant with bright Savitar and Night with Indra at her side, May Agni, being pleased, enjoy. All-hail!

11 Approaching sacrifice, may we pronounce a text to Agni who Heareth us even when afar.

12 Agni is head and height of heaven, the Master of the earth is he: He quickeneth the waters' seed.

13 You two will I invoke, O Indra-Agni, will please you both together with oblation. Givers, you twain, of vigorous strength and riches, you twain do I invoke for gain of vigour.

14 This is thine ordered place of birth whence, sprung to life, thou shonest forth. Knowing this, Agni, rise thou up and cause our riches to increase.

15 Here by ordainers was this God appointed first Invoker, best at worship, to be praised at rites, Whom Apnavâna and the Bhrigus caused to shine, bright-coloured in the wood, spreading to every house.

16 After his ancient splendour they, the bold, have drawn the bright milk from The Sage who wins a thousand gifts.

17 Thou, Agni, art our bodies' guard. Guard thou my body. Giver of life art thou, O Agni. Give me life. Giver of splendour art thou, Agni. Give me splendour. All that is wanting in my body, Agni, supply for me.

18 Enkindled we enkindle thee through hundred winters, thee the bright; We healthy, thee who givest health; we strong, thee author of our strength; We, never injured, Agni, thee uninjured injurer of foes. O rich in shining lights, may I in safety rich the end of thee.

19 Thou hast attained, O Agni, to the splendour of Sûrya, to the eulogy of Rishis, and to the habitation which thou lovest. May I attain to lengthened life, to splendour, to offspring and abundant store of riches.

20 Ye are food, may I enjoy your food. Ye are might, may I enjoy your might. Ye are energy, may I enjoy your energy. Ye are abundant riches, may I enjoy your abundant riches.

21 Sport, wealthy ones, in this abode, this fold, this spot, this dwelling-place. Remain just here, and go not hence.

22 Composed art thou of every form and colour. With sap and ownership of kine approach me. To thee, dispeller of the night, O Agni, day by day with prayer, Bringing thee reverence, we come;

23 Ruler of sacrifices, guard of Law eternal, radiant One, Increasing in thine own abode.

24 Be to us easy of approach, even as a father to his son: Agni, be with us for our weal.

25 O Agni, be our nearest Friend; be thou a kind deliverer and gracious Friend. Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.

26 To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends. So hear us, listen to this call of ours, and keep us far from every evil man.

27 O Ida, come, O Aditi, come hither. Come hither, much-desired! From you may I obtain my heart's desire.

28 O Brahmanaspati, make him who presses Soma glorious, Even Kakshîvân Ausija.

29 The rich, the healer of disease, who findeth wealth, increaseth store, The prompt,—may he be with us still.

30 Let not the foeman's curse, let not a mortal's treachery fall on us: Preserve us, Brahmanaspati!

31 Great, heavenly, unassailable, ours be the favour of the Three, Aryaman, Mitra, Varuna.

32 For over them, neither at home nor upon pathways perilous, The evil-minded foe hath power.

33 For they, the Sons of Aditi, bestow eternal light upon A mortal man that he may live.

34 Ne'er art thou fruitless, Indra, ne'er dost thou forsake thy worshipper. But now. O Liberal Lord, thy bounty as a God is ever poured forth more and more.

35 May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.

36 May thine inviolable car wherewith thou guardest worshippers Come near to us from every side.

37 Earth! Ether! Sky! May I be rich in offspring, well-manned with men and opulent with riches. Friendly to men! do thou protect my offspring. Worthy of praise! do thou protect my cattle. O pointed One, protect the food that feeds me.

38 We have approached the Omniscient, best finder-out of wealth for us. Splendour and strength bestow on us, O Agni, thou Imperial Lord.

39 Lord of the Home, this Agni Gârhapatya is best at finding riches for our children. Splendour and strength bestow on us, O Agni, Master of the Home.

40 Rich, furtherer of plenty is this Agni, Master-of the Herd. Splendour and strength bestow on us, O Agni, Master of the Herd.

41 Fear not, nor tremble thou, O House. To thee who bearest strength we come.

I, bearing strength, intelligent and happy, come to thee, House, rejoicing in my spirit.

42 The home on which the wanderer thinks, where cheerfulness and joy abound We call the Home to welcome us. May it know us who know it well.

43 Here have the cows been called to us, the goats and sheep have been called near, And in our home we have addressed the meath that sweeteneth our food. I come to thee for safety and for quiet. May joy be ours, felicity, and blessing.

44 We invoke the Maruts, the voracious, eaters of their foes, Delighting in their mess of meal.

45 We expiate by sacrifice each sinful act that we have done, Whether in village or the wild, in company or corporeal sense. Svâhâ!

46 Let us not here contend with Gods, O Indra, for, Fierce One! here is thine own sacred portion, Thine, Mighty One, whose friends, the bounteous Maruts, his song who pours oblation, streamlike, honours.

47 The skilful workers have performed their work with voice that gives delight. Having performed the work for Gods, go, ye companions, to your home.

48 O ever-moving Cleansing Bath, thou movest gliding on thy way.

With Gods may I wash out the sin that I have sinned against the Gods, with men the sin against mankind. Preserve me safe from injury, O God, from him who loudly roars.

49 Full, fly away, O spoon, and filled completely fly thou back to us. O Satakratu, let us twain barter, like goods, our food and strength.

50 Give me, I give thee gifts: bestow on me, and I bestow on thee. To me present thy merchandize, and I to thee will give my wares.

51 Well have they eaten and regaled: the friends have risen and passed away. The sages, luminous in themselves, have praised thee with their latest hymn. Now, Indra, yoke thy two Bay Steeds.

52 Thee will we reverence, thee, O Lord of Bounty, who art fair to see. Thus praised, according to our wish come now with richly-laden car. Now, Indra, yoke thy two Bay Steeds.

53 We call the spirit hither with a hero-celebrating strain, Yea, with the Fathers' holy hymns.

54 The spirit comes to us again for wisdom, energy, and life, That we may long behold the Sun.

55 O Fathers, may the Heavenly Folk give us the spirit once again, That we may be with those who live.

56 O Soma, with the spirit still within us, blest with progeny, May we be busied in thy law.

57 O Rudra, this is thine allotted portion. With Ambikâ thy sister kindly take it. This, Rudra, is thy share, the rat thy victim.

58 We have contented Rudra, yea, put off Tryambaka the God, That he may make us wealthier, may make us yet more prosperous, may make us vigorous to act.

59 Thou art a healing medicine, a balm for cow and horse and man, a happiness to ram and ewe.



60 Tryambaka we worship, sweet augments of prosperity. As from its stem a cucumber, may I be freed from bonds of death, not reft of immortality. We worship him, Tryambaka, the husband-finder, sweet to smell. As from its stem a cucumber, hence and not thence may I be loosed.

61 This, Rudra, is thy food: with this depart beyond the Mûjavâns. With bow unstrung, with muffled staff, clothed in a garment made of skin, gracious, not harming us, depart.

62 May Jamadagni's triple life, the triple life of Kasyapa, The triple life of Deities—may that same triple life be ours.

63 Gracious, thy name; the thunder is thy father. Obeisance be to thee: forbear to harm me. I shave thee for long life, for food to feed thee, for progeny, for riches in abundance, for noble children, for heroic vigour.

## Book IV

WE have reached this earth's place of sacrificing, the place wherein all Deities delighted. Crossing by Rik, by Sâman, and by Yajus, may we rejoice in food and growth of riches. Gracious to me be these Celestial Waters! Protect me, Plant. O Knife, forbear to harm him.

2 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us. For, Goddesses, they bear off all defilement. I rise up from them purified and brightened. The form of Consecration and of Fervour art thou. I put thee on, the kind and blissful, maintaining an agreeable appearance.

3 The Great Ones' milk art thou. Giver of splendour art thou: bestow on me the gift of splendour. Pupil art thou of Vritra's eye. The giver of eyes art thou. Give me the gift of vision.

4 Purify me the Lord of Thought! Purify me the Lord of Speech! Purify me God Savitar with perfect strainer, with the beams of Sûrya!

Of thee, Lord of the Strainer! who art by the strainer purified, With what desire I purify myself, may I accomplish it.

5 We come to you for precious wealth, O Gods, as sacrifice proceeds. O Gods, we call on you to give blessings that wait on sacrifice.

6 Svâhâ! from mind the sacrifice. Svâhâ! from spacious firmament. Svâhâ! from Dyaus and Prithivî. Svâhâ! from Wind I seize. Svâhâ!

7 To Resolution, Motive, Agni, Svâhâ! All-hail to Wisdom, and to Mind, and Agni! All-hail to Consecration, Fervour, Agni! Hail to Sarasvatî, Pûshan, and Agni! Ye vast, divine, all-beneficial Waters, ye Heaven and Earth and spacious Air between them, Let us adore Brihaspati with oblation. All-hail!

8 May every mortal man elect the friendship of the guiding God. Each one solicits him for wealth: let him seek fame to prosper him.

9 Rik's, Sâman's counterparts are ye. I touch you. Protect me till the sacrifice be ended. Thou art a place of refuge. Give me refuge. Obeisance unto thee! Forbear to harm me.

10 Strength of Angiras art thou. Wool-soft, bestow thou strength on me. Thou art the garment-knot of Soma. Vishnu's refuge art thou, the Sacrificer's refuge. Thou art the womb of Indra. Make the crops produce abundant grain. Stand up erect, O Tree. Protect me from harm until this sacrifice be ended.

11 Prepare ye vow-food. Agni is the Brahman, Agni is sacrifice, the tree is holy. For aid we meditate divine Intelligence, most merciful, Free-giver, bringing worship May it guide us gently, as we would. Favour us Gods, mind-horn, endowed with mind and intellectual might! All-hail to them! May they be our protectors.

12 Waters that we have drunk! become refreshing, become auspicious draughts within our belly. Free from all sin and malady and sickness, may they be pleasant to our taste, divine Ones, immortal, strengtheners of eternal Order.

13 This is thy sacrificial form. Not offspring, waters I discharge. Freeing from sin and consecrate by Svâhâ enter ye the earth. Be thou united with the earth.

14 O Agni, watch thou well. May we take joy in most refreshing sleep. Protect us with unceasing care. From slumber waken us again.

15 Thought hath returned to me, and life; my breath and soul have come again. Our bodies' guard, unscathed, Vaisvânara Agni preserve us from misfortune and dishonour.

16 Thou, Agni, art the guardian God of sacred vows among mankind, thou meet for praise at holy rites. Grant this much, Soma! bring yet more. God Savitar who giveth wealth hath given treasure unto us.

17 This is thy form, O Bright One, this thy lustre. Combine with this thy form and go to splendour. Impetuous art thou, upheld by mind, and Vishnu loveth thee.

18 Moved by thine impulse who hast true impulsion, may I obtain a prop to stay my body. Pure art thou, glistening art thou, immortal, dear to all the Gods.

19 Thought art thou, mind, intelligence, the Guerdon, royal, worshipful, Aditi with a double head. Succeed for us in going forth, succeed for us in thy return. May Mitra bind thee by the foot. May Pûshan guard thy pathways for Indra whose eye is over all.

20 Thy mother give thee leave to go, thy father, thine own brother, and thy friend of the same herd with thee! Go thou, O Goddess, to the God. To Soma go for Indra's sake. May Rudra turn thee back. Return safely with Soma as thy friend.

21 Thou art a Vasvî, thou art Aditi, thou art an Âdityâ, thou art a Rudrâ, thou art a Chandrâ. Brihaspati vouchsafe thee rest and comfort! Rudra with Vasus looks on thee with favour.

22 On Aditi's head I sprinkle thee, on the earth's place of sacrifice. Footstep of Idâ art thou, filled with fatness. Hail! Rejoice in us. Thy kinship is in us. In thee are riches. Mine be riches! Let us not be deprived of abundant riches. Thine, thine are riches.

23 I with my thought have commersed with divine far-sighted Dakshinâ. Steal not my life. I will not thine. May I, O Goddess, in thy sight find for myself a hero son.

24 Tell Soma this for me: This is thy share allied with Gâyatrî. For me say this to Soma: This is thine allotted Trishtup share. Tell Soma this for me: This is thy share allied with Jagatî. Tell Soma this for me: Win thou sole lordship of the metres' names. Ours art thou: pure thy juice for draught. Let separators pick thee out.

25 I sing my song of praise to him, Savitar, God between the Bowls, strong with the wisdom of the wise, of true impulsion, wealth-giver, the well-beloved thoughtful Sage. To him at whose impulsion shone aloft in heaven the splendid light. Most wise, the Golden-handed hath measured the sky with skilled design. For living creatures, thee. Let living creatures breathe after thee. Breathe after living creatures.

26 Thee who art pure, with what is pure I purchase, the bright with bright, immortal with immortal. The Sacrificer keep thy cow. Let thy gold pieces be with us. Fervour's form art thou, and Prajâpati's nature. With the most noble animal art thou purchased. May I increase with thousandfold abundance.

27 As friend, the giver of good friends, approach us! Take thou thy seat on the right thigh of Indra, yearning on yearning, pleasing on the pleasing. Anghâri, Svâna, Bhrâja, and Bambhâri, O Hasta, and Suhasta and Krisânu, These are your prices for the Soma purchase. Keep them securely, let them never fail you.

28 Keep me, O Agni, from unrighteous conduct: make me a sharer in the path of goodness. I, following Immortals, have arisen with longer life, with a good life before me.

29 Now have we entered on the path that leads to bliss without a foe, The path whereon a man escapes all enemies and gathers wealth.

30 The skin of Aditi art thou. Sit on the lap of Aditi. The Bull hath propped the sky and air's mid-region, the compass of the broad earth hath he measured. He, King Supreme, approached all living creatures. Truly all these are Varuna's ordinances.

31 Over the woods the air hath he extended, put milk in kine and vigorous speed in horses, Set intellect in hearts and fire in houses, Sûrya in heaven and Soma on the mountain.

32 Ascend the eye of Sûrya, mount the pupil set in Agni's eye Where, radiant through the Wise One, thou speedest along with dappled steeds.

33 Approach, ye oxen, fit to bear the yoke; be yoked without a tear. Slaying no man, urging the Brahman forward, go happily to the Sacrificer's dwelling.

34 Lord of the World, thou art my gracious helper: move forward on thy way to all the stations. Let not opponents, let not robbers find thee, let not malignant wolves await thy coming. Fly thou away having become a falcon. Go to the dwelling of the Sacrificer. That is the special place for us to rest in.

35 Do homage unto Varuna's and Mitra's eye: offer this solemn worship to the Mighty God, Who seeth far away, the Ensign born of Gods. Sing praises unto Sûrya, to the Son of Dyaus.

36 Thou art a prop for Varuna to rest on. Ye are the pins that strengthen Varuna's pillar. Thou art the lawful seat where Varuna sitteth. Sit on the lawful seat where Varuna sitteth.

37 Such of thy glories as with poured oblations men honour, may they all invest our worship. Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.

## Book V

BODY of Agni art thou. Thee for Vishnu. Body of Soma art thou. Thee for Vishnu. Thou art the Guest's Reception. Thee for Vishnu. Thee for the Soma-bringing Falcon. Thee for Vishnu. Thee for the giver of abundance, Agni. Thee for Vishnu.

2 Birth-place art thou of Agni. Ye are sprinklers. Thou art Urvasi. Thou art Âyu. Thou art Purûravas. I rub and churn thee with Gâyatrî metre. I rub and churn thee with the Trishtup metre. I rub and churn thee with, the Jagatî metre.

3 Be ye for us one-minded, be one-thoughted, free from spot and stain. Harm not the sacrifice, harm not the sacrifice's lord. Be kind to us this day, Omniscient Ones!

4 Preserver from the curse, Son of the Rishis, Agni is active having entered Agni. Here for us kindly with fair worship offer oblation to the Gods with care unceasing. Svâhâ!

5 For him who flies around and rushes onward I take thee, for Tanûnapât the mighty, the very strong, of all-surpassing vigour. Strength of the Gods, inviolate, inviolable still art thou, the strength that turns the curse away, uncursed and never to be cursed. May I go straight to truth. Place me in comfort.

6 O Agni, Guardian of the Vow, O Guardian of the Vow, in thee Whatever form there is of thine, may that same form be here on me: un thee be every form of mine. O Lord of Vows, let our vows be united. May Dîkshâ's Lord allow my Consecration, may holy Fervour's Lord approve my Fervour.

7 May every stalk of thine wax full and strengthen for Indra Ekadhanavid, God Soma! May Indra grow in strength for thee: for Indra mayest thou grow strong. Increase us friends with strength and mental vigour. May all prosperity be thine, God Soma. May I attain the solemn Soma-pressing. May longed-for wealth come forth for strength and fortune. Let there be truth for those whose speech is truthful. To Heaven and Earth be adoration offered.

8 That noblest body which is thine, O Agni, laid in the lowest deep, encased in iron, hath chased the awful word, the word of terror. Svâhâ! That noblest . . . . . encased in silver, etc. Svâhâ That noblest . . . . with gold around it, etc. Svâhâ!

9 For me thou art the home of the afflicted. For me thou art the gathering-place of riches. Protect me from the, woe of destitution. Protect me from the state of perturbation. May Agni know thee, he whose name is Nabhas. Go, Agni, Angiras, with the name of Âyu. Thou whom this earth containeth, down I lay thee with each inviolate holy name thou bearest. Thou whom the second earth, etc. Thou whom the third earth, etc. Thee, further, for the Gods' delight.

10 A foe-subduing lioness art thou: be fitted for the Gods. A foe-subduing lioness art thou: be purified for Gods. A foe-subduing lioness art thou: adorn thyself for Gods.

11 Indra's shout guard thee in the front with Vasus. The Wise One guard thee from the rear with Rudras. The Thought-swift guard thee on the right with Fathers. The Omnific guard thee, leftward, with Âdityas. This heated water I eject and banish from the sacrifice.

12 Thou art a lioness. All-hail! Thou art a lioness winning Âdityas. All-hail! Thou art a lioness winning Brâhmans and Nobles. All-hail! Thou art a lioness that wins fair offspring, win abundant wealth. All-hail! A lioness art thou. Bring the Gods hither for him who offers sacrifice. All-hail! To living creatures; thee.

13 Firm art thou, steady thou the earth. Firm-seated art thou, steady thou the air. Movelessly set art thou, steady the sky. Agni's completion art thou.

14 The priests of him the lofty Priest well-skilled in hymns harness their spirits, yea harness their holy thoughts. He only knowing works assigns their priestly tasks. Yea, lofty is the praise of Savitar the God. All-hail!

15 Forth through This All strode Vishnu: thrice his foot he planted, and the whole was gathered in his footstep's dust. All-hail!

16 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fair to do men service. Both these worlds, Vishnu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.

17 Heard by the Gods, ye twain, to Gods proclaim it. Go eastward, O ye twain, proclaiming worship. Swerve ye not: bear the sacrifice straight upward. To your own cow-pen speak, ye godlike dwellings. Speak not away my life, speak not away my children. On the earth's summit here may ye be joyful.

18 Now will I tell the mighty deeds of Vishnu, of him who measured out the earthly regions. Who propped the highest place of congregation, thrice setting down his foot and widely striding. For Vishnu thee.

19 Either from heaven or from the earth, O Vishnu, or, Vishnu, from the vast wide air's mid-region, Fill both thy hands full with abundant riches, and from the right and from the left bestow them. For Vishnu thee.

20 For this his mighty deed is Vishnu lauded, like some wild beast, dread, prowling, mountain-roaming, He within whose three wide-extended paces all living creatures have their habitation,

21 Thou art the frontlet for the brow of Vishnu. Ye are the corners of the mouth of Vishnu. Thou art the needle for the work of Vishnu. Thou art the firmly-fastened knot of Vishnu. To Vishnu thou belongest. Thee for Vishnu.

22 By impulse of God Savitar I take thee with arms of Asvins and with hands of Pûshan. Thou art a woman. Here I cut the necks of Râkshasas away. Mighty art thou, mighty the sound thou makest. Utter thy mighty-sounding voice to Indra:

23 Fiend-killing, charm-destroying voice of Vishnu. Here I cast out that charm of magic power which stranger or housemate for me hath buried. Here I cast out the charm of magic power buried for me by equal or unequal. Here I cast out the charm that hath been buried for me by non-relation or relation. I cast the charm of magic out.

24 Self-ruler art thou, conquering foes. Ruler for ever art thou, killing enemies. Men's ruler art thou, slaying fiends. All ruler, killing foes, art thou.

25 I sprinkle you whom Vishnu owns, killers of fiends and evil charms. I buy down you whom Vishnu loves, killers of fiends and wicked charms. I scatter you whom Vishnu loves, killers of fiends and wicked charms. You two whom Vishnu loves, who kill fiends and ill charms do I lay down. You two whom Vishnu loves, who kill fiends and ill charms I compass round. To Vishnu thou belongest. Ye are Vishnu's.

26 By impulse of God Savitar I take thee with arms of Asvins, with the hands of Peahen. Thou art a woman. Here I cut the necks of Râkshasas away. Barley art thou. Bar off from us our haters, bar our enemies. Thee for heaven, thee for earth, thee for air's region. Pure be the worlds, the Fathers' dwelling-places. Thou art the habitation of the Fathers.

27 Prop heaven, fill full the air, on earth stand firmly. Dyutâna, offspring of the Maruts, plant thee!, Mitra and Varuna with firm upholding. I close thee in, thou winner of the Brahmans, winner of Nobles and abundant riches. Strengthen the Brahmans, strengthen thou the Nobler, strengthen our vital power, strengthen our offspring.

28 Firm-set art thou. Firm be this Sacrificer within this home with offspring and with cattle. O Heaven and Earth, be ye filled full of fatness. Indra's mat art thou, shelter of all people.

29 Lover of song, may these our songs encompass thee on every side; Strengthening thee of lengthened life, may they be dear delights to thee

30 Thou art the needle for the work of Indra. Thou art the firmly fastened knot of Indra. Indra's art thou. Thou art the Visvedevas'.

31 All-present art thou, carrying off. Oblation-bearing priest art thou. Thou art the Swift, the Very Wise. Tutha art thou, who knoweth all.

32 Thou art the yearning one, the sage. Angnâri, Bambhâri art thou. Aid-seeker art thou, worshipping. Cleanser art thou, the cleansing-place. Krisânu, Sovran Lord, art thou. Thou art the Pavamâna of the assembly. Thou art the welkin ever moving forward. Swept clean art thou, preparer of oblations. Thou art the seat of Law, heaven's light and lustre.

33 A sea art thou of all-embracing compass. Aja art thou, who hath one foot to bear him. Thou art the Dragon of the Depths of ocean. Speech art thou, thou the Sadas, thou art Indra's. Doors of the sacrifice, do not distress me! Lord, Ruler of the pathways, lead me onward. In this God-reaching path may I be happy.

34 Look ye upon me with the eye of Mitra. O Agnis, ye, receivers of oblations, are by a lauded name lauded together. Protect me, Agnis! with your glittering army. Fill me with riches, Agnis! be my keepers. To you be adoration. Do not harm me.

35 Thou art a light that wears all forms and figures, serving the general host of Gods as Kindler. Thou, Soma, wilt withhold thy wide protection from body-wounding hatreds shown by others. All-hail! Let the Swift graciously enjoy the butter. All-hail!

36 By goodly paths lead us to riches, Agni, thou God who knowest every sacred duty. Remove the sin that makes us stray and wander: most ample adoration will we bring thee.

37 Wide room and comfort may this Agni give us, and go before us cleaving down our foemen. May he win booty in the fight for booty: May he quell foes in his triumphant onset.

38 O Vishnu, stride thou widely forth, give ample room for our abode. Drink butter, homed in butter! Still speed on the sacrifice's lord. All-hail!

39 To thee, God Savitar, belongs this Soma. Guard him securely: let not demons harm thee. Now hast thou joined the Gods as God, God Soma: men have I joined here through abundant riches. All-hail! from Varuna's noose am I delivered.

40 O Agni, Guardian of the Vow, O Guardian of the Vow, on me whatever form of thine path been, may that same form be upon thee. Whatever form of mine hath been on thee, may that he here on me. O Lord of Vows, our vows have been accomplished. Dîkshâ's Lord hath approved my Consecration, and holy Fervour's Lord allowed my Fervour.

41 O Vishnu, stride thou widely forth, make ample room for our abode. Drink butter, homed in butter! Still speed on the sacrifice's lord. All Hail!

42 I have passed others, not approached to others. On the near side of those that were more distant, and farther than the nearer have I found thee. So, for the worship of the Gods, with

gladness we welcome thee God, Sovran of the Forest! Let the Gods welcome thee for the Gods' service. For Vishnu thee. Plant, guard!! Axe, do not harm it!

43 Graze not the sky. Harm not mid-air. Be in accordance with the earth. For this well-sharpened axe hath led thee forth to great felicity. Hence, with a hundred branches, God, Lord of the Forest, grow thou up. May we grow spreading with a hundred branches.



## Book VI

BY impulse of God Savitar I take thee with arms of Asvins, with the hands of Pûshan. Thou art a woman. Here I cut the necks of Râkshasas away. Barley art thou. Bar off from us our haters, bar our enemies. Thee for heaven, thee for earth, thee for the welkin. Pure be the worlds, the Fathers' dwelling-places. Thou art the habitation of the Fathers.

2 Thou art a leader, easy, to Unnetars, of access. Know this. It will stand upon thee. Savitar, God, anoint thee with sweet butter. Thee for the plants laden with goodly fruitage! Thou with thy top hast touched the sky, hast with thy middle filled the air, and steadied with thy base the earth.

3 Those seats of thine which we desire to visit, where there are many-horned and nimble oxen, There, of a truth, was mightily imprinted the loftiest step of widely-striding Vishnu. I close thee in, the winner of the Brâhmans, winner of Nobles and abundant riches. Strengthen the Brâhmans, strengthen thou the Nobles, strengthen our vital power, strengthen our offspring.

4 Look ye on Vishnu's works, whereby the Friend of Indra, close-allied, Hath let his holy ways be seen.

5 The princes evermore behold that loftiest place where Vishnu is, Laid as it were an eye in heaven.

6 Thou art invested. Heavenly hosts invest thee! Riches of men invest this Sacrificer! Heaven's son art thou. This is thine earthly station. Thine is the beast whose home is in the forest.

7 Encourager art thou. The hosts of heaven have come to yearning Gods, the best conductors. God Tvashtar, make the wealth of cattle quiet. Delightful to the taste be thine oblations.

8 Joy, wealthy ones! Brihaspati, save our riches. I bind thee with the noose of holy Order, thou offering to the Gods. Bold be the Slayer.

9 By impulse of God Savitar I bind thee, with arms of Asvins and with hands of Pûshan, thee welcome unto Agni and to Soma. Thee for the waters, thee for plants. Thy mother grant thee permission, and thy father, brother born of one dam, thy friend, thy herd-companion. I sprinkle thee welcome to Agni-Soma.

10 Drinker art thou of water. May the Waters, the Goddesses, add sweetness to the oblation prepared for Gods, even though already sweetened. Thy breath join wind, thy limbs those meet for worship, the sacrifice's lord the boon he prays for.

11 Balmed, both of you, with butter, guard the cattle. Grant, Rich! the Sacrificer's prayer. Approach thou. Meeting with heavenly Wind, from air's mid-region. Be thou united with this offering's body. O Great One, lead the sacrifice's master on to a sacrifice of loftier order. All-hail to Gods! To Gods All-hail!

12 Become no serpent, thou, become no viper. To thee, O widely-spread, be adoration. Advance, unhindered, on thy way. To rivers of butter move along the paths of Order.

13 Bear the oblation to the Gods, ye Waters celestial and pure and well-provided. May we become providers well-provided.

14 I cleanse thy voice, thy breath, thine eye, thine ear, thy navel, and thy feet, thy sexual organ, and thy rump.

15 Let thy mind, voice, and breath increase in fulness, thine eye be fuller, and thine ear grow stronger. Whatever there is in thee sore or wounded, may that be filled for thee, cleansed and united. Blest be the days. Plant, guard! Axe, do not harm him.

16 Thou art the demons' share. Expelled are demons. Here I tread down; here I repel the demons; here lead the demons into lowest darkness. Invest, ye two, the heaven and earth with fatness. O Vâyu, eagerly enjoy the droppings. Let Agni eagerly enjoy the butter. All-hail! Go, both of you, by Svâhâ consecrated, to Ūrdhvanabhas, offspring of the Maruts.

17 Ye Waters, wash away this stain and whatsoever taint be here, Each sinful act that I have done, and every harmless curse of mine. May Waters rid me of that guilt, and Pavamâna set me free.

18 Be they united, with the Mind thy mind, and with the Breath thy breath. Thou quiverest. Let Agni make thee ready. Waters have washed together all thy juices. Thee for the Wind's rush, for the speed of Pûshan. From heated vapour may it reel and totter,—the disconcerted hatred of our foemen.

19 Ye drinkers-up of fatness, drink the fatness; drink up the gravy, drinkers of the gravy! Thou art the oblation of the air's mid-region. All-hail! The regions, the fore-regions, the by-regions, the intermediate and the upper regions,—to all the regions Hail!

20 In every limb is Indra's out-breath seated, in every limb is Indra's in-breath settled. God Tvashtar, let thine ample forms be blended, that what wears different shapes may be one-fashioned. To please thee let thy friends, mother and father, joy over thee as to the Gods thou goest.

21 Go to the sea. All-hail! Go to the air. All-hail! Go to God Savitar. All hail! Go thou to Mitra-Varuna. All-hail! Go thou to Day and Night. All-hail! Go to the Metres. till-hail! Go to Heaven and Earth. All-hail! Go to the sacrifice. All-hail! Go to Soma. All-hail! Go to the heavenly ether. All-hail! Go to Vaisvânara Agni. All hail! Bestow upon me mind and heart. Thy smoke mount to the sky, to heaven thy lustre. Fill thou the spacious earth full with thine ashes.

22 Harm not the Waters, do the Plants no damage. From every place, King Varuna, thence save us. Their saying that we swear our oath by sacred cows, by Varuna, O Varuna, save us therefrom. To us let Waters and let Plants be friendly; to him who hates us, whom we hate, unfriendly.

23 These waters teem with sacred food: rich in that food, one longs for them. Rich be the holy rite therein. In sacred food be Sûrya rich.

24 I set you down in Agni's seat whose home is indestructible. Indra-and-Agni's share are ye, Mitra-and-Varuna's share are ye. The share of all the Gods are ye. May waters gathered near the Sun, and those wherewith the Sun is joined, Speed on this sacred rite of ours.

25 Thee for the heart, thee for the mind, thee for the heaven, thee for the Sun. Bear up erect to heaven, to Gods, this rite these sacrificial calls.

26 Descend, O Soma, King, to all thy people. Down, unto thee, go, one and all, thy people! May Agni with his fuel hear my calling. Hear it the Waters and the Bowls, Divine Ones! Hear, Stones, as knowing sacrifice, my calling. May the God Savitar hear mine invocation. All hail!

27 Waters Divine, your wave, the Waters' offspring, fit for oblation, potent, most delightful  
Upon those Gods among the Gods bestow it, who drink the pure, of whom ye are the portion.  
All-hail!

28 Drawing art thou: I draw thee up that Ocean ne'er may waste or wane. Let waters with the  
waters, and the plants commingle with the plants.

29 That man is lord of endless strength whom thou protectest in the fight, Agni, or urgest to  
the fray.

30 By impulse of God Savitar I take thee with arms of Asvins, with the hands of Pûshan. Free  
with thy gifts art thou. Perform for Indra this deep, most excellently ordered worship. With  
the most noble bolt I pay the worship enriched with strengthening food and milk and  
sweetness. Ye are Nigrâbhyâ waters. heard by Deities: make me content.

31 Content my mind, content my speech, content my breath, content mine eye, content mine  
ear, content my soul, content my progeny, content my herds, content the troops of men about  
me: never may the bands of men about me suffer thirst.

32 For Indra girt by Vasus and accompanied by Rudras, thee. For Indra with Âdityas, thee.  
For Indra foe-destroyer, thee. Thee for the Soma-bringing Hawk. For plenty-giving Agni,  
thee.

33 Soma, what light there is of thine in heaven, what on the earth, what in mid-air's wide  
region, Therewith give broad space to the Sacrificer for his enrichment: Comfort thou the  
giver.

34 Auspicious are ye, conquerors of Vritra, formed for bestowing wealth, the Immortal's  
Consorts. Lead to the Gods this sacrifice, Divine Ones! and at our invitation drink of Soma.

35 Be not afraid; shake not with terror. Take thou strength. Ye two Bowls, being firm, stay  
firm, and take ye strength. Mishap—not Soma—hath been killed.

36 East, west, north, south, from every side to meet thee let the regions run. Fill him, O  
Mother, let the noble meet together.

37 Thou, verily, O Mightiest, as God shalt gladden mortal man. O Bounteous Lord, there is  
no comforter but thou. Indra, I speak my words to thee.

## Book VII

FLOW for Vâchaspati, cleansed by hands from the two off-shoots of the Bull. Flow pure, a Deity thyself, for Deities whose share thou art.

2 Sweeten the freshening draughts we drink. Soma, whatever name thou hast, unconquerable, giving life, To that thy Soma, Soma! Hail!

3 Self-made art thou from all the Powers that are in heaven and on the earth. May the Mind win thee, thee, All-hail! for Sûrya, O thou nobly-born. Thee for the Deities who sip light-atoms. Truly fulfilled, O Plant divine, be that for which I pray to thee. With ruin falling from above may So-and-So be smitten, crash! Thee for out-breathing, thee for breath diffused!

4 Taken upon a base art thou. Hold in, Rich Lord! be Soma's guard. Be thou protector of our wealth: win strengthening food by sacrifice.

5 The heaven and spacious earth I lay within thee, I lay within thee middle air's wide region. Accordant with the Gods lower and higher, Rich Lord, rejoice thee in the Antaryâma. O Self-made art thou . . . . light-atoms (verse 3 repeated). Thee for the upward breath.

7 O Vâyu, drinker of the pure, be near us: a thousand teams are thine, All-bounteous Giver. To thee the rapture-giving juice is offered, whose first draught, God, thou takest as thy portion.

8 These, Indra-Vâyu! have been shed; come for our offered dainties' sake: The drops are yearning for you both. Taken upon a base art thou. For Vâyu, Indra-Vâyu, thee. This is thy home. Thee for the close-knit friends.

9 This Soma hath been shed for you, Law-strengtheners, Mitra-Varuna! Here listen ye to this my call. Taken upon a base art thou. For Mitra thee, for Varuna.

10 May we, possessing much, delight in riches, Gods in oblation, and the kine in pasture; And that Milch-cow who shrinks not from the milking, O Indra-Varuna, give to us daily. This is thy home. Thee for the righteous Twain.

11 Distilling honey is your whip, Asvins, and full of pleasantness: Sprinkle therewith the sacrifice. Taken upon a base art thou. Thee for the Asvins. This is thy home. Thee for the Honey-lovers.

12 Thou in the first old time, as all were wont, so now drawest from him, light-finder, throned on sacred grass, Preeminence and strength, from him turned hither, swift, roaring, who winneth those whereby thou waxest strong. Taken upon a base art thou. Thee for Sanda. This is thy home. Protect thou manly power. Sanda hath been removed, may Deities who drink the pure libation lead thee forward. Invincible art thou.

13 Well stored with heroes and begetting heroes, with growth of wealth surround the Sacrificer. The Bright, conjoined with Heaven and with Earth, with the brightly-shining one. Expelled is Sanda. Thou art Sukra's dwelling.

14 May we, O radiant Soma, be the keepers of thine uninjured strength and growth of riches. This is the first all-bounteous Consecration: he the first, Varuna, Mitra, and Agni.

15 He is the first Brihaspati, the Prudent. Offer ye juice with Svâhâ! to that Indra. Content be priestly offices, those with good sacrifice of meath, those that are pleased when they have gained fair offerings with the solemn Hail! The Kindler of the Fire hath sacrificed.

16 See, Vena, born in light hath driven hither on chariot of the air the calves of Prisni.

Singers with hymns caress him as an infant there where the waters and the sunlight mingle.  
Taken upon a base art thou. Thee for Marka.

17 To his oblation, swift as thought ye hurried and welcomed eagerly the prayers he offered.  
With arrows in his hand the Very Mighty forced from him all obedience of a servant. This is  
thy dwelling-place. Protect the people. Marka hath been removed. Gods, drinkers of the Man  
thin, lead thee forward! Invincible art thou.

18 Well stored with people and begetting people, with growth of wealth surround the  
Sacrificer. The Manthin joined with Heaven and Earth and with the Manthin-shining one.  
Expelled is Marka. Thou art Manthin's dwelling.

19 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, Ye Gods, with pleasure.

20 Taken upon a base art thou. Thou art Âgrayana, good first libation. Be thou the guard of  
sacrifice: protect the sacrifice's lord. Vishnu with might protect thee. Guard thou Vishnu.  
Guard on all sides the Soma sacrifices.

21 Soma flows pure, Soma flows pure for this Priesthood, for the Nobility, pure for the  
worshipper who presses out the juice, flows pure for food and energy, for waters and for  
plants; flows pure for general prosperity. Thee for the Universal Gods. This is thy home.  
Thee for the Universal Gods.

22 Taken upon a base art thou. For Indra Lord of the Brihat, strong with vital vigour, I take  
thee lover of the invocation. Indra, what mighty vigour thou possessest, for that do I take  
thee, take thee for Vishnu This is thy home. Thee for the recitations. For the Gods take I thee,  
the Gods' protector; yea, for the sacrifice's life I take thee.

23 For Mitra-Varuna thee, the Gods protector, yea, for the sacrifice's life I take thee. For  
Indra, thee, etc. For Indra-Agni, thee, etc. For Indra- Varuna, thee, etc. For Indra-Brihaspati  
thee, etc. For Indra-Vishnu thee, etc.

24 Him, messenger of earth and head of heaven, Agni Vaisvânara, born in holy Order, The  
Sage, the King, the Guest of men, a vessel fit for their mouths, the Gods have generated.

25 Taken upon a base art thou. Firm, firmly resting, the firmest of the firm, the most securely  
grounded of those who never have been shaken. This is thy home. Thee for Vaisvânara. I  
pour forth with firm mind, with voice, firm Soma. So now may Indra verily make our people  
all of. One heart and mind and free from foemen.

26 Whatever drop of thine leaps forth, whatever stalk from the bowls' lap, shaken by the  
press-stone, From the Adhvaryu's hand or from the filter, that, consecrated in my mind with  
Vashat I offer unto thee with cry of Svâhâ! Thou art the way by which the Gods ascended.

27 Giver of splendour, grow thou pure for splendour for my outward breath. Giver of  
splendour, grow thou pure for splendour for my spreading breath. Giver, etc. ... .. for my  
upward breath. Giver, etc. ... .. for my power of speech. Giver, etc. ... .. for my sense  
and will. Giver, etc. ... .. for my hearing power. Givers of splendor, grow ye pure for  
splendour for my orbs of sight.

28 Giver of splendour, grow thou pure for splendour for my living self. Giver, etc. ... .. for  
my energy. Giver, etc. ... .. for my vital power. Givers of splendour, grow ye pure for  
splendour for all sprung from me.

29 Who art thou? Which of all art thou? Whose art thou? Who art thou by name? Even thou on whose name we have meditated, then whom we have delighted with our Soma.

30 Taken upon a base art thou. For Madhu thee: Taken upon a base art thou. For Mâdhava thee. Taken, etc. For Sukra thee. Taken, etc. For Suchi thee. Taken, etc. For Nabhas thee. Taken, etc. For Nabhasya thee. Taken, etc. For Food thee. Taken, etc. For Energy thee. Taken, etc. For Sahas thee. Taken, etc. For Sahasya thee. Taken, etc. For Tapas thee. Taken, etc. For Tapasya thee. Taken, etc. For Amhasaspati thee.

31 Moved, Indra-Agni, by our hymns, come to the juice, the precious dew. Drink ye thereof, impelled by song. Taken upon a base art thou. For Indra-Agni thee. This is thy dwelling. Thee for Indra-Agni.

32 Hitherward! they who light the flame and straightway strew the sacred grass, Whose Friend is Indra ever young. Taken upon a base art thou. For Indra-Agni thee. This is thy dwelling. Thee for Indra-Agni.

33 Ye Visvedevas who protect, reward, and cherish men, approach Your worshipper's drink-offering. Taken upon a base art thou. Thee for the Universal Gods. This is thy home. Thee for the Visvedevas.

34 O ye All-Gods, come hitherward: hear this my invocation seat Yourselves upon this sacred grass. Taken upon a base art thou. Thee for the Universal Gods. This is thy home. Thee for the Visvedevas.

35 Here drink the Soma, Indra girt by Maruts! as thou didst drink the juice beside Sâryâta. Under thy guidance, in thy keeping, Hero! the singers serve, skilled in fair sacrifices. Taken upon a base art thou. For Indra girt by Maruts thee. This is thy home. For Indra girt by Maruts thee.

36 The Bull whose strength hath waxed, whom Maruts follow, free-giving Indra, the Celestial Ruler, Mighty, all-conquering, the victory-giver, him we invoke to give us new protection. Taken upon a base art thou. For Indra girt by Maruts thee. This is thy home. For Indra girt by Maruts thee. Taken upon a base art thou. Thee for the Maruts' energy.

37 Indra, accordant with the banded Maruts, drink Soma, Hero! as wise Vritra-slayer. Slay thou our foemen, drive away assailants, and make us safe on every side from danger. Taken, etc. For Indra girt by Maruts thee. This is thy home. For Indra girt by Maruts thee.

38 Drink, Indra Marut-girt, as Bull, the Soma: for joy, for rapture even as thou pleasest. Pour down the wave of meath within thy belly thou art the King of juices shed fortnightly. Taken, etc.....Maruts thee (as above).

39 Great, hero-like, controlling men is Indra, unwasting in his powers, doubled in vastness. He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him. Taken upon a base art thou. Thee for Mahendra. This is thy dwelling-place. Thee for Mahendra.

40 Indra, great in his power and might, and like Parjanya rich In rain, Is magnified by Vatsa's lauds. Taken, etc. (as in 39).

41 His bright rays bear him up aloft, the God who knoweth all that lives, Sûrya, that all may look on him. All-hail!

42 The brilliant presence of the Gods hath risen, the eye of Mitra, Varuna, and Agni. Soul of all moving, soul of all that moves not, the Sun hath filled the air and earth and heaven.

43 By goodly paths lead us to riches, Agni, thou God who knowest every sacred duty. Remove the sin that makes us stray and wander: most ample adoration will we bring thee.

44 Wide room and comfort may this Agni give us, and go before us cleaving down our foemen. May he win booty in the fight for booty: may he quell foes in his triumphant onset.

45 I through your beauty have attained to beauty. The Tutha, the omniscient, allot you! Go forth, bright-gifted! on the path of Order. Look thou upon the heaven and air's mid-region. Unite thee with the priests who keep the Sadas.

46 This day may it be mine to find a Brâhman sprung from a lauded father and grandfather, Offspring of Rishis and himself a Rishi, the fit recipient of priestly guerdon. Go to the Gods, bestowed by me, and enter into him who gives.

47 To Agni, yea, to me let Varuna give thee. May I gain life that shall endure for ever. Be thou strong vital power to him who gives thee, and comfort unto me the gift's receiver. To Rudra, yea, to me let Varuna.....for ever. Be thou the breath of life to him who gives thee, and vigour unto me the gift's receiver. To me Brihaspati let Varuna.....for ever. Be thou a covering skin to him who gives thee, and comfort unto me the gift's receiver. To Varna, yea, to me let Varuna.....for ever. Be thou a steed to him who gives the guerdon, and vital power to me the gift's receiver.

48 Who hath bestowed it? Upon whom bestowed it? Desire bestowed it, for Desire he gave it. Desire is giver and Desire receiver. This, O Desire, to thee is dedicated.

## Book VIII

TAKEN upon a base art thou. Thee for the Âdityas. Here, O Far-striding Vishnu, is thy Soma. Guard it from injury. Let them not harm thee.

2 Ne'er art thou fruitless, Indra; ne'er dost thou desert thy worshipper. But now, O Liberal Lord, thy bounty as a God is poured forth ever more and more. Thee for the Âdityas.

3 Never art thou neglectful: thou guardest both races with thy care. The Soma feast, O Fourth Âditya, is thy strength. Amrit is stablished in the heavens. Thee for the Âdityas.

4 The sacrifice obtains the Gods' acceptance. Be graciously inclined to us, Âdityas. Hitherward let your favour be directed and be our best deliverer from trouble. Thee for the Âdityas.

5 This is thy Soma draught, O bright Âditya: take delight therein. To this mine utterance, O ye men, give credence, what good the man and wife obtain by praying: A manly son is born and gathers riches, and thrives for ever sinless in the dwelling.

6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes. May we, through this our song, be happy gainers, God! of a fair and spacious habitation.

7 Taken upon a base art thou. Savitar's giver of delight art thou. Giver of joy art thou: vouchsafe me joy. Speed thou the sacrifice, speed thou the sacrifice's lord to win his share. Thee for the God, for Savitar.

8 Taken upon a base art thou. Thou art a good protector, firmly stablished. To the Great Bull be reverential homage. Thee for the Visvedevas. This is thy home: Thee for the Visvedevas.

9 Taken upon a base art thou. May it be mine to prosper the libations of thee Brihaspati's son, O radiant Soma, of thee, strong Indu, mated with thy Consorts. I am in heaven above, on earth beneath it. The intermediate region was my father. I saw the Sun both from above and under. I am what Gods in secret hold the highest.

10 Agni, associate with the Dames, accordant with the God Tvashtar, drink. All-hail! Thou art Prajâpati, strong male, impregner: may I obtain from thee, strong male, impregner, a son who shall himself become a father.

11 Taken upon a base art thou. Thou art bay-coloured, Yoker of Bay Coursers. Thee for the pair of tawny-coloured horses. United with the Soma, ye, for Indra, are corn for his two tawny steeds to feed on.

12 That draught of thine which winneth cows or horses, offered with sacrificial text and lauded

With chanted hymns and songs of adoration—of that permitted do I take permitted.

13 Of sin against the Gods thou art atonement. Of sin against mankind thou art atonement. For sin against the Fathers thou atonest. Of sin against oneself thou art atonement. Of every sort of sin thou art atonement. The sin that I have knowingly committed, the sin that unawares I have committed, of all that wickedness thou art the atonement.

14 We with our bodies have again united, with lustre, vital sap, and happy spirit. Giver of boons, may Tvashtar grant us riches and smooth whate'er was injured in our body.



15 Lead us with thought to wealth in kine, O Indra, to princes, Lord of Bounty! and to welfare. Lead thou us on to God-inspired devotion, to favour of the Gods who merit worship. All-hail!

16 Verse 14 repeated.

17 May this please Savitar and liberal Dhâtar, Prajâpati the Treasure-Guard, bright Agni, Tvashtar, and Vishnu: blessing him with children, grant store of riches to the Sacrificer.

18 Gods, we have made your seats easy of access, who, pleased with us, have come to this libation. Bearing and bringing hitherward your treasures, grant to this man, good Lords, abundant riches. All-hail!

19 The willing Gods whom, God, thou hast brought hither, send them to their own dwelling-place, O Agni. As all of you have eaten and have drunken, approach the air, the heat, the light of heaven.

20 Here, Agni, as this sacrifice proceedeth, have we elected thee to be our Hotar. Special have been thine offerings and thy labour. Well knowing sacrifice, as sage, come near us.

21 Do ye, O Gods, discoverers of the Pathway, go forward on the path when ye have found it. O God, thou Lord and Master of the Spirit, bestow— All-hail!—this sacrifice on Vâta.

22 Go, Sacrifice, to the sacrifice: seek thou the sacrifice's lord, seek thine own home. All-hail! Lord of the sacrifice, this is thy sacrifice, followed by many heroes, loud with hymns of praise. Accept it thou. All-hail!

23 Become no serpent thou, become no viper. King Vat-tins hath made a spacious pathway, a pathway for the Sun wherein to travel. Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit. To Varuna be reverential homage! Varuna's noose beneath our feet is trampled.

24 The waters, face of Agni, have I entered, O Waters' Child, repelling evil spirits. Offer the fuel in each home, O Agni. Let thy tongue dart —All-hail!—to meet the butter.

25 Thy heart is in the flood, within the waters. With thee let plants and waters be commingled, That, Lard of Sacrifice, we may adore thee with singing praise and telling forth our homage. All-hail!

26 This, O celestial Waters, is your offspring. Support him dearly loved and gently nurtured. This is thy station, O celestial Soma; therein bring happiness and ward off evil.

27 O restless Purifying Bath, thou glidest onward restlessly. May I with aid of Gods remove the stain of sin against the Gods, and wash away with mortals' help the wrong that hath been done to men. Preserve me, God, from injury, from the loud-roaring demon foe. Thou art the fuel of the Gods.

28 Let, still unborn, the ten-month calf move with the following after-birth. Even as the-wind is moving, as the gathered flood of ocean moves, So may this ten-month calf come forth together with the after-birth.

29 O thou who hast a womb of gold and offspring meet for sacrifice, Him with all limbs unbroken have I brought together with his dam. All-hail!

30 Multiform, rich in wondrous operation, the strong juice hath enrobed itself with greatness. Let the worlds praise her uniped and biped, three-footed and four-footed and eight-footed. All-hail!

31 Verily, best of guardians hath he in whose dwelling-place ye drink, O Maruts, giants of the sky.

32 May Heaven and Earth, the Mighty Pair, besprinkle this our sacrifice, And feed us full with nourishments.

33 Slayer of Vritra, mount thy car: thy Bay Steeds have been yoked by prayer. May, with its voice, the pressing-stone draw thine attention hither ward. Taken upon a base art thou. For Indra thee, for Shodasî. This is a dwelling-place for thee. For Indra thee, for Shodasî.

34 Harness thy pair of strong Bay Steeds, long-maned, whose bodies fill the girths, And, Indra, Soma-drinker, come to listen to our songs of praise. Taken upon a base, etc., as in 33.

35 His pair of tawny Coursers bring Indra of unresisted might Hither to Rishis' songs of praise and sacrifice performed by men. Taken upon a base, etc., as in 33.

36 Than whom there is none other born more mighty, who hath pervaded all existing creatures—Prajâpati, rejoicing in his offspring, he, Shodasî, maintains the three great lustres.

37 Indra chief Lord and Varuna the Sovran have made this draught of thine the first and foremost. I, after, drink their draught. May she, the Goddess of Speech, rejoicing, sate herself with Soma—All-hail!—with Prâna as her feast-companion.

38 Skilled in thy task, O Agni, pour lustre and hero strength on us, Granting me wealth and affluence. Taken upon a base art thou. For Agni thee, for splendour This is thy home. For Agni thee, for splendour. Thou, lustrous Agni, mid the Gods art splendid. May I among mankind be bright with lustre.

39 Arising in thy might thy jaws thou shookest, Indra, having drunk The Soma which the mortar pressed. Taken upon a base art thou. For Indra thee, for mighty strength. This is thy home. For Indra thee, for might. Among the Gods thou art the mightiest, Indra. Among mankind I fain would be most mighty.

40 His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze. Taken upon a base art thou. For Sûrya, for the Bright One, thee. This is thy home. For Sûrya, for the Bright One, thee. Thou among Gods art brightest, brightest Sûrya. Among mankind I fain would be the brightest.

41 His herald rays bear him aloft, the God who knoweth all that lives, Sûrya, that all may look at him. Taken upon a base, etc., as in 40.

42 Smell thou the vat. Let Soma drops pass into thee, O Mighty One. Return again with store of sap. Pour for us wealth in thou- sands thou with full broad streams and floods of milk. A Let riches come again to me.

43 Idâ, delightful, worshipful, loveable, splendid, shining One, Inviolable, full of sap, the Mighty One, most glorious, These are thy names, O Cow: tell thou the Gods that I act righteously.

44 O Indra, beat our foes away, humble the men who challenge us: Send down to nether darkness him who seeks to do us injury. Taken upon a base art thou. For Indra, foe-dispeller, thee. This is thy home. For Indra, foe-dispeller, thee.

45 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Visvakarman. May he hear kindly all our invocations, who gives all bliss for aid, whose works are righteous. Taken upon a base art thou. For Indra Visvakarman thee. This is thy home. For Indra Visvakarman thee.

46 With strengthening libation, Visvakarman, thou madest Indra an undying guardian. The people of old time bowed down before him because the Mighty One was meet for worship. Taken upon a base, etc., as in 45.

47 Taken upon a base art thou. I take thee lord of Gâyatrî for Agni. For Indra take I thee the lord of Trishtup. I take thee lord of Jagatî for All-Gods. Anushtup is the song that sings thy praises.

48 I stir thee for the fall of cloud-borne waters. I stir thee for the fall of streams that gurgle. I stir thee for the fall of those that gladden. I stir thee for their fall who are most lovely. I stir thee for their fall that are the sweetest. I stir thee for the waters' fall, I stir thee, pure one, in the pure, in the day's form, in Sûrya's beams.

49 The Bull's majestic form is shining brightly, the pure the pure's preceder, Soma Soma's. Whatever name invincible, stimulating, is thine, O Soma, for that name I take thee. All-hail to Soma, unto thee, O Soma.

50 O radiant Soma, eagerly draw nigh to Agni's well-loved food. O radiant Soma, willingly go to the food that Indra loves. Go, radiant Soma, as our friend, to the All-Gods' beloved food.

51 Here is delight: enjoy yourselves; here surety, surety of your own. All-hail! Loosing the suckling to his dam, the suckling as he milks his dam May he maintain the growth of wealth among us. All-hail!

52 Thou art the Session's happy termination. We have attained the light and grown immortal. We have gone up from earth to sky, have found the Gods and heaven and light.

53 Indra and Parvata, our champions in the fight, drive ye away the man who fain would war with us, drive him far from us with the bolt. Welcome to him concealed afar shall be the lair that he hath found. So may the Render rend our foes on every side, rend them. O Hero, everywhere. Earth! Ether! Sky! May we be rich in offspring, rich in brave sons and rich in food to feed us.

54 Parameshthin when contemplated. Prajâpati in uttered speech. Food when approached. Savitar in the partition. Visvakarman in Consecration. Pûshan in the Soma-purchasing cow.

55 As Indra and the Maruts he is stationed ready for the sale: Asura, being bought and sold. Mitra when purchased; Vishnu Sipivishta when on the Sacrificer's thigh he resteth; Vishnu Naraudhisha brought on the barrow;

56 Soma when come: when seated on the platform, Varuna; Agni in the sacred fire-place; Indra upon the sacrificial barrow; Atharvan when deposited for pounding;

57 All-Gods when offered in the scattered fragments; Vishnu, the guard of those who soothe his anger, when he is filled and swelling in the waters; Yama in pressing; Vishnu in collection; Vâyû what time they cleanse and purify him; the Bright when cleansed; the Bright with milk about him; Manthin commingled with the meal of barley;

58 All-Gods when he is drawn away in beakers; Life when uplifted for the fire-oblotion; Rudra when offered; Vâta when reverted; Man-viewer when beheld; drink when they drink him; deposited, the Nârâsamsa Fathers;

59 Sindhu when ready for the bath that cleanses the sea when he is carried to the waters; Water is he when he is plunged beneath it. To those most mighty hath it gone, most manly in vigour, by whose strength the worlds were stablished, Who rule as Lords resistless in their grandeur, Vishnu and Varuna, at the prayer of morning.

60 To Gods, to sky the sacrifice hath gone: come riches thence to me! To men, to air the sacrifice hath gone: come riches thence to me! To Fathers, earth, the sacrifice hath gone: come riches thence to me! Whatever sphere the sacrifice hath reached, may wealth come thence to me

61 The threads that have been spun, the four-and-thirty, which stablish this our sacrifice with Svadhâ, Of these I join together what is broken. All-hail! to Gods go the warm milk oblation!

62 Spread far and wide is sacrifice's milking: eightfold along the heaven hath it extended. Pour, Sacrifice! in plenty on mine offspring: may I obtain prosperity for ever. All-hail!

63 Soma, send wealth in gold and steeds and heroes. All-hail! bring hitherward booty in cattle.

## Book IX

OUR sacrifice, God Savitar, speed onward: speed to his share the sacrifice's patron. May the celestial Gandharva, cleanser of thought and will, make clean our thought and purpose: the Lord of Speech sweeten the food we offer.

2 Thee, firmly set, settled in man, in spirit. Taken upon a base art thou. I take thee, draught acceptable to Indra. This is thy home. Thee, welcomest to Indra. Thee Set in waters, butter, realm of ether. Taken upon .....Indra. Thee seated in the sky, earth, air's mid-region, among the Gods and in the vault of heaven. Taken, etc. as above:

3 The strength-arousing essence of the waters, gathered in the Sun, Essence of waters' essence, that, most excellent, I take for you. Taken, etc., as above.

4 Cups of strength-giving sacrifice, inspirers of the sage's hymn Of you, the handleless, have I collected all the sap and strength. Taken, etc., as above. United are ye twain: with bliss unite me. Parted are ye: keep me apart from evil.

5 Thou art the thunderbolt of Indra, winner of wealth: with thee may this man win him riches. In gain of wealth we celebrate with praises her, Aditi by name, the Mighty Mother, On whom this Universe of life hath settled. Thereon God Savitar promote our dwelling!

6 Amrit is in the Waters, in the Waters healing medicine. Yea, Horses! at our praises of the Waters grow ye fleet and strong. Whatever wave, O ye celestial Waters, wealth-giving, towering high, and swiftly rushing, is yours, therewith may this man win him riches.

7 It was the wind, or it was thought, or the Gandharvas twenty-seven These at the first harnessed the horse: they set the power of speed in him.

8 Steed, being yoked grow wind-swift: be beauteous as Indra's right-hand steed. Omniscient Maruts harness thee! Tvashtar put swiftness in thy feet!

9 What speed, O Horse, was laid in thee in secret, what passed in wind, bestowed upon the falcon, With that same strength be strong for us, O Courser, wealth-winning and victorious in battle. Starting to run your course, winners of riches, smell ye Brihaspati's portion, O ye Horses.

10 By impulse of God Savitar, true Impeller, may ascend Brihaspati's highest heaven.

By impulse of God Savitar, true Impeller, may I ascend the highest heaven of Indra. By impulse of God Savitar, true Impeller, Brihaspati's highest heaven have I ascended. By impulse of God Savitar, true Impeller, I have ascended Indra's loftiest heaven.

11 Brihaspati, win the prize. Lift up your voices to Brihaspati. Make ye Brihaspati win the prize. Do thou, O Indra, win the prize. To Indra lift your voices up. Make Indra winner of the prize.

12 True hath been this your league whereby ye made Brihaspati win the prize. Brihaspati have ye caused to win the prize. Be freed, ye Forest-lords. Faithful was this your league whereby ye have made Indra win the prize. Ye have made Indra win the prize. Be ye set free, ye Forest-lords.

13 Through impulse of God Savitar, true Impeller, mine be Brihaspati's prize who winneth prizes. On to the goal, ye Steeds, winners of prizes, blocking the ways and meting out the courses!

14 Bound by the neck and at the flanks and in the mouth, that vigorous Courser lends new swiftness to his sped.

Drawing himself together as his strength allows, Dadhikrâs speeds along the windings of the paths. All-hail!

15 His pinion, rapid runner, fans him on his way, as of a bird that hastens onward to its aim, And, as it were a falcon's gliding through the air, strikes Dadhikrâvan's side as he speeds on with might. All-hail!

16 Bless us the Coursers when we call, while slowly they move, strong singers, to the Gods' assembly. Crushing the wolf, the serpent, and the demons, may they completely banish all affliction. All-hail!

17 May all those vigorous Coursers listen to our cry, hearers of invocation, speeders on their way; Winners of thousands, fain to win where meed is won, who gather of themselves great wealth in every race.

18 Deep-skilled in Law Eternal, wise, immortal, O Coursers, help us in each fray for booty. Drink of this meath, be satisfied, be joyful: then go on paths which Gods are wont to travel.

19 To me come plenteous growth of wealth! Approach me these, Heaven and Earth, who wear each form and figure! Hither may Father come to me, and Mother. Soma with immortality approach me!

20 To the Friend, Hail! To the Good Fiend, Hail! To the Later-born, Hail! To Resolution, Hail! To the Vasu, Hail! To the Lord of Days, Hail! To the Failing Day, Hail! To the Failing sprung from the Transitory, Hail! To the Transitory sprung from the Final, Hal! To the Final Mundane, Hail! To the Lord of the World, Hail! To the Sovran Lord, Hail!

21 May life succeed through sacrifice. May life-breath thrive by sacrifice. May the eye thrive by sacrifice. May the ear thrive by sacrifice. May the back thrive by sacrifice. May sacrifice thrive by sacrifice. We have become the children of Prajâpati. Gods, we have gone to heaven. We have become immortal.

22 In us be your great might and manly vigour, in us be your intelligence and splendour. Obeisance to our Mother Earth! Obeisance to our Mother Earth! This is thy Sovranty. Thou art the ruler, thou art controller, thou art firm and steadfast. Thee for land-culture, thee for peace and quiet, thee for wealth, thee for increase of our substance.

23 Of old the furtherance of strength urged onward this Sovran Soma in the plants and waters. For us may they be stored with honey: stationed in front may we be watchful in the kingdom. All-hail!

24 The furtherance of strength extended over this heaven and all the worlds as sovran ruler. He, knowing, makes the churl a bounteous giver: wealth may he grant us with full store of heroes. All-hail

25 Surely the furtherance of strength pervaded all these existing worlds in all directions. From olden time the King moves round, well knowing, strengthening all the people and our welfare.

26 As suppliants, for aid we grasp Soma the King, and Agni, the Âdityas, Vishnu, Sûrya, and the Brahman-priest Brihaspati.

27 Urge Aryaman to send us gifts, and Indra. and Brihaspati, Yak, Vishnu, and Sarasvatî, and the strong Courser Savitar.

28 Agni, speak kindly to us here, be graciously inclined to us. Winner of thousands, grant us boons, for thou art he who giveth wealth.

29 Let Aryaman vouchsafe us wealth, and Pûshan, and Brihaspati. May Vâk the Goddess give to us. All-hail!

30 Thee by the radiant Savitar's impulsion, with arms of Asvins, with the hands of Pûshan. To Vâk Sarasvatî's controlling guidance, hers the controlling leader, I consign thee. I with Brihaspati's supreme dominion endow thee by the balm of consecration

31 With the monosyllable Agni won vital breath: may I win that. With the dissyllable the Asvins won bipeds: may I win those. With the trisyllable Vishnu won the three worlds: may I win those. With quadrisyllabic metre Soma won four-footed cattle: may I win those.

32 With five-syllable metre Pûshan won the five regions: may I win them. With six-syllable metre Savitar won the six seasons: may I win them. With seven-syllable metre the Maruts won the seven domestic animals: May I win them. With octosyllabic metre Brihaspati won the Gâyatrî: may I win that.

33 With nine-syllable metre Mitra won the Trivrit Stoma: may I win that. With decasyllabic metre Varuna won Virâj: may I win that. With hendecasyllabic metre Indra won Trishtup: may I win that. With dodecasyllabic metre the All-Gods won Jagatî: may I win that.

34 The Vasus by thirteen-syllable metre won the Thirteenfold Stoma: may I win that. The Rudras by fourteen-syllable metre won the fourteenfold Stoma: may I win that. The Âdityas with fifteen-syllable metre won the Fifteenfold Stoma: may I win that. Aditi with sixteen-syllable metre won the Sixteenfold Stoma: may I win that. Prajâpati with seventeenfold metre won the Seventeenfold Stoma: may I win that.

35 This is thy portion, Nirriti! Accept it graciously. All-hail! To Gods whose guide is Agni, to the eastward-seated Gods, All-hail! To Gods whose guide is Yama, to the southward-seated Gods, All-hail! To Gods whose guides are the All-Gods, those who are seated westward, Hail! Hail to the northward-seated Gods, to those whose guides are Mitra and Varuna or the Marut host! To Gods whose guide is Soma, who, worshipful, sit on high, All-hail!

36 Gods who have Agni as their guide, whose seat is eastward, Hail to them! Gods who have Yama as their guide, whose seat is southward, Hail to them! Gods who have All-Gods as their guides, whose seat is westward, Hail to them! Gods who have Mitra-Varuna for guides, north-seated, Hail to them! Gods who have Soma as their guide, high-seated, worshipful, Hail to them!

37 Agni, subdue opposing bands and drive our enemies away. Invincible, slay godless foes: give splendour to the worshipper.

38 Thee at the radiant Savitar's impulsion, with Asvins' arms and with the hands of Pûshan, I offer with the strength of the Upâmsu. Slain is the demon brood. All-hail! Thee for the slaughter of the brood of demons. The demons have we slain, have slain. So-and-So, So-and-So is slain.

39 Savitar quicken thee for sway of rulers, Agni of householders, of the trees Soma, Brihaspati of Speech, for lordship Indra, Rudra for cattle, Mitra for true-speaking, Varuna for the sway of Law's protectors.

40 Gods, quicken him that none may be his rival, for mighty domination, mighty lordship, Him, son of Such-a-man and Such-a-woman, of Such-a-tribe. This is your King, ye Tribesmen. Soma is Lord and King of us the Brâhmans.

## Book X

THE Gods drew waters with their store of sweetness, succulent and observant, king-creating, Wherewith they sprinkled Varuna and Mitra, wherewith they guided Indra past his foemen.

2 Wave of the male art thou, giver of kingship. Do thou— All-hail!—bestow on me the kingdom. Wave of the male art thou, giver of kingship. Do thou on So-and-So bestow the kingdom. Thou hast a host of males, giver of kingship. Do thou— All-hail!—bestow on me the kingdom. A host of males hast thou, giver of kingship. Do thou on So-and-So bestow the kingdom.

3 Swift at your work are ye, givers of kingship. Do ye— All-hail!—bestow on me the kingdom. Swift at your work are ye, givers of kingship. Do ye on So-and-So bestow the kingdom. Endowed with strength are ye, givers of kingship, etc. O'erflowing floods are ye, etc. The Waters' Lord art thou, giver of kingship. Do thou, etc. The Waters' Child art thou, etc.

4 With sun-bright skins are ye, givers, etc. Brilliant as Suns are ye, etc. Bringers of joy are ye, etc. Dwellers in cloud are ye, etc Desirable are ye, etc. Most powerful are ye, etc. Endowed with might are ye, etc. Man-nourishing are ye, etc. All-nourishing are ye, etc. Self-ruling Waters are ye, giving kingship. On So-and-So do ye bestow the kingdom. Together with the sweet let sweet ones mingle, obtaining for the Kshatriya mighty power. Rest in your place inviolate and potent, bestowing on the Kshatriya mighty power.

5 Brilliance of Soma art thou: may my brilliance grow like thine. To Agni Hail! To Soma Hail! To Savitar Hail! To Sarasvatî Hail! To Pûshan Hail! To Brihaspati Hail! To Indra Hail! To the Noise Hail! To Fame Hail To Amsa Hail! To Bhaga Hail! To Aryaman Hail!

6 Ye are two strainers, Varuna's own possession. I make you pure at Savitar's impulsion, with flawless strainer, with the beams of Sûrya. Thou, friend of speech, heat-born, art undefeated. Soma's share art thou. Hail, ye king producers!

7 Sharers in joy are these majestic Waters, inviolate, industrious, investing. In these as homes hath Varuna made his dwelling, he, Child of Waters, in the best of mothers.

8 Thou art the inner caul of princely power, Thou art the outer caul of princely power. Of princely power thou art the womb, the navel. Thou art the Vritra-slaying arm of Indra. Mitra's art thou, thou Varuna's possession. With thee to aid may this man slaughter Vritra. Cleaver art thou; thou Render; thou art Shaker. Protect him ye in front, protect him rearwards; protect him sideways; from all quarters guard him.

9 Visible, O ye men, Informed is Agni, Master of the House. hold. Informed is Indra of exalted glory. Informed are Mitra-Varuna, Law-Maintainers. Informed is Pûshan, Lord of all Possessions. Informed are Heaven and Earth, the All-propitious. Informed is Aditi who gives wide shelter.

10 Appeased by sacrifice are biting creatures, Ascend the East. May Gâyatrî protect thee, the psalm Rathantara, the triple praise-song, the season Spring, and the rich treasure, Priesthood.

11 Ascend the South. Be thy protectors Trishtup, the Brihat Sâman, the fifteenfold praise-song, the Reason Summer, and the treasure Kingship.

12 Ascend the West. May Jagatî protect thee, the psalm Vairûpa, the seventeenfold praise-song, the Rain-time, and that store of wealth, the People.



13 Ascend the North. Thy guardians be Anushtup, Vairâja psalm, the twenty-onefold praise-song, the season Autumn, that rich treasure Fruitage.

14 Ascend the Zenith. Pankti be thy keeper, Sâkvara, Raivata the pair of Sâmans, Praise-songs the thirty-threefold and thrice-ninefold, both seasons, Winter, Dews, that treasure lustre. The head of Namuchi hath been cast from me.

15 Brilliance of Soma art thou, may my brilliance grow like thine. Save me from death. Vigour art thou, victory, everlasting life.

16 With golden bodies, at the flush of morning, ye rise on high, two Sovran Lords, and Sûrya. Ascend your car, O Varuna and Mitra: thence view infinity and limitation. Thou art Mitra, thou art Varuna.

17 Thee with the strength of Soma, Agni's lustre, with Sûrya's splendour, Indra's might I sprinkle. Be Lord of princes: safe past arrows guard him.

18 = IX. 40.

19 Forth from the summit of the bull, the mountain, pouring spontaneously, the ships keep moving. They, lifted up, have turned them back and downward, still flowing onward, after Ahibudhnya. Thou art the stepping-forth of Vishnu: thou art Vishnu's outstep; Vishnu's step art thou.

20 Prajâpati, thou only comprehendest all these created forms, and none beside thee. Give us our heart's desire when we invoke thee. So-and-So's father is this man. Sire of this man is So-and-So. May we—All-hail!—be lords of rich possessions. What active highest name thou hast, O Rudra, therein thou art an offering, art an offering at home. All-hail!

21 Indra's bolt art thou. I by the direction of Mitra-Varuna, Directors, yoke thee. I, the uninjured Arjuna, mount thee for firmness, thee for food. By quickening of the Maruts be thou victor. May we obtain by mind: with power united.

22 Let us not, Indra, conqueror of the mighty, unfit through lack of prayer fail to obtain thee. Ascend the car which thou whose hand bears thunder controllest, and the reins with noble horses.

23 All hail to Agni, Master of the Household! All-hail to Soma, Sovran of the Forest! All-hail to the great vigour of the Maruts! All-hail to the effectual might of Indra! Injure me not, O Mother Earth, and may I never injure thee.

24 The Hamsa throned in light, the Vasu in mid-air, the Priest beside the altar, Guest within the house, Dwelling in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, be is mighty Law.

25 So great art thou: life art thou; give me life, Mate art thou: thou art splendour; give me splendour. Strength art thou: give me strength. I draw you downward, two arms of Indra mighty in achievement.

26 Fair art thou, good to sit on, womb of kingship. Sit on the fair one, sit on that which offers a pleasant seat: sit in the womb of kingship.

27 Varuna, Law's maintainer, hath sat down among his people, he Most wise, for universal sway.

28 Supreme Lord art thou. May these five regions of thine be prosperous. Brahman! Thou art Brahman, Savitar art thou, faithful in impulsion, Varuna art thou, he whose power is real. Indra art thou, whose strength is of the people. Rudra art thou, the very kind and gracious. Doer of much, Improver, Wealth-increaser! Indra's holt art thou. Be therewith my vassal.

29 May spacious Agni, Lord of Duty, gladly, vast Agni, Duty's Lord, accept the butter. All-hail! Hallowed by Svâhâ, with the beams of Sûrya, strive for his central place among the kinsmen.

30 I creep forth urged onward by Savitar the Impeller; by Sarasvatî, Speech; by Tvashtar, created forms; by Pûshan, cattle; by this Indra; by Brihaspati, Devotion; by Varuna, Power; by Agni, Brilliance; by Soma, the King; by Vishnu the tenth Deity.

31 Get dressed for the Asvins. Get dressed for Sarasvatî: Get dressed for Indra the Good Deliverer: Soma the Wind, purified by the strainer, Indra's meet friend, hath gone o'erflowing backward.

32 What then? As men whose fields are full of barley reap the ripe corn, removing it in order, So bring the food of these men, bring it hither, who pay the Sacred Grass their spoken homage. Taken upon a base art thou. Thee for the Asvins. Thee for Sarasvatî, and thee for Indra, for the Excellent Protector.

33 Ye Asvins, Lords of Splendour, drank full draughts of grateful Soma juice, And aided Indra in his deeds with Namuchi of Asura birth.

34 As parents aid a son, both Asvins aided thee, Indra, with their wondrous powers and wisdom. When thou with might hadst drunk the draught that gladdens, Sarasvatî, O Bounteous Lord, refreshed thee.

## Book XI

HARNESSING, first of all, the mind, Savitar having stretched the thought With reverent look upon the light of Agni bore them up from earth.

2 By impulse of God Savitar we with our spirit harnessed strive With might to win the heavenly.

3 Savitar, having harnessed Gods who go to light and heavenly thought, Who will create the lofty light—Savitar urge them on their way!

4 The priests of him the lofty priest well skilled in hymns, harness their spirit, yea, harness their holy thoughts. He only, skilled in rules, assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.

5 I yoke with prayer your ancient inspiration: may the laud rise as on the prince's pathway. All Sons of the Immortal One shall hear it, who have resorted to celestial dwellings.

6 Even he, the God whose going forth and majesty the other Deities have followed with their might, He who hath measured the celestial regions out by his great power, he is the Courser Savitar.

7 Our sacrifice, God Savitar! speed forward: speed to his share the sacrifice's patron. May the celestial Gandharva, Cleanser of thought and will, make clean our thoughts and wishes. The Lord of Speech sweeten the words we utter!

8 God Savitar, speed this God-loved sacrifice of ours, friend-finding, ever-conquering, winning wealth and heaven. Speed praise-song with the sacred verse, Rathantara with Gâyatra, Brihat that runs in Gâyatra. All-hail!

9 By impulse of God Savitar I take thee, with arms of Asvins, with the hands of Pûshan, in Angiras' manner, with Gâyatrî metre. From the earth's seat bring thou Purîshya Agni, as Angiras was wont, with Trishtup metre.

10 Spade art thou; woman art thou. Ours be power with thee to dig out Agni in his dwelling, as Angiras was wont, with Jagatî metre.

11 Savitar, bearing in his hand the gold spade which he took therewith, Looking with reverence on the light of Agni, raised it from the earth, With the Anushtup metre and as Angiras was wont to do.

12 Run hither, urged to speed, O Horse, along the most extended space. Thy loftiest birthplace is in heaven. thy navel is in air's mid-realm, the womb that bare thee is on earth.

13 Upon this course, O lords of wealth, harness; ye twain, the Ass who bears Agni, and kindly favours us.

14 In every need, in every race we call, as friends, to succour us, Indra, the mightiest of all.

15 Come speeding on and trampling imprecations; come gladdening to the chieftainship of Rudra. Speed through the wide air thou whose paths are pleasant, with Pûshan for thy mate, providing safety.

16 From the Earth's seat, like Anginas, bring thou Purîshya Agni forth. After the wont of Angiras we to Purîshya Agni go. Agni Purîshya we will bear after the went of Angiras.

17 Agni hath looked along the van of Mornings, looked on the days, the earliest Jâtavedas,  
And many a time along the beams of Sûrya: along the heaven and earth hast thou extended.

18 The Courser, started on his way, shakes from him all hostilities. He longs to look with  
reverent eye on Agni is the mighty. seat.

19 O Courser, having come to earth, seek Agni with a longing wish. Tell us by trampling on  
the ground where we may dig him from the earth.

20 Heaven is thy back, the earth thy seat, the air thy soul, the sea thy womb. Looking around  
thee with thine eye trample the adversaries down.

21 Wealth-giver, Courser, from this place step forth to great felicity. May we enjoy Earth's  
favour while we dig forth Agni from her

22 Down hath he stepped, wealth-giver, racer, courser. Good and auspicious room on earth  
thou madest. Thence let us dig forth Agni, fair to look on, while to the loftiest vault we  
mount, to heaven.

23 I thoughtfully besprinkle thee with butter, thee dwelling near to all existing creatures.  
Broad, vast through vital power that moves transversely, conspicuous, strong with all the  
food that feeds thee.

24 I sprinkle him who moves in all directions: may he accept it with a friendly spirit. Agni  
with bridegroom's face and lovely colour may not be touched when all his form is fury.

25 Round the oblation bath he paced, Agni the wise, the Lord of Strength, Giving the offerer  
precious boons.

26 We set thee round us as a fort, victorious Agni, thee a Sage, Of hero lineage, day by day  
destroyer of our treacherous foes.

27 Thou, Agni, with the days, fain to shine hitherward, art brought to life from out the waters,  
from the stone, From out the forest trees and herbs that grow on ground. thou, Sovran Lord of  
men, art generated pure.

28 At Savitar's, the Shining One's, impulsion, with arms of Asvins and with hands of  
Pûshan, As Angiras was wont to do, I dig thee forth from the seat of Earth, Agni Purîshya.  
Thee, Agni, luminous and fair of aspect, resplendent with imperishable lustre, gracious to  
living creatures, never harming, As Angiras was wont to do, we dig thee forth from the seat  
of Earth, Agni Purîshya.

29 Thou art the Waters' back, the womb of Agni, around the ocean as it swells and surges.  
Waxing to greatness, resting on the lotus, spread thou in amplitude with heaven's own  
measure.

30 Yea are a shelter and a shield, uninjured both, and widely spread. Do ye; expansive, cover  
him: bear ye Purîshya Agni up.

31 Cover him, finders of the light, united both with breast and self, Bearing between you  
Agni, the refulgent, everlasting One.

32 Thou art Purîshya, thou support of all. Atharvan was the first, Agni, who rubbed thee into  
life. Agni, Atharvan brought thee forth by rubbing from the lotus, from The head of Visva, of  
the Priest.

33 Thee too as Vritra-slayer, thee breaker of forts, the Sage Dadhyach, Son of Atharvan,  
lighted up.

34 Pâthya the Bull, too, kindled thee the Dasyus' most destructive foe, Winner of spoil in every fight.

35 Sit, Hotar, in the Hotar's place, observant: lay down the sacrifice in the place of worship. Thou, dear to Go is, shalt serve them with oblation. Agni, give long life to the Sacrificer.

36 Accustomed to the Hotar's place, the Hotar hath seated him, bright, splendid, passing mighty, Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.

37 Seat thee, for thou art mighty: shine, best entertainer of the Gods. Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.

38 Pour heavenly Waters honey-sweet here for our health, for progeny. Forth from the place whereon they fall let plants with goodly berries spring.

39 May Vâyû Mâtârisvan heal and comfort thy broken heart as there supine thou liest. Thou unto whom the breath of Gods gives motion, to Ka, yea, unto thee, O God, be Vashat!

40 He, nobly born with lustre, shield and refuge, hath sat down in light. O Agni, Rich in Splendour, robe thyself in many-hued attire.

41 Lord of fair sacrifice; arise! With Godlike thought protect us well. With great light splendid to behold come, Agni, through sweet hymns of praise.

42 Rise up erect to give us aid, stand up like Savitar the God; Erect as strength-bestower when we call aloud, with unguents and with priests on thee.

43 Thou, being horn, art Child of Earth and Heaven, parted, fair Babe, among the plants, O Agni. The glooms of night thou, brilliant child, subduest, and art come forth, loud roaring, from the Mothers.

44 Steady be thou, and firm of limb. Steed, be a racer fleet of foot. Broad be thou, pleasant as a seat, bearing the store which Agni needs.

45 Be thou propitious, Angiras, to creatures of the human race. Set not on fire the heaven and earth, nor air's mid-region, nor the trees.

46 Forth with loud neighing go the Steed, the Ass that shouteth as he runs. Bearing Purîshya Agni on, let him not perish ere his time, Male bearer of male Agni, Child of Waters, Offspring of the Sea. Agni, come hither to the feast.

47 The Law the Truth, the Law the Truth. As Angiras was wont to do, we bear Purîshya Agni on. Ye Plants, with joyous welcome greet this Agni, auspicious One who cometh on to meet you. Removing all distresses and afflictions, here settle down and banish evil purpose.

48 Welcome him joyfully, ye Plants, laden with bloom and goodly fruit. This seasonable Child of yours hath settled in his ancient seat.

49 Resplendent with thy wide-extending lustre dispel the terrors of the fiends who hate us. May lofty Agni be my guide and shelter, ready to hear our call, the good Protector.

50 Ye, Waters, are beneficent, so help ye us to energy That we may look on great delight.

51 Give us a portion of the sap, the most propitious that ye have. Like mothers in their longing love.

52 To you we gladly come for him to whose abode ye lead us on: And, Waters, give us procreant strength.

53 Mitra, having commingled earth and ground together with the light For health to creatures mix I thee Omniscient and nobly born.

54 The Rudras, having mixed the earth, set all aglow the lofty light. Bright and perpetual their light verily shines among the Gods.

55 The lump of clay that hath been mixed by Vasus, Rudras, by the wise, May Sinîvâlî with her hands soften and fit it for the work.

56 May Sinîvâlî with fair braids, with beauteous crest, with lovely locks, May she, O mighty Aditi, bestow the Fire-pan in thy hands.

57 Aditi shape the Fire-pan with her power, her arms, her intellect, And in her womb bear Agni as a mother, in her lap, her son.

58 With Gâyatrî, like Angiras the Vasus form and fashion thee! Stedfast art then, thou art the Earth. Establish in me progeny, command of cattle, growth of wealth, kinsmen for me the worshipper. With Trishtup may the Rudras, like Angiras, form and fashion thee. Stedfast art thou, thou art the Air. Establish in me, etc., as above. With Jagatî, like Angiras, Âdityas form and fashion thee! Stedfast art thou, thou art the Sky. Establish in me, etc. Friends of all men, the All-Gods with Anushtup form thee Angiras-like. Stedfast art thou, thou art the Quarters. Establish in me, etc.

59 The zone of Aditi art thou. Aditi seize thy hollow space. She, having made the great Fire-pan, a womb for Agni, formed of clay, Aditi, gave it to her Sons and, Let them bake it, were her words.

60 The Vasus make thee fragrant, as Angiras did, with Gâyatrî! The Rudras make thee fragrant with the Trishtup, as did Angiras! With Gâyatrî, like Angiras, may the Âdityas perfume thee. Dear to all men, may the All-Gods with the Anushtup sweeten thee, as Angiras was wont to do. May Indra make thee odorous. May Varuna make thee odorous. May Vishnu make thee odorous.

61 Pit! Angiras-like may Aditi the Goddess, beloved by all Gods, dig thee in Earth's bosom. Pan! Angiras-like may the Gods' heavenly Consorts, dear to all Gads, in the Earth's bosom place thee. Pan! Angiras-like may Dhishanâs, Divine Ones, dear to alt Gods, in the Earth's bosom light thee. Pan! Angiras-like may the divine Varûtrîs, dear to all Gods, in the earth's bosom heat thee, Pan! Angiras-like may the celestial Ladies, dear to all Gods, in the earth's bosom bake thee. Angiras-like may the celestial Matrons, beloved by all the Gods, with unclipped pinions, within the lap of Earth, O Fire pan, bake thee.

62 The gainful grace of Mitra, God, supporter of the race of man, Is glorious, of most wondrous fame.

63 With lovely arms, with lovely hands, with lovely fingers may the God Savitar make thee clean, yea, by the power be hath. Not trembling on the earth fill thou the regions, fill the Quarters full.

64 Having arisen wax thou great, yea, stand thou up immovable. To thee, O Mitra, I entrust this Fire-pan for security. May it remain without a break.

65 Thee may the Vasus, Angiras-like, fill with the metre Gâyatrî. Thee may the Rudras, Angiras-like, fill with the Trishtup metre full. Thee may Âdityas, Angiras-like, fill with the metre Jagatî. With the Anushtup metre may the All-Gods, dear to all men, fill thee full, as Angiras was wont.

66 Intention, Agni. Motive, Hail! Mind, Wisdom, Agni, Motive, Hail! Thought, Knowledge, Agni, Motive, Hail! Rule of Speech, Agni, Motive, Hail! To Manu Lord of creatures, Hail! To Agni dear to all men, Hail!

67 May every mortal man elect the friendship of the guiding God. Each one solicits him for wealth: let him seek fame to prosper him. All-hail!

68 Break not, nor suffer any harm. Endure, O Mother, and be brave; This work will thou and Agni do.

69 Be firm for weal, O Goddess Earth. Made in the wonted manner thou Art a celestial design. Acceptable to Gods he this oblation. Arise thou in this sacrifice uninjured.

70 Wood-fed, bedewed with sacred oil, ancient, Invoker, excellent, The Son of Strength, the Wonderful.

71 Abandoning the foeman's host, pass hither to this company: Assist the men with whom I stand.

72 From the remotest distance come, Lord of the Red Steeds, hitherward. Do thou Purīshya, Agni, loved of many, overcome our foes.

73 O Agni, whatsoever be the fuel that we lay on thee, May that he butter unto thee. Be pleased therewith, Most Youthful God.

74 That which the termite eats away, that over which the emmet crawls— Butter be all of this to thee. Be pleased therewith, Most Youthful God.

75 Bringing to him, with care unceasing, fodder day after day as to a stabled courser, Joying in food and in the growth of riches, may we thy neighbours, Agni, ne'er be injured.

76 While on earth's navel Agni is enkindled, we call, for ample increase of our riches, On Agni joying in the draught, much-lauded, worshipful; victor conquering in battle.

77 Whatever hosts there are, fiercely assailant, charging in lengthened lines, drawn up in order, Whatever thieves there are, whatever robbers, all these I cast into thy mouth, O Agni.

78 Devour the burglars with both tusks, destroy the robbers with thy teeth. With both thy jaws, thou Holy One, eat up those thieves well champed and chewed.

79 The burglars living among men, the thieves and robbers in the wood, Criminals lurking in their lairs, these do I lay between thy jaws.

80 Him who would seek to injure us, the man who looks oh us with hate Turn thou to ashes, and the man who slanders and would injure us.

81 Quickened is this my priestly rank, quickened is manly strength and force, Quickened is his victorious power of whom I am the Household priest.

82 The arms of these men have I raised, have raised their lustre and their strength With priestly power I ruin foes and lift my friends to high estate.

83 A share of food, O Lord of Food, vouchsafe us, invigorating food that brings no sickness. Onward, still onward lead the giver. Grant us maintenance both for quadruped and biped.

## Book XII

FAR hath he shone abroad like gold to look on, beaming imperishable life for glory. Agni by vital powers became immortal when his prolific Father Dyaus begat him.

2 Night and Dawn, different in hue, accordant, meeting together, suckle one same infant. Golden between the heaven and earth he shineth. The wealth-possessing Gods supported Agni.

3 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good. Excellent Savitar hath looked on heaven's high vault: he shineth after the outgoings of the Dawn.

4 Thou art the goodly-pinioned Bird: thou hast the Trivrit for thy head. Gâyatra is thine eye, thy wings are Brihat and Rathantara. The hymn is self, the metres are his limbs, the formulas his name. The Vâmadevya Sâman is thy form, the Yajñâyajñiya thy tail, the fire-hearths are thy hooves. Thou art the goodly-pinioned Bird: go skyward, soar to heavenly light.

5 Thou art the riyal-slaying stride of Vishnu. Mount the Gâyatra metre: stride along the earth. Thou art the foe-destroying stride of Vishnu. Mount the Trishtup metre: stride along mid-air. Thou art the traitor-slaying stride of Vishnu. Mount the Jagatî metre: stride along the sky. Thou art the foeman-slaying stride of Vishnu. Mount Anushtup metre: stride along the Quarters.

6 Agni roared out like Dyaus what time he thunders: licking full oft the earth round plants he flickered. At once, when born, he looked about, enkindled: he shineth forth between the earth and heaven.

7 Return to me, thou still-returning Agni, with life, with lustre, progeny, and treasure, With profit, wisdom, riches, and abundance.

8 A hundred, Agni Angiras! be thy ways, a thousand thy returns. With increment of increase bring thou back to us what we have lost. Again bring hitherward our wealth.

9 Return again with nourishment; Agni, again with food and life. Again preserve us from distress.

10 Agni, return with store of wealth. Swell with thine overflowing stream that feedeth all on every side.

11 I brought thee: thou hast entered in. Stand stedfast and immovable. Lot all the people long for thee. Let not thy kingship fall away.

12 Varuna, from the upmost bond release us, let down the lowest and remove the midmost. So in thy holy law may we made sinless belong to Aditi, O thou Âditya.

13 High hath the Mighty risen before the Mornings, and come to us with light from out the darkness. Fair-shapen Agni with white-shining splendour hath filled at birth all human habitations.

14 The Hamsa homed in light, the Vasu in mid-air, the Priest beside the altar, Guest within the house, Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law. The Great.

15 Knowing all holy ordinances, Agni, be seated in the lap of this thy mother. Do not with heat or glowing flame consume her: shine thou within her with refulgent lustre.



16 Within this Fire-pan with thy light, O Agni, in thy proper seat, Glowing with warmth, be gracious thou, O Jâtavedas, unto her.

17 Being propitious unto me, O Agni, sit propitiously. Having made all the regions blest, in thine own dwelling seat thyself.

18 First Agni sprang to life from out of heaven, the second time from us came Jâtavedas. Thirdly the Manly-souled was in the waters. The pious lauds and kindles him Eternal.

19 Agni, we know thy three powers in three stations, we know thy forms in many a place divided. We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.

20 The Manly-souled lit thee in sea and waters, Man's Viewer lit thee in the breast of heaven. There as thou stoodest in the third high region the Bulls increased thee in the waters' bosom.

21 Agni roared out, etc. (verse 6 repeated).

22 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma, Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.

23 Germ of the world, ensign of all creation, he sprang to life and filled the earth and heaven. Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.

24 So among mortals was immortal Agni stablished as cleansing, wise, and eager envoy. He waves the red smoke that he lifts above him, striving to reach the heaven with radiant lustre.

25 Far hath he shone, etc. (verse 1 repeated).

26 Whoso this day, O God whose flames are lovely, makes thee a cake, O Agni, mixed with butter, Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.

27 Endow him, Agni, with a share of glory, at every, song of praise sung forth enrich him. Dear let him be to Sûrya, dear to Agni, preëminent with son and children's children.

28 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing. Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.

29 Agni, man's gracious Friend, the Soma's keeper, Vaisvânara, hath been lauded by the Rishis. We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

30 Pay service unto Agni with your fuel, rouse your Guest with oil: In him present your offerings.

31 May all the Gods, O Agni, bear thee upward with their earnest thoughts: Not to be looked on, rich in light, be thou propitious unto us,

32 Agni, go forth resplendent, thou with thine auspicious flames of fire. Shining with mighty beams of light harm not my people with thy form.

33 Agni roared out, etc. (verse 21 repeated.)

34 Far famed is this the Bharata's own Agni: he shineth like the Sun with lofty splendour. He who hath vanquished Pûru in the battle, the heavenly Guest hath shone for us benignly.

35 Receive these ashes, ye celestial Waters, and lay them in a fair place full of fragrance. To him bow down the nobly-wedded Matrons! Bear this on waters as her son a mother.

36 Agni, thy home is in the floods: into the plants thou forcest way, And as their child art born anew.

37 Thou art the offspring of the plants, thou art the offspring of the trees: The offspring thou of all that is, thou, Agni, art the Waters' Child,

38 With ashes having reached the womb, the waters, Agni and the earth, United with the mothers, thou blazing hast seated thee again.

39 Seated again upon thy seat, the waters, Agni! and the earth, In her, thou, most auspicious One, liest as in a mother's lap

40, 41 Return again, etc. Agni, return, etc. (verses 9 and 10 repeated).

42 Mark this my speech, Divine One, thou Most Youthful, offered to thee by him who gives most freely: One hates thee, and another sings thy praises. I thine adorer laud thy form, O Agni.

43 Be thou for us a liberal Prince, Giver and Lord of precious things. Drive those who hate us far away. To the Omnific One All-hail!

44 Again let the Âdityas, Rudras, Yams, and Brahmans with their rites light thee, Wealth-bringer! Increase thy body with presented butter: effectual be the Sacrificer's wishes.

45 Go hence, depart, creep off in all directions, both ancient visitors and recent comers: Yama hath given a place on earth to rest in. This place for him the Fathers have provided.

46 Knowledge art thou: accomplishment of wishes. In me be the fulfilment of thy wishes. Thou art the ashes, thou the mould of Agni. Rankers are ye, rankers around. Rankers right upward, be ye fixed.

47 This is that Agni where the longing Indra took the pressed Soma deep within his body. Winner of spoils in thousands like a courser, with prayer art thou exalted, Jâtavedas.

48 The splendour which is thine in heaven, O Agni, in earth, O Holy One, in plants, in waters, Wherewith thou hast o'erspread mid-air's broad region, that light is brilliant, billowy, man-surveying.

49 O Agni, to the flood of heaven thou mountest, thou tallest hither Gods, the thought-inspirers. The waters, those beyond the light of Sûrya, and those that are beneath it here, approach thee.

50 May the Purîshya Agnis in accord with those that spring from floods, May they, benevolent, accept the sacrifice, full, wholesome draughts.

51 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels. To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

52 This is thine ordered place of birth whence, sprung to life, thou shonest forth. Knowing this, Agni, mount on high and cause our riches to increase.

53 Ranker art thou: Angiras-like sit steady with that Deity. Ranker-round art thou: Angiras-like sit steady with that Deity.

54 Fill up the room, supply the void, then settle steady in thy place. Indr-Âgni and Brihaspati have set thee down in this abode.

55 The dappled kine who stream with milk prepare his draught of Soma juice— Clans in the birthplace of the Gods, in the three luminous realms of heaven.

56 All sacred songs have magnified Indra expansive as the sea, The best of warriors borne on cars, the Lord, the very Lord of Strength.

57 Combine ye two and harmonize together, dear to each other, brilliant, friendly-minded, Abiding in one place for food and vigour.

58 Together have I brought your minds, your ordinances, and your thoughts. Be thou our Sovran Lord, Agni Purîshya; give food and vigour to the Sacrificer.

59 Thou art Purîshya Agni, thou art wealthy, thou art prosperous. Having made all the regions blest, here seat thee in thine own abode.

60 Be ye one-minded unto us, both of one thought, free from deceit. Harm not the sacrifice, harm not the Patron of the sacrifice. Be gracious unto us to-day, ye knowers of all things that be.

61 Even as a mother bears her son, Earth, Ukhâ hath borne within her womb Purîshya Agni. Maker of all, accordant with the All-Gods and Seasons, may Prajâpati release her.

62 Seek him who pours not, offers not oblation; follow the going of the thief and robber. This is thy way; leave us and seek some other. To thee, O Goddess Nirriti, be homage.

63 To thee, sharp-pointed Nirriti, full homage! Loose and detach this iron bond that binds him. Unanimous with Yama and with Yamî to the sublimest vault of heaven uplift him.

64 Thou, Awful One, thou in whose mouth I offer for the unloosing of these binding fetters, Whom people hail as Earth with their glad voices, as Nirriti in every place I know thee.

65 The binding noose which Nirriti the Goddess hath fastened on thy neck that none may loose it, I loose for thee as from the midst of Âyus. Sped forward now, eat thou the food we offer: To Fortune, her who hath done this, be homage.

66 Establisher, the gatherer of treasures, he looks with might on every form and figure. Like Savitar the God whose laws are constant, like Indra, he hath stood where meet the pathways.

67 Wise, through desire of bliss with Gods, the skilful bind the traces fast, and lay the yokes on either side.

68 Lay on the yokes and fasten well the traces; formed is the furrow sow the seed within it. Through song may we find hearing fraught with plenty: near to the ripened grain approach the sickle.

69 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen! Suna and Sîra, pleased with our oblation, cause ye our plants to bear abundant fruitage.

70 Approved by Visvedevas and by Maruts, balmed be the furrow with sweet-flavoured fatness. Succulent, teeming with thy milky treasure, turn hitherward to us with milk, O Furrow.

71 The keen-shared plough that bringeth bliss, good for the Soma-drinker's need, Shear out for me a cow, a sheep, a rapid drawer of the car, a blooming woman, plump and strong!

72 Milk out their wish, O Wishing-Cow, to Mitra and to Varuna, To Indra, to the Asvins, to Pûshan, to people and to plants.

73 Be loosed, inviolable, Godward-farers! We have attained the limit of this darkness: we have won the light.

74 The year together with the darksome fortnights; Dawn with the ruddy-coloured cows about her; the Asvins with their wonderful achievements; the Sun together with his dappled Courser; Vaisvânara with Idâ and with butter. Svâhâ!

75 Herbs that sprang up in time of old, three ages earlier than the Gods,— Of these, whose hue is brown, will I declare the hundred powers and seven.

76 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths. Do ye who have a thousand powers free this my patient from disease.

77 Be glad and joyful in the Plants, both blossoming and bearing fruit, Plants that will lead us to success like mares who conquer in the race.

78 Plants, by this name I speak to you, Mothers, to you the Goddesses: Steed, cow, and garment may I win, win back thy very self, O man.

79 The Holy Fig tree is your home, your mansion is the Parna tree: Winners of cattle shall ye be if ye regain for me this man.

80 He who hath store of Herbs at hand like Kings amid a crowd of men,— Physician is that sage's name, fiend-slayer, chaser of disease.

81 Herbs rich in Soma, rich in steeds, in nourishment in strengthening power, All these have I provided here, that this man may be whole again.

82 The healing virtues of the Plants stream forth like cattle from the stall,— Plants that shall win me store of wealth, and save thy vital breath, O man.

83 Reliever is your mother's name, and hence Restorers are ye called. Rivers are ye with wings that fly: keep far whatever brings disease.

84 Over all fences have they passed, as steals a thief into the fold. The Plants have driven from the frame whatever malady was there.

85 When, bringing back the vanished strength, I hold these herbs within my hand, The spirit of disease departs ere he can seize upon the life.

86 He through whose frame, O Plants, ye creep member by member, joint by joint, From him ye drive away disease like some strong arbiter of strife.

87 Fly, Spirit of Disease, begone, with the blue jay and kingfisher. Fly, with the wind's impetuous speed, vanish together with the storm.

88 Help every one the other, lend assistance each of you to each, All of you be accordant, give furtherance to this speech of mine.

89 Let fruitful Plants, and fruitless, those that blossom, and the blossomless, Urged onward by Brihaspati, release us from our pain and grief;

90 Release me from the curse's plague and woe that comes from Varuna; Free me from Yama's fetter, from sin and offence against the Gods.

91 What time, descending from the sky, the Plants flew earthward, thus they spake: No evil shall befall the man whom while he liveth we pervade.

92 Of all the many Plants whose King is Soma, Plants of hundred forms, Thou art the Plant most excellent, prompt to the wish, sweet to the heart.

93 O all ye various Herbs whose King is Soma, that o'erspread the earth, Urged onward by Brihaspati, combine your virtue in this Plant.

- 94 All Plants that hear this speech, and those that have departed far away, Come all assembled and confer your healing power upon this Herb.
- 95 Unharm'd be he who digs you up, unharm'd the man for whom I dig: And let no malady attack biped or quadruped of ours.
- 96 With Soma as their Sovran Lord the Plants hold colloquy and say: O King, we save from death the man whose cure a Brâhman undertakes.
- 97 Most excellent of all art thou, O Plant: thy vassals are the trees. Let him be subject to our power, the man who seeks to injure us.
- 98 Banisher of catarrh art thou, of tumours and of hemorrhoids; Thou banished Pâkâru and Consumption in a hundred forms.
- 99 Thee did Gandharvas dig from earth, thee Indra and Brihaspati. King Soma, knowing thee, O Plant, from his Consumption was made free.
- 100 Conquer mine enemies, the men who challenge me do thou subdue. Conquer thou all unhappiness: victorious art thou, O Plant.
- 101 Long-lived be he who digs thee, Plant, and he for whom I dig thee up. So mayst thou also, grown long-lived, rise upward with a hundred shoots.
- 102 Most excellent of all art thou, O Plant; thy vassals are the trees. Let him be subject to our power, the man who seeks to injure us.
- 103 May he not harm me who is earth's begetter, nor he whose laws are faithful, sky's pervades; Nor he who first begot the lucid waters. To Ka the God let us present oblation.
- 104 Turn thyself hitherward, O Earth, to us with sacrifice and milk. Thy covering skin Agni, urged forth, hath mounted.
- 105 All, Agni, that in thee is bright, pure, cleansed, and meet for sacrifice, That do we bring unto the Gods.
- 106 I from this place have fed on strength and vigour, the womb of holy Law, stream of the mighty. In cows let it possess me and in bodies. I quit decline and lack of food, and sickness.
- 107 Agni, life-power and fame are thine: thy fires blaze mightily, thou rich in wealth of beams! Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.
- 108 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light. Thou, visiting both thy Mothers, aidest them as Son: thou joinest close the earth and heaven.
- 109 O Jâtavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs. In thee are treasured various forms of strengthening food, born nobly and of wondrous help.
- 110 Agni, spread forth, as Ruler, over living things: give wealth to us, Immortal God. Thou shinest out from beauty fair to look upon: thou ledest us to conquering power.
- 111 To him, the wise, who orders sacrifice, who hath great riches under his control, Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.
- 112 The men have set before them for their welfare Agni, strong, visible to all, the Holy. Thee, Godlike One, with ears to hear, most famous, men's generations magnify with praise-songs.
- 113 Soma, wax great. From every side may vigorous powers unite in thee. Be in the gathering-place of strength.

114 In thee be juicy nutriments united, and power and mighty foe-subduing vigour. Waxing to immortality, O Soma, win highest glory for thyself in heaven.

115 Wax, O most gladdening Soma, great through all thy filaments, and be A friend of most illustrious fame to prosper us.

116 May Vatsa draw thy mind away, even from thy loftiest dwelling-place, Agni, with song that yearns for thee.

117 Agni, best Angiras, to thee all people who have pleasant homes Apart have turned to gain their wish.

118 In dear homes, Agni, the desire of all that is and is to be, Shines forth the One Imperial Lord.

## Book XIII

I TAKE within me Agni first, for increase of my wealth, good offspring, manly strength: So may the Deities wait on me.

2 Thou art the waters' back, the womb of Agni, around the ocean as it swells and surges. Waxing to greatness, resting on the lotus, spread forth in amplitude with heaven's own measure.

3 Eastward at first was Brahma generated. Vena o'erspread the bright Ones from the summit, Disclosed his deepest nearest revelations, womb of existent and of non-existent.

4 In the beginning rose Hiranyagarbha, born Only Lord of all created being. He fixed and holdeth up this earth and heaven. Worship we Ka the God with our oblation.

5 The Drop leaped onward through the earth and heaven, along this place and that which was before it. I offer up, throughout the seven oblations, the Drop still moving to the common dwelling.

6 Homage be paid to Serpents unto all of them that are on earth, To those that dwell in air, to those that dwell in sky be homage paid.

7 To those that are the demons' darts, to those that live upon the trees, To all the Serpents that lie low in holes be adoration paid.

8 Or those that are in heaven's bright sphere, or those that dwell in the Sun's beams: Serpents, whose home has been prepared in waters, homage unto them!

9 Put forth like a wide-spreading net thy vigour: go like a mighty King with his attendants. Thou, following thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely.

10 Forth go in rapid flight thy whirling weapons: follow them closely glowing in thy fury. Spread with thy tongue the wingèd flames, O Agni: unfettered cast thy firebrands all around thee.

11 Send thy spies forward, fleetest in thy motion: be, ne'er deceived, the guardian of this people From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.

12 Rise up, O Agni, spread thee out before us, burn down our foes, thou who hast sharpened arrows. Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.

13 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour. Slacken the strong bows of the demon-driven: destroy our foemen whether kin or stranger. I settle thee with Agni's fiery ardour.

14 Agni is head and height of heaven, the Master of the earth is he: He quickeneth the waters' seed. I settle thee with the great strength of Indra.

15 Thou art the leader of the rite and region to which with thine auspicious teams thou tendest. Thy light-bestowing head to heaven thou liftest, making thy tongue the oblation-bearer, Agni!

16 Steady art thou, sustainer, laid by Visvakarman in thy place. Let not the ocean nor the bird harm thee: unshaking, steady earth.

17 Thee let Prajâpati settle on the waters' back, in Ocean's course, Thee the capacious, widely spread. Thou art the Wide One: spread thee wide

18 Thou art the earth, the ground, thou art the all-sustaining Aditi, she who supporteth all the world. Control the earth, steady the earth, do thou the earth no injury.

19 For all breath, out-breath; through-breath, upward-breathing, for high position, for prescribed observance, May Agni keep thee safe with great well-being, with the securest shelter. As aforetime with Angiras, with that Deity lie steady.

20 Upspringing from thine every joint, upspringing from each knot of thine, Thus with a thousand, Dûrvâ! with a hundred do thou stretch us out.

21 Thou spreading with a hundred, thou that branched with a thousand shoots, Thee, such, with our oblation will we worship, O celestial Brick.

22 Thy lights, O Agni, in the Sun that with their beams o'erspread the sky,— With all of those assist thou us to-day to light and progeny.

23. Lights of yours in the Sun, O Gods, or lights that are in kine and steeds, O Indra-Agni, with all those vouchsafe us light, Brihaspati!

24 The Far.-Refulgent held the light. The Self-Refulgent held the light. Thee, luminous, may Prajâpati settle upon the back of Earth. Give, to all breathing, all the light, to out-breath, to diffusive breath. Thy Sovran Lord is Agni. With that Deity, as with Angiras, lie firmly settled in thy place.

25 Madhu and Mâdhava, the two Spring seasons—thou art the innermost cement of Agni. May Heaven and Earth, may Waters, Plants and Agnis help, separate, accordant, my precedence. May all the Fires 'twixt heaven and earth, one-minded, well-fitted, gather round these two Spring seasons, As the Gods gathering encompass Indra: firm with that Deity, Angiras-like, be seated.

26 Thou art Ashâdhâ, Conquering One. Conquer our foemen, conquer thou the men who fain would-fight with us. A thousand manly powers hast thou: so do thou aid and quicken me.

27 The winds waft sweets, the rivers pour sweets for the man who keeps the Law: So may the plants be sweet for us.

28 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere: Sweet be our Father Heaven to us.

29 May the tall tree be full of sweets for us and, and full of sweets the Sun: May our milch-kine be sweet for us.

30 Seat thyself in the deepness of the waters, lest Sûrya, lest Vaisvânara Agni scorch thee. With wing unclipped, survey created beings: may rain that cometh down from heaven attend thee.

31 He crept across the three heaven-reaching oceans, the Bull of Bricks, the Master of the Waters. Clad in the world with his, the Well-Made's, vesture, go whither those before thee have departed.

32 May Heaven and Earth, the Mighty Pair, besprinkle this our sacrifice, And feed us full with nourishments.



33 Look ye on Vishnu's works whereby the Friend of Indra, close allied, Hath let his holy ways be seen.

34 Firm art thou, a sustainer. Hence engendered, forth from these wombs at first came Jâtavedas. By Gâyatrî, by Trishtup, by Anushtup, may he who knows bear to the Gods oblation.

35 Take thou thine ease for food, for store of riches, for might in splendour, and for strength and offspring. Thou art all-ruling, independent Ruler: both fountains of Sarasvatî protect thee!

36 O radiant Agni, harness thou thy steeds which are most excellent! They bear thee as thy spirit wills.

37 Yoke, Agni, as a charioteer, thy steeds who best invoke the Gods: As ancient Hotar take thy seat.

38 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit. I look upon the flowing streams of butter: the golden reed is in the midst of Agni.

39 Thee for the praise-verse, thee for sheen, thee for bright splendour, thee for light. This hath become the energetic spirit of all the world and of Vaisvânara Agni.

40 Agni, all-luminous with light, splendid with splendour, golden One. Giver of thousands art thou: for a thousand thee.

41 Balm thou with milk the unborn babe Âditya, wearing all forms, creator of a thousand. Spare, him with heat, nor plot against him: give him a hundred years of life while thou art building.

42 The wind's impetuous rush, Varuna's navel! the horse that springs to life amid the waters! The rivers' tawny child, based on the mountain, harm not, O Agni, in the loftiest region.

43 Unwasting Drop, red, eager, pressing forward, Agni I worship with repeated homage. Forming thyself with joints in proper order, harm not the Cow, Aditi widely ruling!

44 Her who is Tvashtar's guardian, Varuna's navel, the Ewe brought forth from out the loftiest region, The Asura's mighty thousandfold contrivance, injure not in the highest sphere, O Agni.

45 The Agni who from Agni had his being, from heat of Earth or also heat of Heaven, Whereby the Omnific One engendered creatures, him may thy fierce displeasure spare, O Agni.

46 The brilliant presence of the Gods hath risen, the eye of Mitra, Varuna, and Agni. The soul of all that moveth not or moveth, the Sun hath filled the air, and earth and heaven.

47 Injure not, thousand-eyed, while thou art building for sacrifice, this animal, the biped. Accept as pith man's counterfeit the victim, Agni: therewith building thy forms, be settled. Let thy flame reach man's counterfeit: let thy flame reach the man we hate.

48 Harm not this animal whose hooves are solid, the courser neighing in the midst of coursers. I dedicate to thee the forest Gaura: building thy bodies up with him be settled. Let thy flame reach the Gaura, let thy flame reach him whom we detest.

49 Thousandfold, with a hundred streams, this fountain, expanded in the middle of the waters, Infinite, yielding butter for the people, harm not, O Agni, in the highest region. This wild bull of the forest I assign thee: building thy bodies up therewith be settled. Let thy flame reach the wild hull, etc. (as in 48).

50 This creature clothed in wool, Varuna's navel, the skin of animals quadruped and biped, The first that was produced of Tvashtar's creatures, O Agni, harm not in the highest region. The forest buffalo do I assign thee: building, etc., as above *mutato mutando*.

51 From Agni's warmth the he-goat had his being: he looked at first upon his generator. Thereby the Gods at first attained to Godhead: those meet for worship to the height ascended. The forest Sarabha do I assign thee: building, etc. 52 Do thou, Most Youthful God, protect the men who offer, hear their songs, Protect his offspring and himself.

53 I set thee in the passage of the waters. I set thee in the swelling of the waters. I set thee in the ashes of the waters. I set thee in the lustre of the waters. I set thee in the way which waters travel. I set thee in the flood, the place to test in. I set thee in the sea, the place to rest in. I set thee in the stream, the place to rest in. I set thee in the water's habitation. I set thee in the resting-place of waters. I set thee in the station of the waters. I set thee in the meeting-place of waters. I set thee in the birthplace of the waters. I set thee in the refuse of the waters. I set thee in the residence of waters. I settle thee with the Gâyatrî metre. I settle thee with the Trishtup metre. I settle thee with the Jagatî metre. I settle thee with the Anushtup metre. I settle thee with the Pankti metre.

54 This, in front, is Bhuvā. His offspring, Breath, is Bhāvāyana. Spring is Prānāyana. The Gâyatrî is the daughter of Spring. From the Gâyatrî comes the Gâyātra tune. From the Gâyātra the Upāmsu. From the Upāmsu the Trivrit. From the Trivrit the Rathantara. The Rishi Vasishtha. By thee, taken by Prajāpati, I take vital breath for creatures.

55 This on the right, the Omnific. His, the Omnific's offspring, Mind. Summer sprang from Mind. The Trishtup is the daughter of Summer. From the Trishtup came the Svāra song. From the Svāra the Antaryāma. From the Antaryāma the Pañchadasa. From the Pañchadasa the Brihat. The Rishi Bharadvāja. By thee, taken by Prajāpati, I take Mind for creatures.

56 This on the western side, the All-Embracer. His, the All-Embracer's offspring, the Eye. The Rains sprang from the Eye. The Jagatî is the daughter of the Rains. From the Jagatî came the Riksama. From the Riksama the Sukra. From the Sukra the Saptadasa. From the Saptadasa the Vairûpa. The Rishi Jamadagni. By thee, taken by Prajāpati, I take the Eye for creatures.

57 This on the north side, heaven. This, heaven's offspring, the Ear. Autumn, the daughter of the Ear. The Anushtup sprang from Autumn. From the Anushtup came the Aida. From the Aida the Manthin. From the Manthin the Ekavimsa. From the Ekavimsa the Vairāja. The Rishi Visvāmītra. By thee, taken by Prajāpati, I take the Ear for creatures.

58 This above, Intellect. Its, Intellect's offspring, Speech. Winter the offspring of Speech. Pankti sprang from Winter. From Pankti the Nidhanavat. From the Nidhanavat came the Âgrayana. From the Âgrayana the Trinava and the Trayastrimsa. From the Trinava and the Trayastrimsa the Sâkvara and the Raivata. The Rishi Visvakarman. By thee, taken by Visvakarman, I take Speech for people. Fill up the room, etc. The dappled kine, etc. All sacred songs, etc., three texts repeated from XII. 54-56.

## Book XIV

WITH stedfast site and birthplace thou art stedfast: settle thou duly in thy stedfast birthplace, rejoicing in the Ukhya's first appearance. Here let the Asvins, the Adhvaryus, seat thee.

2 Nesting, intelligent, dripping with butter, in the auspicious seat of earth be seated. Let Rudras, Vasus welcome thee with praises: fill full these prayers for our propitious fortune. Here let the Asvins, the Adhvaryus, seat thee.

3 Here, Guard of Strength, with thine own powers be seated for the Gods' happiness and great enjoyment. Even as a father to his son, be friendly: with easy entrance enter with thy body. Here let the Asvins, the Adhvaryus seat thee:

4 Thou art the filling-stuff of earth called Apsas. May all the Gods celebrate thee with praises. Enriched with songs of praise, Prishthas and butter, sit here and give us wealth with store of children. Here let the Asvins, etc.

5 Upon the back of Aditi I lay thee the sky's supporter, pillar of the Quarters, Queen over creatures. Wave and drop of waters art thou; and Visvakarman is thy Rishi.

6 Sukra and Suchi, seasons, both, of summer—thou art the innermost cement of Agni. May Heaven and Earth, may Waters, Plants and Agnis help, separate, accordant, my precedence. Let all the Agnis 'twixt the earth and heaven gather together round these summer seasons, as the Gods gather in their hosts round Indra, Firm, with that Deity, Angiras-like, be seated.

7 Associate with the Seasons, with the Modes with the Gods, with the health-establishing Gods—may the Asvins the Adhvaryus settle thee here for Agni Vaisvânara.  
Associate.....with the Vasus, etc. Associate.....with the Rudras, etc.  
Associate.....with the Âdityas, etc. Associate.....with the Visvedevas, etc.

8 Guard thou my breath. Guard my out-breathing. Guard my through-breathing. Illume mine eye with far-reaching vision. Give power of hearing to mine ear. Pour forth waters. Quicken plants. Protect bipeds. Protect quadrupeds. Send rain from heaven.

9 The head is vital vigour. Prajâpati became the metre. Royalty is vital vigour, health-giving metre. The Supporter is vital vigour, the Sovran Lord the metre. Visvakarman is vital vigour, Parameshthin the metre. The he-goat is vital vigour, excellent the metre. The bull is vital vigour, extensive the metre. Man is vital vigour, languid the metre. The tiger is vital vigour, invincible the metre. The lion is vital vigour, covering the metre. The four-year bull is vital vigour, Brihatî the metre. The ox is vital vigour, Kakup the metre. The steer is vital vigour, Satobrihatî the metre.

10 The bullock is vital vigour, Pankti the metre. The milch-cow is vital vigour, Jagatî the metre. The eighteen-month calf is vital vigour, Trishtup the metre. The two year old steer is vital vigour, Virâj the metre. The thirty-month old ewe is vital vigour, Gâyatrî the metre. The three year old steer is vital vigour, Ushnih the metre. The four year old ox is vital vigour, Anushtup the metre. Fill up the room, etc. The dappled kine, etc. All sacred songs, etc. are three texts repeated from XII. 54-56. See also XIII. 58.

11 Indra and Agni, in its place securely set the unshaking brick. Thou with thy back sunderest heaven and the broad earth and firmament.

12 On the air's back let Visvakarman set thee, thee the capacious, thee the far-extended. Control the air, fix firm the air, do thou the air no injury. For all breath, out-breath, through-

breath, upward breathing, for high position, for prescribed observance, May Vâyu keep thee safe with great well-being, with securest shelter. In the manner of Angiras, with that Deity lie steady.

13 Queen art thou, Quarter of the East. Wide-ruler, Quarter of the South. West Quarter, thou art Sovran. Thou Autocrat, Quarter of the North. Queen Paramount art thou, the Lofty Point.

14 On the air's back may Visvakarman set thee luminous. Control all light for all breath, for out-breath, up-breath, through-breath. Thy Lord is Vâyu, with that Deity, Angiras-like, lie firm.

15 Two Rainy Seasons, Nabhas and Nabhasya—thou art the innermost cement of Agni, etc. (as in XIII. 25).

16 Isha and Ūrja, two Autumnal Seasons—thou art the innermost cement of Agni, etc.

17 Preserve my life. Preserve my breath. Guard mine out-breath. Preserve mine eyes. Preserve mine ears. Strengthen my voice. Quicken my mind. Preserve my self. Vouchsafe me light.

18 Mâ metre. Pramâ metre. Pratimâ metre. Âsrivayas metre. Pankti metre. Ushnih metre. Brihatî metre. Anushtup metre. Virâj metre. Gâyatrî metre, Trishtup metre. Jagatî metre.

19 Earth metre. Sky metre. Heaven metre. Years metre. Nakshatras metre. Vâk metre. Mind metre. Husbandry metre. Gold metre. Cow metre. She-goat metre. Horse metre.

20 The Deity Agni. The Deity Vita. The Deity Sûrya. The Deity Moon. The Deity Vasus. The Deity Rudras. The Deity Âdityas The Deity Maruts. The Deity Visvedevas. The Deity Brihaspati. The Deity Indra. The Deity Varuna.

21 Chief art thou, bright, supporting, firm, thou art the great sustainer, Earth. Thee for life, thee for lustre, thee for tillage, thee for peace and rest.

22 Controller, brilliant art thou, managing controller, firm sustainer. For strength, for energy thee, for riches thee, for prosperity thee. Fill up the room, etc. The dappled kine, etc. All sacred songs, etc. (as in 10).

23 This Swift, the triple praise-song. The Shining, the Pañchadasa hymn. Heaven, the Saptadasa. The Supporter, the Ekavimsa. Speed, the Ashtâdasas. Ardour, the Navadasa. Triumphant Onset, Savimsa, Vigour, Dvâvimsa. Maintenance, Trayovimsa. Womb, Chaturvimsa. Embryos, Pañchavimsa. Energy, the Trinava. Intention, the Ekatrimsa. The Basis, the Trayastrimsa. The Bright One's Station, the Chatustrimsa. The Vault of Heaven, the Shattrimsa. The Revolving One, the Ashtâchatvârimsa. The Support, the Four-divisioned praise-song.

24 Thou art the portion of Agni, chief control of Consecration. The Priesthood is saved; the Trivrit Stoma. Thou art the portion of Indra, the sovranity of Vishnu. The Nobility is saved; the Pañchadasa Stoma. Thou art the share of the Man-beholders; the supremacy of the Creator; the birthplace is saved; the Saptadasa Stoma. Thou art the share of Mitra, the sovranity of Varuna. Rain of heaven and wind are saved; the Ekavimsa Stoma.

25 Thou art the share of the Vasus, the sovranity of the Rudras. Quadrupeds are saved; the Chaturvimsa Stoma. Thou art the share of the Âdityas; the sovranity of the Maruts. The Embryos are saved; the Pañchavimsa Stoma. Thou art the share of Aditi; the sovranity of Pûshan. Strength is saved; the Trinava Stoma. Thou art the share of God Savitar; the sovranity of Brihaspati. The universal Quarters are saved; the Chatushtoma Stoma.

26 Thou art the share of the Yavas; the sovranly of the Ayavas. Creatures are saved; the Chatuschatvârimsa Stoma. Thou art the share of the Ribhus; the sovranly of the Visvedevas. The Being is saved; the Trayastrimsa Stoma.

27 Sahas, Sahasya, the two Winter Seasons—thou art the innermost cement of Agni, etc. (as in XIII. 25).

28 With one they praised; creatures were produced. Prajâpati was over-lord. With three they praised; the Priesthood was created. Brihaspati was over-lord. With five they praised; beings were created. The Lord of Beings was over-lord. With seven they praised; the Seven Rishis were created. Dhâtâr was over-lord.

29 With nine they praised; the Fathers were created. Aditi was Sovran Lady. With eleven they praised; the Seasons were created. The Season-Lords were over-lords. With thirteen they praised; the Months were created. The Year was over-lord. With fifteen they praised; the Nobility was created. Indra was over-lord. With seventeen they praised; domestic animals were created. Brihaspati was over-lord.

30 With nineteen they praised; Sûdra and Arya were created. Day and Night were Sovran Ladies. With twenty-one they praised; solid-hoofed animals were created. Varuna was over-lord. With twenty-three they praised; small animals were created. Pûshan was over-lord. With twenty-five they praised; forest animals were created. Vâyû was over-lord. With twenty-seven they praised; earth and heaven came apart. Vasus, Rudras, Âdityas followed separately, so they were over-lords.

31 With twenty-nine they praised; Trees were created. Soma was over-lord. With thirty-one they praised; creatures were created. The Yavas and the Ayavas were over-lords. With thirty-three they praised; living beings were happy. Prajâpati, the Supreme in Place, was over-lord. Fill up the room, etc. The dappled kine, etc. All sacred songs, etc. Repeated from XII. 14-16.

## Book XV

DRIVE our born enemies away, O Agni; drive from us foes unborn, O Jâtavedas. Graciously-minded, free from anger, bless us: may we enjoy my firm thrice-guarding shelter. Drive off with might our foemen born and living: keep off these yet unborn, O Jâtavedas. Benevolent in thought and spirit bless us. May we remain alive: drive off our foemen.

3 The Sixteenfold Stoma, strength and wealth. The Forty- fourth Stoma, splendour and wealth. Apsas art thou, the complement of Agni. As such may all the Gods greet thee with praises. Enriched with songs of praise, Prishthas, and butter, sit here and give us wealth with store of children.

4 Course metre. Space metre. Happy metre, Encompassing metre. Covering metre. Mind metre. Expanse metre. River metre. Sea metre. Water metre. Kakup metre. Trikakup metre. Kâvya metre. Ankupa metre Aksharapankti metre. Padapankti metre. Vishtârapankti metre. Kshurabhrâja metre.

5 Covering metre. Clothing metre. Collecting metre. Parting metre. Brihat metre. Rathantara metre, Group metre. Vivadhra metre. Swallower metre. Bright metre. Samstup metre. Anushtup metre. Course metre. Space metre. Vigour metre. Vigour-giving metre. Emulating metre. Spacious metre, Inaccessible metre. Slow metre. Ankânka metre.

6 With the ray for truth quicken thou truth. With advance by duty quicken duty. With following by heaven quicken heaven. With union by middle air quicken middle air. With Pratidhi by Earth quicken Earth. With support by rain quicken rain. With blowing away by day quicken day. With following by eight quicken night. With clarified butter by the Vasus quicken the Vasus. With perception by the Âdityas quicken the Âdityas.

7 With the thread by prosperity quicken prosperity. With the creeper by revelation quicken revelation. With refreshment by plants quicken plants. With the best by bodies quicken bodies. With the invigorating by religious study quicken religious study. With the victorious by brilliance quicken brilliance.

8 Thou art Pratipad, for Pratipad thee. Thou art Anupad, for Anupad thee. Thou art Sampad, for Sampad thee. Thou art brilliance, for brilliance thee.

9 Trivrit (triple) art thou, thee for Trivrit. Pravrit art thou, thee for Pravrit. Vivrit art thou, thee for Vivrit. Savrit art thou, thee for Savrit. Thou art attack, thee for attack. Thou art concurrence, thee for concurrence. Thou art ascent, thee for ascent. Thou art upstriding, thee for upstriding. With Energy as over-lord quicken food-essence.

10 Thou art the Queen, the Eastern region. The bright Vasus are thine overlords. Agni is thy warder-off of hostile weapons. May the Trivrit Stoma assist thee on earth. The Âjya Uktha fix thee firmly against slipping. The Rathantara Sâman establish thee in the sky for secure station. May the first-born Rishis extend thee among the Gods by the measure and amplitude of heaven. May this Disposer and the Over-Lord extend thee. May all, concordant, settle thee on the ridge of heaven in the world of Svarga.

11 Thou art Far-ruling, the Southern region. The bright Rudras are thine over-lords. Indra is thy warder-off of arrows. May the Pañchadasa Stoma support thee on earth. The Praûga Uktha fix thee firmly against slipping. The Brihat Sâman establish thee in the sky, etc. (the rest as in 10).

12 Thou art Universal Ruler, the Western region. The Âdityas are thine over-lords. Varuna is thy warder-off of missiles. The Saptadasa Stoma support thee on earth. The Marutvatîya Uktha fix thee firmly against slipping. The Vairûpa Sâmān establish thee, etc. (as above).

13 Thou art Independent Ruler, the Northern region. (The rest is identical with 12, with the substitution of Maruts . . . Soma . . . Vimsa Stoma . . . Nishkevalya Uktha. . . Vairâja Sâmān for the corresponding names).

14 Thou art Lady-Paramount, the Lofty region. (The rest as above, Visvedevas. . . Brihaspati . . . Trinava and Trayastrimsa Stomas . . . Vaisvadeva and Mâruta Ukthas . . . Sâkvara and Raivata Sâmāns being substituted for the corresponding names.

15 This one in front, golden-tressed, with sunbeams; the leader of his host and his chieftain are Rathagritsa and Rathaujas, and Puñjikasthalâ: and Kratusthalâ his Apsarases. Biting animals are his weapon, homicide his missile weapon; to them be homage: may they protect us, may they have mercy upon us. In their jaws we place the man whom we hate and who hates us.

16 This one on the right, the Omnific; the leader of his host and his chieftain are Rathasvana and Rathechitra, and Menakâ and Sahajanyâ his Apsarases. Yâtudhânas are his weapon, Râkshasas his missile weapon; to them be homage, etc. (as in 15).

17 This one behind, the All-comprising; the leader of his host and his chieftain are Rathaprotā and Asamaratha, and Pramlochantî and Anumochlantî are his Apsarases. Tigers are his weapon, Serpents his missile weapon; to them be homage, etc.

18 This one on the left, Lord of uninterrupted riches; the leader of his host and his chieftain are Târksya and Arishtanemi, and Visvâchî and Ghritâchi his Apsarases. Water is his weapon, wind his missile weapon; to them be homage, etc.

19 This one above, Wealth-giver; the leader of his host and his chieftain are Senajit and Sushena, and Urvasi and Pûrvachitti his Apsarases. Thundering is his weapon and lightning his missile weapon; to them be homage, etc.

20 Agni is head and height of heaven, the Master of the earth is he. He quickeneth the waters' seed.

21 This Agni is the Master of spoil thousandfold and hundredfold, the sapient one, the head of wealth.

22 Agni, Atharvan brought thee forth by rubbing from the lotus-leaf, the head of Visva, of the Priest.

23 Guide of the rite art thou and of the region to which with thine auspicious teams thou tendest. Thy light-bestowing head to heaven thou liftest, making thy tongue oblation-bearer, Agni.

24 Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow. Like young trees shooting up on high their branches his flames are rising to the vault of heaven.

25 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage. Gavishthira hath raised with prayer to Agni this laud far-reaching as the gold in heaven.

26 Here by ordainers was this God appointed first Invoker, best at worship, to be praised at rites; Whom Apnavâna and the Bhrigus caused to shine bright-coloured in the wood, spreading to every house.

- 27 The watchful Guardian of the people hath been born, Agni the very strong, for fresh prosperity. With oil upon his face, with high heaven-touching flame, he shineth splendidly, pure for the Bharatas.
- 28 Agni, Angirases discovered thee what time thou layest hidden, fleeing back from wood to wood. Thou by attrition art produced as conquering, might, and men, O Angiras, call thee the Son of Strength.
- 29 Offer to Agni, O my friends, your seemly food, your seemly praise; To him supremest o'er the folk, the Son of Strength, the Mighty Lord.
- 30 Thou, mighty Agni, gatherest up all that is precious for thy friend: Bring us all treasure as thou art enkindled in libation's place.
- 31 O Agni, loved of many, thou of fame most wondrous, in their homes Men call on thee whose hair is flame to be the bearer of their gifts.
- 32 With this my reverent hymn I call Agni for you, the Son. of Strength, Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.
- 33 Immortal messenger of all, immortal messenger of all, His two red steeds, all-cherishing; he harnesseth: let him, well-worshipped, urge them fast.
- 34 Let him well-worshipped urge them fast, let him well-worshipped urge them fast. Then hath the sacrifice good prayer and happy end, and heavenly gift of wealth to men.
- 35 O Agni, thou who art the Lord of wealth in kine, the Son of Strength, Vouchsafe to us, O Jâtavedas, high renown.
- 36 He, Agni, kindled, good and wise, must be exalted in our song: Shine, thou of many forms, shine radiantly on us.
- 37 O Agni, shining of thyself by night and when the morning breaks, Burn, thou whose teeth are sharp, against the Râkshasas.
- 38 May Agni, worshipped, bring us bliss, may the gift, Blessed One! and sacrifice bring bliss, Yea, may our praises bring us bliss.
- 39 Yea, may our praises bring us bliss. Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fights:
- 40 Wherewith thou conquerest in fights. Bring down the many firm hopes of our enemies, and let us vanish with thine aid.
- 41 I value Agni, that good Lord, the home to which the kind return; Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise.
- 42 'Tis Agni whom we laud as good, to whom the milch-kine come in herds, To whom the coursers swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise.
- 43 Thou, brilliant God, within thy mouth warmest both ladles of the oil. So fill us also in our hymns abundantly, O Lord of Strength. Bring food to those who sing thy praise.
- 44 Agni, with lauds this day may we bring thee that which thou lovest, Right judgment, like a horse, with our devotions.
- 45 For thou hast ever been the car-driver, Agni, of noble Strength, lofty sacrifice, and rightful judgment.



46 Through these our praises come thou to meet us, bright as the sunlight, O Agni, well-disposed, with all thine aspects.

47 Agni I hold as Herald, the munificent, the gracious Son of Strength who knoweth all that live, as holy singer knowing all; Lord of fair rites, a God with form erected, turning to the Gods, He, when the flame hath sprung forth from the sacred oil, the offered fatness, longeth for it with his glow.

48 O Agni, be our nearest Friend, be thou a kind deliverer and a gracious Friend. Come as good Agni, come as excellent and give us wealth most splendidly renowned. To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

49 With what devotion, winning light, the Rishis came, kindling Agni, to the Holy session, Even with that in heaven I stablish Agni whom men call him whose sacred grass is scattered.

50 Gods, let us follow him with wives beside us, with sons, with brothers, with our gold adornments, Grasping the sky up in the world of virtue, on the third height, the luminous realm of heaven.

51 This Agni mounted up to Speech's Centre, Lord of the Brave, observant, ever-active. Laid on the back of Earth, may he, resplendent, cast under foot those who would fight against us.

52 May this most manly Agni, strength-bestower, giver of thousands, shine with care that fails not. Resplendent in the middle of the water, make thine approach to the celestial mansions.

53 Make him go forth from all sides: meet, Approach ye. O Agni, make the paths for Godward travel. Making the Parents young with life's renewal, the out spun thread in thee have they extended.

54 Wake up, O Agni, thou, and keep him watchful. Wish and fruition, meet, and he, together. In this and in the loftier habitation be seated, All-Gods! and the Sacrificer.

55 Convey our sacrifice to heaven that it may reach the God with that Whereby thou, Agni, bearest wealth in thousands and all precious things.

56 This is thine ordered place of birth whence sprung to life thou shonest forth. Knowing this, Agni, rise thou up and cause our riches to increase.

57 Tapa, Tapasya, pair of Dewy Seasons: thou art, etc. (as in XIII. 25).

58 On the sky's back may Parameshthin lay thee, etc. (as in XIV. 14). Thy Lord is Sûrya, etc. (as in XIV. 14).

59 Repeated from XII. 54.

60 Repeated from XII. 55.

61 Repeated from XII. 56.

62 Like a horse neighing, eager for the pasture, when he hath stepped forth from the great enclosure: Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.

63 In Âyu's seat I set thee, in the shadow of the protector in the heart of Ocean, Thee luminous, bright with eyes, thee who illumest the sky, the earth, and air's broad realm between them.

64 On the sky's back may Parameshthin set thee, etc. (as in XIV. 12, substituting sky for air and Sûrya for Vâyu).

65 Thou art the measure of a thousand. Thou art the representative of a thousand. Thou art the equivalent of a thousand. Thou art worth a thousand. Thee for a thousand.

## Book XVI

HOMAGE be paid unto thy wrath, O Rudra, homage to thy shaft: to thy two arms be homage paid.

2 With that auspicious form of thine, mild, Rudra! pleasant to behold, Even with that most blessed form, look, Mountain-haunter! here on us.

3 The shaft which, Mountain-haunter, thou art holding in thy hand to shoot, Make that auspicious, Mountain-Lord! Injure not man nor moving thing.

4 O Dweller on the Mountain, we salute thee with auspicious hymn; That all, yea, all our people may be healthy and well-satisfied.

5 The Advocate, the first divine Physician, hath defended us. Crushing all serpents, drive away all Yâtudhânis down below.

6 That most auspicious One whose hue is coppery and red and brown, And those, the Rudras who maintain their station in the regions, who surround him in a thousand bands, of these we deprecate the wrath.

7 May he who glides away, whose neck is azure, and whose hue is red, He whom the herdsmen, whom the girls who carry water have beheld, may he when seen be kind to us.

8 Homage to him the Azure-nested, the thousand-eyed, the bountiful, Yea, and his spirit ministers—to them I offer reverence.

9 Loosen thy bowstring, loosen it from thy bow's two extremities, And cast away, O Lord Divine, the arrows that are in thy hand.

10 Now stringless be Kapardin's bow, his quiver hold no pointed shaft. The shafts he had have perished and the sheath that held his sword is bare.

11 Thy weapon, O Most Bountiful, the bow that resteth in thy hand,— With that, deprived of power to harm, protect thou us on every side.

12 So may the arrow of thy bow, in all directions, pass us by, And in a place remote from us lay thou the quiver that thou hast.

13 Having unbent thy bow O thou hundred-eyed, hundred-quivered One! And dulled thy pointed arrows' heads, be kind and gracious unto us.

14 To thy fierce weapon, now unstrung, be reverent obeisance paid. Homage be paid to both thine arms, and to thy bow be reverence!

15 Do thou no injury to great or small of us, harm not the growing boy, harm not the full grown man. Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra! do no harm.

16 Harm us not in our seed or in our progeny, harm us not in our life or in our cows or steeds. Slay not our heroes in the fury of their wrath. We with oblations ever call on only thee.

17 Homage to the golden-armed leader of hosts, lord of the 1 regions, to the trees with their green tresses, to the Lord of beasts be homage; homage to him whose sheen is like green grass, homage to the radiant Lord of paths, homage to the golden-haired wearer of the sacrificial cord, homage to the Lord of the well-endowed.

18 Homage to the brown-hued piercer, to the Lord of food be homage. Homage to Bhava's weapon, homage to the Lord of moving things! homage to Rudra whose bow is bent to slay, to the Lord of fields homage, homage to the charioteer who injures, none, to the Lord of forests be homage.

19 Homage to the red architect, to the Lord of trees homage! Homage to him who stretched out the earth, to him who gives relief be homage. Homage to the Lord of Plants, homage to the prudent merchant! Homage to the Lord of bushes, to the shouting Lord of foot-soldiers who makes foes weep be homage.

20 Homage to the runner at full stretch, to the Lord of ministering spirits, homage! Homage to the conquering, piercing Lord of assailing bands, homage to the towering sword-bearer, to the Lord of thieves homage! Homage to the gliding robber, to the roamer, to the Lord of forests homage!

21 Homage to the cheat, to the arch-deceiver, to the Lord of stealers homage! Homage to the wearer of sword and quiver, to the Lord of robbers homage! Homage to the boltarmed homicides, to the Lord of pilferers homage! Homage to the sword-bearers, to those who roam at night, to the Lord of plunderers homage!

22 To the turban-wearing haunter of mountains, Lord of land-grabbers homage! Homage to you who bear arrows and to you who carry bows. Homage to you with bent bows, and to you who adjust your arrows, to you who draw the bow and to you who shoot be homage!

23 Homage to you who let fly and to you who pierce, homage to you who sleep and to you who wake, homage to you who lie and to you who sit, homage to you who stand and to you who run.

24 Homage to assemblies and to you lords of assemblies, homage to horses and to you masters of horses, homage to you hosts that wound and pierce, to you destructive armies with excellent bands be homage.

25 Homage to the troops and to you lords of troops be homage. Homage to the companies and to you lords of companies, homage. Homage to sharpeners and to you lords of sharpeners, homage. Homage to you the deformed, and to you who wear all forms, homage!

26 Homage to armies and to you the leaders of armies, homage. Homage to you car-borne and to you who are carless, homage. Homage to the charioteers and to you drivers of horses, homage. Homage to you the great and to you the small, homage.

27 Homage to you carpenters, and to you chariot-makers homage. Homage to you potters and to you blacksmiths, homage. Homage to you Nishâdas and to you Puñjishthas, homage. Homage to you dog-leaders, and to you hunters, homage.

28 Homage to dogs, and to you masters of dogs, homage. Homage to Bhava, and to Rudra homage, homage to Sarva and to Pasupati, and to Nîlagrîva and Sitikantha, homage.

29 Homage to him with braided hair and to him with shaven hair, homage! homage to the thousand-eyed and to him with a hundred bows, homage! To the mountain-haunter and to Sipivishta, homage! To the most bountiful, armed with arrows, homage! 30 Homage to the short, and to the dwarf, homage, homage to the great and to the adult, homage! Homage to the full-grown and to the growing, to the foremost and to the first be homage.

31 Homage to the swift, and to the active be homage, and to the hasty and to the rapid mover be homage! Homage to him who dwells in waves, and in still waters, to him who dwells in rivers and on islands.

32 Homage to the eldest and to the youngest, to the first-born and to the last-born, homage! Homage to the middle-most and to the immature, to the lowest and to him who is in the depth, be homage!

33 Homage to Sobhya and to the dweller in the magic amulet, homage! Homage to him who is allied to Yama, to him who prospers be homage! Homage to the famous and to the endmost, to him of the sown corn-land and to him of the threshing-floor be homage.

34 Homage to him in woods and to him in bushes, homage! Homage to him as sound and to him as echo, homage! Homage to him with swift armies and to him with swift chariots, homage! Homage to the hero, and to him who rends asunder be homage.

35 Homage to him who wears a helmet, and to him who wears a cuirass, homage! To him who wears mail and defensive armour, homage! To the renowned one and to him whose army is renowned be homage, to him who is in drums and to him who makes himself known by beating them.

36 Homage to the bold one and to the prudent, homage to him who carries sword and quiver, homage to him who hath keen arrows and is armed with weapons, homage to him who hath good weapons and a good bow.

37 Homage to him who dwells on paths and roads, homage to him who dwells in rugged spots and on the skirts of mountains, homage to him who dwells in water courses and lakes, homage to him who dwells in rivers and mores.

38 Homage to him who dwells in wells and pits, homage to him who dwells in bright sky and sunlight. Homage to him who dwells in cloud and lightning, homage to him who dwells in rain and to him who dwells in fair weather.

39 Homage to him who dwells in wind and to him who dwells in tempest, homage to the dweller in houses and to the house-protector. Homage to Soma and to Rudra, homage to the copper-coloured and to the ruddy One.

40 Homage to the giver of weal, and to Pasupati, homage to the fierce and to the terrific. Homage to him who slays in front and to him who slays at a distance, homage to the slayer and to the frequent slayer, homage to the green-tressed trees, homage to the deliverer.

41 Homage to the source of happiness and to the source of delight, homage to the causer of happiness and to the causer of delight, homage to the auspicious, homage to the most auspicious.

42 Homage to him who is beyond and to him who is on this side, homage to him who crosses over and to him who crosses back. Homage to him who is in fords and on river banks, homage to him who is in tender grass and in foam.

43 Homage to him who is in sand and to him who is in running water, homage to him who is on pebbly ground and to him who is where still water stands. Homage to him who wears braided hair and to him whose hair is smooth. Homage to him who is in deserts and to him who is on broad roads.

44 Homage to him who is in herds of cattle and to him who is in cow-pens, homage to him who is on beds and to him who is in houses. Homage to him who is in hearts, and to him who is in whirlpools, homage to him who is in wells and to him who is in abysses.

45 Homage to him who is in dry things and to him who is in green things. Homage to him who is in dust and to him who is in vapour. Homage to him who is in inaccessible places,

homage to him who is in creeping plants, homage to him who is in the earth and to him who is in good soil.

46 Homage to him who is in leaves and to him who is in the falling of leaves. Homage to him with the threatening voice and to him who slays, homage to him who troubles and to him who afflicts. Homage to you arrow-makers and to you bow-makers, homage to you sprinklers, to the hearts of the Gods. Homage to the discerners, homage to the destroyers; homage to the indestructible.

47 Pursuer, Lord of Soma juice, thou cleaver, coloured blue and red, Cleave not, destroy not one of these our children, nor of these our beasts, let nothing that is ours be sick. 48 To the strong Rudra bring we these our songs of praise, to him the Lord of Heroes, with the braided hair, That it be well with all our cattle and our men, that in this village all be healthy and well-fed. 49 Rudra, with that auspicious form of thine which healeth every day, Auspicious, healer of disease, be kind to us that we may live.

50 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us. Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.

51 Most bounteous, most auspicious, be auspicious, well inclined to us. On some remotest tree lay down thy weapon. and clad in robe of skin approach, bearing thy bow come hitherward.

52 O Wound averter, purple-hued, to thee be homage, holy Lord! May all those thousand darts of thine strike dead another one than us.

53 Thousands of thousands are the shafts, the missiles ready in thy hands: Thou holy Lord, who hast the power, turn thou their points away from us.

54 Innumerable thousands are the Rudras on the face of earth: Of all these Rudras we unbend the bows a thousand leagues away.

55 Bhavas there are above us in this mighty billowy sea of air, Of all of these do we unbend, etc.

56 Rudras are dwelling in the sky, whose necks are blue, whose throats are white: Of these do we unbend the bows a thousand leagues away from us.

57 Sarvas haunt realms beneath the earth—their necks are blue, their throats are white: Of these, etc.

58 These, green like young grass, in the trees, with azure necks and purple hue, Of those, etc.

59 Those, ministering spirits' lords, with no hair-tufts, with braided locks, Of these, etc.

60 Those, the protectors of the paths, bringers of food, who fight for life. Of these, etc.

61 Those who with arrows in their hand, and armed with words, frequent the fords, Of these, etc.

62 Those who, inhabiting the food, vex men while drinking from their cups, etc.

63 Rudras so many and still more, lodged in the quarters of the sky, etc.

64 Homage to Rudras, those whose home is sky, whose arrows floods of rain. To them ten eastward, southward ten, ten to the south, ten to the north, ten to the region uppermost! To them be homage! May they spare and guard us. Within their jaws we lay the man who hates us and whom we abhor.

65 Homage to Rudras, those whose home is air, whose arrows is the rain. To them, etc.

66 Homage to Rudras, those whose home is earth, whose arrows is men's food. To them be homage, etc.

## Book XVII

THE food and strength contained in stone and mountain, drink gathered from the plants and trees and waters, That food and strength, Maruts! free-givers, grant us. In the stone is thy hunger. In me is thy food. Let thy pain reach the man we hate.

2 O Agni, may these bricks be mine own milch kine: one, and ten, and ten tens, a hundred, and ten hundreds, a thousand, and ten thousand a myriad, and a hundred thousand, and a million, and a hundred millions, and an ocean middle and end, and a hundred thousand millions, and a billion. May these bricks be mine own milch-kine in yonder world and in this world.

3 Ye are the Seasons, strengthening Law, fixed in due season, strengthening Law, Called Splendid, dropping butter down and honey, yielders of every wish, imperishable.

4 With the lake's mantling need we robe thee, Agni: to us he purifying and auspicious.

5 With cold's investing garb we gird thee, Agni: to us be purifying and auspicious.

6 Descend upon the earth, the reed, the rivers: thou art the gall, O Agni, of the waters. With them come hither, female Frog, and render this sacrifice of ours bright-hued, successful.

7 This is the place where waters meet; here is the gathering of the flood. Let thy shaft burn others than us: be thou cleanser, propitious unto us.

8 O Agni, purifier, God, with splendour and thy pleasant tongue Bring hither, and adore, the Gods.

9 So, Agni, purifying, bright, bring hither to our sacrifice, To our oblation bring the Gods.

10 He who with purifying, eye-attracting form hath shone upon the earth as with the light of Dawn; Who speeding on, as in the fleet steed's race, in fight, cometh untouched by age, as one athirst in heat.

11 Obeisance to thy wrath and glow! Obeisance to thy fiery flame! Let thy shot missiles burn others than us: be thou cleanser, propitious unto us.

12 To him who dwells in man, Hail! To him who dwells in waters, Hail! To him who dwells in sacred grass, Hail! To him who dwells in the wood, Hail! To him who finds the light, Hail!

13 Worshipful Gods of Gods who merit worship, those who sit down beside their yearly portion, Let them who eat not sacrificial presents drink in this rite of honey and of butter.

14 Those Gods who have attained to Godhead over Gods, they who have led the way in this our holy work, Without whose aid no body whatsoever moves, not on heaven's heights are they, nor on the face of earth.

15 Giver of breath, of out-breath, breath diffusive, giver of lustre, giving room and freedom, Let thy shot missiles burn others than us: be thou cleanser, propitious unto us.

16 May Agni with his sharpened blaze cast down each fierce devouring fiend. May Agni win us wealth by war.

17 He who sate down as Hotar priest, the Rishi, our Father offering, up all things existent He, seeking with his wish a great possession, came among men on earth as archetypal.



18 What was the place whereon he took his station? What was it that upheld him? What the manner, Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens?

19 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides, He the sole God, producing earth and heaven, weldeth them with his arms as wings together.

20 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven? Ye thoughtful men, inquire within your spirit whereon he stood when he established all things.

21 Thine highest, lowest sacrificial natures, and these thy midmost here, O Visvakarman, Teach thou thy friends at sacrifice, O Blessèd, and come thy- self, exalted, to our worship.

22 Bring those, thyself exalted with oblation, O Visvakarman, Earth and Heaven to worship. Let enemies around us live in folly: here let us have a rich and liberal patron.

23, 24. = VIII. 45, 46.

25 The Father of the eye, the Wise in spirit, created both these worlds submerged in fatness. Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.

26 Mighty in mind and power is Visvakarman, Maker, Disposer, and most lofty Presence. Their offerings joy in rich juice where they value One, only One beyond the Seven Rishis.

27 Father who made us, he who, as Disposer, knoweth all races and all things existing, Even he alone, the Deities' name-giver,—him other beings seek for information.

28 To him in sacrifice they offered treasures,—Rishis of old, in numerous troops, as singers, Who, in the distant, near, and lower region, made ready all these things that have existence.

29 That which is earlier than this earth and heaven, before the Asuras and Gods had being, What was the germ primeval which the waters received where the first Gods beheld each other?

30 The waters, they received that germ primeval wherein the Gods were gathered all together. It rested set upon the Unborn's navel, that One wherein abide all things existing.

31 Ye will not find him who produced these creatures: another thing hath risen up among you. Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

32 First was the God engendered, Visvakarman: then the Gandharva sprang to life as second. Third in succession was the plants' begetter: he laid the waters' germ in many places.

33 Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people, With eyes that close not, bellowing, Sole Hero, Indra subdued at once a hundred armies.

34 With him loud-roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle, Indra the Strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat.

35 He rules with those who carry shafts and quivers, Indra who with his band brings hosts together, Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.

36 Brihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen. Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies.

37 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing, The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra.

38 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it, Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.

39 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.

40 Indra guide these: Brihaspati precede them, the guerdon, and the sacrifice, and Soma; And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.

41 Ours be the potent host of mighty Indra, King Varuna, and Maruts, and Âdityas. Uplifted is the shout of Gods who conquer, high-minded Gods who cause the worlds to tremble.

42 Bristle thou up, O Bounteous Lord, our weapons: excite the spirits of my warring heroes. Urge on the strong steeds' might, O Vritra-slayer, and let the din of conquering cars go upward.

43 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 shout of onset.

44 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvâ. Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.

45 Loosed from the bowstring fly awry, O Arrow, sharpened by our prayer. Go to the foemen, strike them home, and let not one of them escape.

46 Advance, O heroes, win the day. May Indra be your sure defence. Exceeding mighty be your arms, that none may wound or injure you.

47 That army of our enemies, O Maruts, that comes against us with its might, contending, Meet ye and wrap it in unwelcome darkness so that not one of them may know another.

48 There where the flights of arrows fall like boys whose locks are yet unshorn, May Indra, may Brihaspati, may Aditi protect us well, protect us well through all our days.

49 Thy vital parts I cover with thine armour: with immortality King Soma clothe thee. Varuna give thee what is more than ample, and in thy triumph may the Gods be joyful.

50 Worshipped with butter, Agni, lead this man to high preeminence. Vouchsafe him growth of riches and multiply him with progeny.

51 Indra, lead him to eminence: controller of his foes be he. Vouchsafe him lustre: let him give their sacred portions to the Gods.

52 The man within whose house we pay oblation, Indra, prosper him. May the Gods bless and comfort him, they and this Brahmanaspati.

53 May the All-Gods, O Agni, bear and lift thee upward with their thoughts. Fair to be looked on, rich in light, he thou propitious unto us.

54 May the Five Regions guard, divine, our worship, Goddesses chasing lack of thought and hatred, Giving the Sacrificer growth of riches. Let sacrifice be based on growth of riches.

55 Inspired above enkindled Agni, adorable, winged with hymns, was it accepted, When the Gods offered sacrifice with viands, circling the heated caldron, paving worship.

56 Lord of a hundred draughts. benign, God-serving—to him divine, establisher, protector,  
The Gods approached the sacrifice, encircling. Gods for the Gods stood fain for sacred  
service.

57 When the fourth sacrifice reaches the oblation, accepted offering which hath been made  
ready, fit for the Inmolator's sacrificing, Thence bless us prayers and holy recitations!

58 Savitar, golden-hued, hath lifted eastward, bright with the sunbeams, his eternal lustre, He  
at whose furtherance wise Pûshan marches surveying all existence like a herdsman.

59 He sits, the measurer, in the midst of heaven, filling the two world-halves and air's mid-  
region. He looks upon the rich far-spreading pastures between the eastern and the western  
limit.

60 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval  
Father. A gay-hued Stone set in the midst of heaven, he hath gone forth and guards the air's  
two limits.

61 All sacred songs have glorified Indra expansive as the sea, The best of warriors borne on  
cars, the Lord, the Very Lord of strength.

62 May God-invoking sacrifice bring the Gods hitherward to us. May bless-invoking  
sacrifice bring the Gods hitherward to us. May Agni, God, make offering and hither bring the  
Gods to us.

63 May the abundant growth of wealth with elevation lift me up, And with his subjugating  
power may Indra keep my foemen down.

64 Upraising and depression and devotion may the Gods increase. May Indra, too, and Agni  
drive my foes away to every side.

65 Go ye by Agni to the sky bearing the Ukhya in your hands. Reaching the heights of sky  
and heaven stay intermingled with the Gods.

66 Agni, go forward to the eastern region, well-skilled, be here the fire in front of Agni.  
Illuming all the quarters, shine with splendour: supply with food our quadrupeds and bipeds.

67 From earth to air's mid-region have I mounted, and from mid-air ascended up to heaven.  
From the high pitch of heaven's cope I came into the world of light.

68 Mounting the sky they look not round: they rise to heaven through both the worlds—  
Sages who span the sacrifice that pours its stream on every side.

69 Foremost of those who seek the Gods come forward, thou who art eye of Gods and men,  
O Agni. Accordant with the Bhrigus, fain to worship, to heaven in safety go the Sacrificers.

70 Night and Dawn, different in hue, accordant, etc., as in XII. 2.

71 O Agni, thousand-eyed and hundred-headed, thy breaths are hundred, thy through-breaths  
a thousand. Thou art the Lord of thousandfold possessions. To thee; for strength, may we  
present oblation.

72 Thou art the Bird of goodly wing: be seated on the ridge of earth. Fill air's mid-region  
with thy glow, supporting with thy light the sky, confirm the quarters with thy sheen.

73 Receiving offerings, fair of aspect, eastward be duly seated in thy place, O Agni. In this  
the more exalted habitation be seated All-Gods and the Sacrificer.

74 That wondrous all-mankind-embracing favour of Savitar, choice-worthy, I solicit, Even his which Kanva wont to milk, the mighty, the teeming Cow who yields a thousand milk-streams.

75 May we adore thee in thy loftiest birth place, Agni! with praise-songs in thy lower station. The place whence those hast issued forth I worship. In thee, well kindled, have they paid oblations

76 Shine thou before us, Agni, well enkindled, with flame, most youthful God, that never fadeth. Unceasing unto thee come sacred viands.

77 Agni, this day with lands, etc., as in XV. 44.

78 I dedicate the thought with mind and butter so that the Gods may come who love oblation, strengthening Law, To Visvakarman, Lord of all the earth, I offer up day after day the inviolable sacrifice.

79 Seven fuel logs hast thou, seven tongues, O Agni, seven Rishis hast thou, seven beloved mansions. Seven-priests in sevenfold manner pay thee worship. Fill full—All-hail to thee!—seven wombs with butter.

80 Purely-Bright, Wonderfully-Bright, Really-Bright, All-Luminous, Bright, Law's-Protector, Safe-from-Ill;

81 Such, Other-Looking, Equal, Similar, Measured, Commensurate, Jointly-Bearing-up.

82 Right, Real, Firm, Strong-to-Support, Bearer, Disposer, Manager.

83 Winner-of-Right, Winner-of-Truth, Host-Conquering, Lord-of-Goodly-Host, Whose-Friends-are-Near-at-Hand, Whose-Banded-Enemies-are-Far-Away:

84 To day in this our sacrifice be present, Such, Looking-Thus, Same, Similar-in-appearance, Measured, Commensurate, Joint-Bearers, Maruts!

85 Self-Powerful, Voracious-One, Kin-to-the-Sun, The House-holder, Play-Lover, Mighty, Conqueror. Fierce, Terrible, The Resonant, The Roaring. Victorious, Assailant, and Dispeller, All-Hail!

86 The Maruts, clans divine, became the followers of Indra; as The Maruts, clans divine, became the followers of Indra, so May clans divine and human be the Sacrificer's followers.

87 Drink in the middle of the flood, O Agni, this breast stored full of sap, teeming with water. Welcome this fountain redolent of sweetness. O Courser, enter those thy watery dwelling.

88 Oil hath been mixed: oil is his habitation. In oil he rests: oil is his proper province. Come as thy wont is. O thou Steer, rejoice thee. Bear off the oblation duly consecrated.

89 Forth from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrit, That which is holy oil's mysterious title: but the Gods' tongue is truly Amities centre.

90 Let us Declare aloud the name of Ghrita, and at this sacrifice held it up with homage. So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted.

91 Four are his horns, three are the feet that bear him: his heads are two, his hands are seven in number. Bound with a triple bond the Bull roars loudly: the mighty God hath entered into mortals.

92 That oil in triple shape the Gods discovered laid down with- in the Cow, concealed by Panis. Indra produced one shape, Sûrya another: by their own power they formed the third from Vena.

93 From inmost reservoir in countless channels flow down these rivers which the foe beholds not. I look upon the streams of oil descending, and lo! the Golden Reed is there among them.

94 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit. The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

95 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents, The streams of oil in swelling fluctuation like a red courser bursting through the fences.

96 Like women at a gathering fair to look on and gently smiling, they incline to Agni. The streams of holy oil attain the fuel, and Jâtavedas joyfully receives them.

97 As maidens deck themselves with gay adornment to join the bridal feast, I now behold them. Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.

98 Send to our eulogy a herd of cattle: bestow upon us excellent possessions. Bear to the Gods the sacrifice we offers the streams of oil flow pure and full of sweetness.

99 The universe depends upon thy power and might within the sea, within the heart, within all life. May we attain that sweetly-flavoured wave of thine, brought, at this gathering, o'er the surface of the floods.

## Book XVIII

MAY my strength and my gain, and my inclination and my influence, and my thought and my mental power, and my praise and my fame, and my renown and my light, and my heaven prosper by sacrifice.

2 May my breathing and my out-breathing, and my through-breathing and my vital spirit, and my thought and my reflection, and my voice and my mind, and my eye and my ear, and my ability and my strength prosper by sacrifice.

3 May my energy and my force, and my self and my body, and my shelter and my shield, and my limbs and my bones, and my joints and my members, and my life and my old age prosper by sacrifice.

4 May my preëminence and my overlordship, and my wrath and my angry passion, and my violence and my impetuosity, and my victorious power and my greatness, and my breadth and my width, and my height and my length, and my increase and my improvement prosper by sacrifice.

5 May my truth and my faith, and my cattle and my wealth, and my goods and my pleasure, and my play and my enjoyment, and my children and my future children, and my hymn and my pious act prosper by sacrifice.

6 May my religious rite and my immortality, and my freedom from consumption and my freedom from disease, and my life and my longevity, and my freedom from enemies and my freedom from danger, and my happiness and my lying down, and my fair dawn and my fair day prosper by sacrifice.

7 May my controller and my supporter, and my security and my firmness, and my goods and my pleasure, and my knowledge and my understanding, and my begetting and my propagation, and my plough and my harrow prosper by sacrifice.

8 May my welfare and my comfort, and what I hold dear and what I desire, and my love and my gratification, and my enjoyment and my substance, and my happiness and my felicity, and my higher bliss and my fame prosper by sacrifice.

9 May my vigour and my pleasantness, and my milk and my sap, and my butter and my honey, and my meal in company and my drinking in company, and my ploughing and my husbandry, and my superiority and my preëminence prosper by sacrifice.

10 May my wealth and my property, and my prosperity and my growth, and my pervading power and my lordship, and my abundance and my greater abundance, and my bad harvest and my unwasted crop, and my food and my satiety prosper by sacrifice.

11 May my gain and my future gain, and what I have and what I shall have, and my good road and my good path, and my success and my succeeding, and my achievement and my contrivance, and my thought and my good counsel prosper by sacrifice.

12 May my rice-plants and my barley, and my beans and my sesamum, and my kidney-beans and my vetches, and my millet and my Panicum Milliaceum, and my Panicum Frumentaceum and my wild rice, and my wheat and my lentils prosper by sacrifice.

13 May my stone and my clay, and my hills and my mountains, and my pebbles and my trees, and my gold and my bronze, and my copper and my iron, and my lead and my tin prosper by sacrifice.

14 May my fire and my water, and my creepers and my plants, and lily plants with culture-ripened fruit and my plants with fruit ripened without culture, and my domestic animals and my wild animals, and my substance and my future substance, and my belongings and my power be produced by sacrifice.

15 May my treasure and my dwelling, and my religious service and my ability to perform it, and my object and my course, and my way and my going prosper by sacrifice.

16 May my Agni and my Indra, and my Soma and my Indra, and my Savitar and my Indra, and my Sarasvatî and my Indra, and my Pûshan and my Indra prosper by sacrifice.

17 May my Mitra and my Indra, and my Varuna and my Indra, and my Dhâtâr and my Indra, and my Maruts and my Indra, and my All-Gods and my Indra prosper by sacrifice.

18 May my earth and my Indra, and my Air and my Indra, and my Sky and my Indra, and my Half-months and my Indra, and my Lunar Mansions and my Indra, and my Sky-regions and my Indra prosper by sacrifice.

19 May my Amsu and my Rasmi, and my Adhipati and my Upâmsu, and my Antaryâma and my Aindra-Vâyava, and my Maitrâ-Varuna, and my Âsvina and my Pratiprasthâna, and my Sukra and my Manthin proper by sacrifice.

20 May my Âgrayana and my Vaisvadeva, and my Dhruvâ and my Vaisvânara, and my Aindrâgna and my Mahâvaisvadeva, and my Marutvatîya and my Nishkevalya, and my Sâvitra and my Sârasvata, and my Pâtnîvata and my Hâriyojana prosper by sacrifice.

21 May my ladles and my cups, and my Vâyû, vessels and my Soma reservoirs, and my pressing-stones and my two press-boards, and my Pûtabhrit and my Âdhavanîya, and my altar and altar-grass, and my Avabhrittha and my cries of Good-speed prosper by sacrifice.

22 May my Agni and my charms, and my Arka and my Sûrya, and my Prâna and my Asvamedha, and my Prithivî and my Aditi, and my Diti and my Sky, and my fingers, powers, and sky-regions prosper by sacrifice.

23 May my vow and my seasons, and my austere devotion, and my day and night, thighs and knees, and two Great Rathantaras prosper by sacrifice.

24 May me One and my Three, and my Three and my Five, and my Five and my Seven (and similarly up to thirty-three) prosper by sacrifice.

25 May my Four and my Eight and my Twelve (and similarly up to forty-eight) prosper by sacrifice

26 May my eighteen-months steer and my eighteen-months heifer, and my two-year bull and cow (and similarly up to four-year) prosper by sacrifice.

27 May my six-year bull and my six-year cow, and my bull and my barren cow, and my young bull and my calf-slipping cow, and my ox and my milch-cow prosper by sacrifice.

28 To strength, Hail! To Gain, Hail! To After-born, Hail! To Power, Hail! To Vasu, Hail! To the Lord of Days, Hail! To the Failing Day, Hail! To the Failing Sprung from the Transitory, Hail! To the Transitory sprung from the Final, Hail! To the Final Mundane, Hail! To the Lord of the World, Hail! To the Sovran Lord, Hail! To Prajâpati, Hail! This is thy kingdom. Thou art a guiding controller for the friend. Thee for vigour, thee for rain, thee for the sovrans lordship of creatures.

29 May life succeed through sacrifice. May life-breath thrive by sacrifice. May the eye thrive by sacrifice. May the ear thrive by sacrifice. May the voice thrive by sacrifice. May the mind thrive by sacrifice. May the self thrive by sacrifice. May Brahma thrive by sacrifice. May

light succeed by sacrifice. May heaven succeed by sacrifice. May the hymn thrive by sacrifice. May sacrifice thrive by sacrifice; And laud and sacrificial text, and verse of praise and Sâma chant, The Brihat and Rathantara. Gods, we have gone to light. We have become the children of Prajâpati. We have become immortal.

30 In gain of wealth we celebrate, etc: = IX. 5.

31 This day come all the Maruts, all to aid us! Let all the fires be thoroughly enkindled. May the All-Gods come hither with protection. May we possess all property and riches.

32 May our strength fill the regions seven, fill the four distant places full. Here may our riches guard us with the All-Gods in the gain of wealth.

33 May strength to-day procure for us donations strength range the Gods together with the Seasons. Yea, strength hath made me rich in store of heroes. As lord of strength may I gain all the regions.

34 Strength be before us, in the midst among us. May strength exalt the Gods with our oblation. Yea, strength hath made me rich in store of heroes. As lord of strength may I gain all the regions.

35 With milk of Prithivî do I unite me, unite myself with waters and with plants. As such may I gain strength, O Agni.

36 Store milk in earth and milk in plants, milk in the sky and milk in air. Teeming with milk for me he all the regions. 37 Thee by the radiant Savitar's impulsion, with arms of Asvins, with the hands of Pûshan, Controlled by Vâk Sarasvatî's Controller, with Agni's sole dominion I besprinkle. 38 Maintainer of Law, true by nature, Agni is the Gandharva. The plants are his Apsarases, namely Delights. May he protect this our Priesthood and Nobility. To him All-hail! Ave! To those All-hail!

39 The Conjoined, Visvasâman, Sûrya is the Gandharva. His motes are his Apsarases, Swift-moving. May he protect, etc., as in 38.

40 The Highly-Blessed, the Moon whose rays are like the Sun's, is the Gandharva. The Asterisms are his Apsarases, Luminous. May he protect, etc.

41 The Quick, All-reaching, Wind is the Gandharva. The Waters are his Apsarases, named Energies. May he protect, etc.

42 The Protecting, Strong-winged, Sacrifice is the Gandharva. Guerders are his Apsarases, called Praisers. May he protect, etc.

43 The Lord of Creatures, Omnific, Mind is the Gandharva. Richas and Sâmans are his Apsarases, called Wishings. May he protect, etc.

44 Lord of the World, Prajâpati, whose are the homes above and here, Give great protection unto these, the Priesthood and Nobility.

45 Thou art the vapoury sea that giveth moisture. Blow on me, thou, healthful and blessing-laden. Thou art the Maruts' own, the band of Maruts. Blow on me, etc. Seeker of aid art thou, receiving worship. Blow on me, etc.

46 Thy lights, O Agni, in the Sun, etc., as in XIII. 22.

47 Lights of yours in the Sun, O Gods, etc., as in XIII. 23.

48 Give lustre to our holy priests, set lustre in our ruling chiefs Lustre to Vaisyas, Sûdras: give, through lustre; lustre unto me.



49 I ask this of thee with my prayer, adoring: thy worshipper asks this with his oblations. Varuna, stay thou here and be not angry: steal not our life from us, O thou Wide-Ruler.

50 Heaven-like is Warmth, Hail! Heaven-like is Arka, Hail! Heaven-like is the Bright One, Hail! Heaven-like is Light, Hail! Heaven-like is Sûrya, Hail!

51 I yoke with power and flowing butter Agni, divine, strong- pinioned, great with vital vigour. Through him may we approach the Bright One's station, ascending to the loftiest sky, to heaven.

52 With these thy two ne'er-wasting feathered pinions wherewith thou drivest fiends away, O Agni, Let us fly to the regions of the pious whither have gone the first-born ancient Rishis.

53 The Drop, the powerful, the falcon, righteous, impetuous bird borne on his golden pinions, Great, steadfast, settled in the habitation—to thee be reverence! Forbear to harm thee!

54 Centre of earth, heaven's head art thou, essence of waters and of plants. Eternal, far spread refuge. Homage to the Path!

55 Attached thou standest at the head of all the world. Thy heart is in the sea, thy life is in the floods. Give water: cleave the reservoir. Help us with rain sent from the sky, Parjanya, firmament, or earth.

56 By Bhrigus and by Vasus hath prayer-granting sacrifice been paid. Come, Wealth, into the house of him our dear, our well-beloved one.

57 May Agni, served with sacrifice and gifts, protect our offered food: This homage be Good-speed to Gods!

58 That which hath flowed from purpose or from judgment, or gathered from the wind or from the vision, Follow ye to the region of the pious whither have gone the first-born ancient Rishis.

59 To thee I trust this man. Celestial Dwelling! treasure which Jâtavedas shall bring hither. After you will the Sacrificer follow. Here recognize him in the highest heaven.

60 Acknowledge him, ye Gods, in highest heaven. Ye who are present, know the shape he weareth. When he approacheth by the God-ward pathways, reveal to him the meed of pious actions.

61 Wake up, O Agni, etc., as in XV. 54.

62 Convey our sacrifice to heaven, etc., as in XV. 55,

63 With Darbha-bunch, with fencing-wood, with spoon, with altar, holy grass, With laud, lead this our sacrifice to go to heaven among the Gods.

64 Our gifts, our charitable grants, our pious works, our fees to priests, May the Omnific's Agni set all this among the Gods in heaven.

65 There where all never-failing streams of honey and of butter flow, May Agni, Visvakarman's own, place us in heaven among the Gods.

66 Agni am who know by birth all creatures. Mine eye is butter, in my mouth is nectar. I am the triple light, the region's meter: exhaustless heat am I, named burnt oblation.

67 Praise-verses, sacrificial texts, and chanted hymns am I in name. Thou art the best of all the Fires among the fivefold race of man That burn upon this earth of ours. Speed thou us on to lengthened life.

68 O Indra, for the strength that slays Vritra and conquers in the fight We torn thee hitherward to us.

69 Thou, Indra, much-invoked, didst crush to pieces, Kunâru, handless fiend who dwelt with Dânu. Thou with might, Indra, smotest dead the scorner, the footless Vritra as he waxed in vigour.

70 O Indra, beat our foes away, etc. as in VIII. 44.

71 Like some dread wild beast roaming on the mountain thou hast approached us from the farthest distance. Whetting thy bolt and thy sharp blade, O Indra, crush thou the foes and scatter those who hate us.

72 To aid us let Vaisvânara come from the distance far away: Come Agni, to our eulogies!

73 Sought in the sky, sought on the earth, sought after, all plants that grow on ground hath Agni entered. May Agni, may Vaisvânara with vigour, sought for, by day and night from harm preserve us.

74 Help us that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes. Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

75 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing. Worship the Gods with most devoted spirit as Priest with no unfriendly thought. O Agni.

76 Home-hider Agni, Indra, and Brahma, and bright Brihaspati— May the All Gods, one-minded, guard our sacrifice in happy place.

77 Guard thou the Sacrificer's men, O Youthfullest, etc., as in XIII. 52.

## Book XIX

SWEET with the sweet, I sprinkle thee with Soma, strong with the strong, the nectar with the nectar, The honey-sweet with what is sweet as honey. Soma art thou. Get dressed for the Asvins. Get dressed for Sarasvatî. Get dressed for Indra the Good Deliverer.

2 Hence pour ye forth the flowing juice, Soma, best Sacrificial food. He who, man's friend, hath run within the waters hath with the pressing-stones poured out the Soma.

3 Purified by Vâyu's strainer, Soma that has passed away forward is Indra's proper friend. Purified by Vâyu's strainer, Soma that has passed away backward is Indra's proper friend.

4 By means of this eternal sieve may Sûrya's Daughter purify The Soma that flows forth from thee.

5 Soma with Wine, pressed; filtered for the banquet, cleanses priest, noble, brilliancy and vigour. God, with the Bright give Deities enjoyment: give food with flavour to the Sacrificer.

6 What then? As men whose fields are full of barley, etc., as in X. 32. Taken upon a base art thou. I take thee for the Asvin Pair. Thee for Sarasvatî. Thee for Indra the Good Deliverer. This is thy home. For splendour thee. Thee for mans' vigour. Thee for strength.

7 For each of you is made a God-appointed place: so grant to me a portion in the highest sphere. Surâ the strong art thou. This here is Soma. Entering thine own place do me no mischief.

8 Taken upon a base art thou. Splendour of Asvins, Sarasvatî's manly vigour, might of Indra. This is thy home. I take thee for enjoyment. I take thee for delight, take thee for greatness.

9 Thou art lustre: give me lustre, Thou art manly vigour: give me manly vigour. Thou art strength: give me strength. Thou art energy: give me energy. Thou art passion: Give me passion. Thou art conquering might: give me conquering might.

10 My she, Vishûchikâ, who guards these two, the tiger and the wolf, The lion and the wingèd hawk, may she guard this man from distress.

11 When, a delighted boy, I bruised my mother as I sucked her breast, Free from my debt, O Agni, I become thereby. My parents are by me unharmed. United are ye all: with bliss unite me. Parted are ye, keep me apart from evil.

12 The Asvins, the Physicians, Gods, stretched out the healing sacrifice, Sarasvatî with speech was a Physician, all with heroic powers investing Indra.

13 Symbols of Dîkshâ are grass buds, of Prâyanîya sprouts of corn, Of Soma-purchasing fried grains are symbols, Soma-shoots and meath.

14 Âtithya's sign is Mâsara, the Gharma's symbol Nagnahu. Three nights with Surâ poured, this is the symbol of the Upasads.

15 Emblem of purchased Soma is Parisrut, foaming drink effused: Indra's balm milked for Indra by the Asvins and Sarasvatî.

16 The Sacrificer's seat is the throne's symbol, the jar containing Surâ of the Altar. The mid-space is the northern Altar's symbol: the cloth for filtering is the physician.

17 Altar by Altar is produced, power, holy grass by holy grass. The stake is by the stake obtained, by Agni Agni carried forth.

18 The Asvins are the Soma store, Sarasvatî the sacred hearth. For Indra formed is Indra's seat, the Matrons' Hall, the house-lord's fire.

19 Orders he gains by orders, by Âprîs Âprîs of sacrifice, Post-offerings by fore-offerings, and by calls of Vashat Âhutis.

20 By victims he gains victims, by ground rice-cakes sacrificial food, By metres kindling-verses, and Vashat-calls by Inviting prayers.

21 Grain roasted, gruel, barley-meal, grains of rice roasted, milk and curd Are types of Soma: mingled milk, sweet whey, of sacrificial food.

22 Type of parched corn is jujube-fruit; wheat of the roasted grains of rice; Jujube the type of barley-meal, and Indra-grains of gruel-groats.

23 Symbol of milk are barley-grains, symbol of curd are jujube-fruits. Whey is the type of Soma, and milk-mixture type of Soma's pap.

24 The Strophe is the cry, Bid hear? the answer is the antistrophe. Sacrifice! is the Dhâyyâ's form, Pragâthas' the Yajâmahas. 25 By verse-halves comes the Ukthas' type, Nivids by Padas he obtains. The type of Sastras is obtained by Pranavas, Soma by milk.

26 Gained by the Asvins is the morn's libation, Indra's libation of mid-day by Indra. Sarasvatî obtains the third outpouring, the offering sacred to the Visve Devas.

27 By Vâyu cups he gains the cups of Vâyu, and by the basket gains the vat for Soma. By the two jars he gains two cleansing-vessels, and by the cooking-pot the pot for cooking.

28 By sacrificial texts are gained the Grahas, and by the Grahas lauds and laud-arrangements. By metres are obtained Ukthas and praise-songs, and by the Sâma-chant the Avabhrittha.

29 Draughts he obtains by pouring out libations, and wishes by the utterance of praises, By Samyu he obtains Patnîsamyâjas, and Consummation by Samishtayajus.

30 He gains by vow of fasting Consecration, by Consecration gains the priestly guerdon. He gains by priestly guerdon faith: by faith comes knowledge of the truth.

31 So far the type of sacrifice was formed by Brahma, and the Gods. All this he gains, when juice is shed, in the Santrâmanî sacrifice.

32 The rite with sacred grass, wine, store of heroes, the mighty ones speed on with adorations. May we, sweet-singing sacrificers, setting Soma mid Gods in heaven, give joy to Indra.

33 All essence of thine own in plants collected, all strength of Soma when poured out with Surâ— Therewith impel with joy the sacrifice, Sarasvatî, the Asvins, Indra, Agni.

34 That which Sarasvatî poured out for Indra, by Asvins brought from Namuchi the demon, This flowing drop, brilliant and full of sweetness, I drink and feed on here, the King, the Soma.

35 Whatever portion of the savoury fluid is clinging here, what Indra drank with powers, That drop thereof with pure and holy spirit I drink and feed upon, the King, the Soma.

36 To Fathers who claim Svadhâ be Svadhâ and homage! To Grandfathers who claim Svadhâ be Svadhâ and homage! To Great-grandfathers who claim Svadhâ be Svadhâ and homage! The Fathers have eaten. The Fathers have rejoiced. The Fathers have been satisfied, Fathers, be ye purified.

37 Cleanse me the Fathers who enjoy Soma! Grandfathers make me clean! May Great-grandfathers cleanse me with a sieve that brings a century. May my Grandfathers cleanse me, may my Great-grand-fathers make me clean. With sieve that brings a century may I obtain full length of life.

38 Agni, thou poorest life: send down upon us food and vigorous strength. Drive thou misfortune far away.

39 Cleanse me the companies of Gods! May thoughts with spirit make me clean. Cleanse me all things that be! Do thou, O Jâtavedas, make me clean.

40 Purify me, O Agni, God, refulgent with thy pure bright sieve, With powers according to thine own.

41 O Agni, may the cleansing sieve, diffused through all thy fiery glow, Holy devotion, make me clean.

42 May Pavamâna with his sieve, Guest of all tribes, cleanse us to-day, He who is Cleanser make us clean.

43 Savitar, God, by both of these, libation, purifying power, Purify me on every side.

44 Dear to all Gods hath come the cleansing Goddess, she who contains these many smooth-backed figures. Through her may we in sacrificial banquets taking our pleasure be the lords of riches.

45 The Fathers who in Yama's realm are equal and unanimous— Their world is Svadhâ, reverence. To Gods let sacrifice be paid.

46 Equals, unanimous, my folk yet living among those who live— On me be set their glory through a hundred years in this our world.

47 I have heard mention of two several pathways, way of the Fathers, way of Gods and mortals. On these two roads each moving creature travels, each thing between the Father and the Mother.

48 May this my sacrifice bring store of children, with ten brave sons, full-companied, for welfare— Life-winning, winning offspring, winning cattle, winning this world of ours and peace and safety. May Agni make nay progeny abundant. Do ye confer food, milk, and wanly vigour.

49 May they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma. May Fathers who have gained the world of spirits, gentle and righteous, aid us when we call them.

50 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.

51 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma banquet— With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.

52 Thou, Soma, art preeminent for wisdom: along the straightest path thou art our leader. Our prudent Fathers by thy wisdom, Soma, dealt out among the Gods their share of treasure.

53 For our sage Fathers, Soma Pavamâna, of old performed by thee their sacred duties. Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.

54 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven. So with oblation let us serve thee, Indu, and so let us become the lords of riches.

55 Fathers who sit on sacred grass, come help us: these offerings we have made for you; accept them. So come to us with most auspicious favour, and give us health and strength without a trouble.

56 I have attained the gracious-minded Fathers, have gained a son and progeny from Vishnu. They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.

57 May they, the Fathers, worthy of 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.

58 May they our Fathers whom the flames have tasted, worthy of Soma, come on God-ward pathways. Enjoying at this sacrifice their portion, may they be gracious unto us and bless us.

59 Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place. Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.

60 For those who, burnt with fire or not cremated, joy in their portion in the midst of heaven, May the Self-Ruler form the world of spirits and this their body as his pleasure wills it.

61 We call the Agnishvâttas, true to seasons, those who drank Soma in the Nârâsamsa. Prompt to give ear to us be they, the sages, and then let us be lords of wealth and treasure.

62 Bowing the bended knee and seated southward, accept ye, all, this sacrifice with favour. Injure us not for any sin, O Fathers, which we through human frailty have committed.

63 Lapped in the bosom of the purple Mornings give riches to the man who brings oblation. Grant to his sons a portion of your treasure, and, present, give us energy, ye Fathers.

64 O Agni Kavyavâhana, cause us to praise before the Gods, As our associate meet for lauds, wealth which e'en thou reputest wealth.

65 May Agni, Kavya-bearer, who hath worshipped Fathers true to Law. Announce to Gods and Fathers these our sacrificial offerings.

66 Thou. Agni Kavya-bearer, when entreated, didst bear the offerings which thou madest fragrant, And gayest to the Fathers who did eat them with Svadhâ. Eat, thou God, the gifts we bring thee.

67 Thou, Jâtavedas, knowest well the number of Fathers who are here and who are absent, Of Fathers whom we know and whom we know not. Accept the sacrifice arranged with portions.

68 Now let us pay this homage to the Fathers, to those who passed of old and those who followed, Those who have rested in the earthly region and those who dwell among the Mighty Races.

69 As in the days of old our ancient Fathers speeding the work of holy worship, Agni! Sought pure light and devotion, singing praises, they cleft the ground and made red Dawns apparent.

70 Right gladly do we set thee down, right gladly make thee burn and glow. Gladly bring yearning Fathers nigh to eat the food of sacrifice.

71 Indra, with waters' foam didst thou wrench off the head of Namuchi, Subduing all contending hosts.

72 King Soma, pressed, the Drink of Life, left Death behind with Soma-dregs. By Law came truth and Indra-power, the pure bright drinking-off of juice. The power of Indra was this sweet immortal milk.

- 73 The Snipe of Angiras by thought from out the waters drank up milk. By Law came truth, etc., as in 72.
- 74 The Hamsa throned in light drank up by metre Soma from the floods. By Law, etc.
- 75 Prajâpati by Brahma drank the essence from the foaming food, the princely power, milk, Soma juice. By Law, etc.
- 76 The generative part enters the *yoni*: it leaves aside the *retas* and the *mûtra*. The caul-invested embryo leaves by its birth the covering folds. By Law, etc.
- 77 Viewing both forms Prajâpati gave truth and falsehood different shapes. Prajâpati assigned the lack of faith to falsehood, faith to truth. By Law, etc.
- 78 By holy lore Prajâpati drank up both forms, pressed and unpressed. By Law, etc.
- 79 Seeing the farming liquor's sap, Prajâpati with the bright drank not the bright the milk, the Soma juice. By Law, etc.
- 80 Wise, with mind, lead, and thread of wool the sages twine an amulet. Sarasvatî, Savitar, Varuna, the Asvins span sacrifice and healed his form for Indra.
- 81 This his immortal shape with mighty powers three Deities bestowing gifts compounded. His hair they made with sprouts of grass and barley, and roasted grain with skin and flesh supplied him.
- 82 His inner shape Sarasvatî arranges and, borne on bright paths, the Physician Asvins: With Mâsaras and sieve his bone and marrow, as on the Oxen's hide they lay the liquor.
- 83 By thought Sarasvatî with both Nâsatyas forms lovely treasure and a beauteous body. Like shuttle through the loom the steady ferment mixes the red juice with the foaming spirit.
- 84 By milk they generated bright immortal, productive seed, by Surâ seed from urine, Chasing afar folly and ill intention, crude food and wind and meat that loads the stomach.
- 85 Heart with his heart Indra Good Guardian gendered: with rice-cake Savitar gave truth its being. Varuna, doctoring the lungs and liver, forms, as with Vâyu cups, the gall and kidneys.
- 86 Cooking-pots pouring honey were the entrails: like a well-milking cow the pans were bowels. A hawk's wing was the spleen: through mighty powers the stool as mother was navel and belly.
- 87 The pitcher was the father of the rectum by powers, the womb which first contained the infant. Plain was the hundred-streaming fount as penis: the jar poured forth libations to the Father.
- 88 His face the basket, thence his head; the strainer his tongue, his mouth Sarasvatî and Asvins. The Chapya was his rump, his leech the filter, the bladder was his penis keen with ardour.
- 89 Asvins with both cups made his eye immortal, the goat and cooked oblation gave it keenness. With wheat eyelashes and with jujube eyebrows they clothe as 'twere a black and brilliant figure.
- 90 The sheep, the ram to give his nostril vigour. the immortal path of breath by both libations. By Indra-grains and sacrificial jujubes Sarasvatî produced through-breath and nose hairs.
- 91 The hull for strength made Indra's form: the immortal bearing for both his ears by two libations. Barley and sacred grass composed his eyebrows: from his mouth came the jujube and sweet honey.

92 Hair of the wolf was on his waist and body: the beard upon his face was hair of tigers.  
Lions hair were his locks, for fame and beauty, worn on his head, his crest and sheen and  
vigour.

93 The Asvins, Leeches, joined his limbs and body, Sarasvatî put limbs and frame together,  
Giving the form and vital power of Indra, hundredfold, deathless and delightful lustre.

94 Sarasvatî, as Consort of the Asvins, bears in her womb the nobly fashioned Infant. King  
Varuna with waters' wealthy essence begetting Indra in the floods for glory.

95 Splendour of victims, powerful oblation, honey and meath with milk and foaming liquor,  
Healing Sarasvatî effused, and Asvins; from pressed and unpressed Soma, deathless Indu.



## Book XX

BIRTH PLACE of princely power art thou: centre art thou of princely power. Harm not thyself: do me no harm.

2 Varuna, Law's maintainer, hath sat down, etc., as in X. 27. Save me from death. Save me from lightning.

3 Thee, by the radiant Savitar's impulsion, with arms of Asvins, with the hands of Pûshan, With leech-craft of the Asvins, I besprinkle for splendour, for the lustre of a Brâhman; With leech-craft of Sarasvatî, besprinkle for manly vigour and for food to feed thee; Besprinkle thee, by special power of Indra, for strength of body and for fame and glory.

4 Thou art Ka. Noblest Ka art thou. Thee for the state and rank of Ka. Sumangala! Susloka! Satyarâjan!

5 My head be grace, my mouth be fame, my hair and beard be brilliant sheen! My breath be King and deathlessness, mine eye Sole Lord, mine ear the Prince!

6 My tongue be bliss, my voice be might, my mind be wrath, my rage self-lord! Joys be my fingers, and delight my members, conquering strength my friend!

7 Let my two arms be Indra's power, my hands be deed of manly might, my soul and breast be princely rule! neck

8 My ribs be royal government, my belly, shoulders, neck, and hips, Thighs, elbows, knees, the people, yea, my members universally!

9 My navel intellect, etc., etc. ... .. Duty am I in legs and feet, established King among the folk.

10 I take my stand on princely power and Kingship, on cows am I dependent, and on horses. on vital breath On members I depend, and on the body, dependent and on welfare, on heaven and earth and sacrifice dependent.

11 May Deities, eleven threes, the three and thirty bounteous Ones Whose House-Priest is Brihaspati, by impulse of bright Savitar, the Gods protect me with the Gods.

12 May the first Gods with the second, the second with the third, the third with Truth, Truth with Sacrifice, Sacrifice with sacrificial texts, sacrificial texts with Sâmans, Sâmans with praise-verses, praise-verses with fore and after-sentences. fore-sentences with inviting-texts, inviting-texts with Vashat-calls, Vashat calls with oblations, and oblations, fulfil my desires, Earth! All-hail!

13 My hair is effort and attempt, my skin is reverence and approach. My flesh is inclination, wealth my bone, my marrow reverence.

14 Gods, Deities, whatever fault of ours have stirred the wrath of Gods, May Agni set me free from that iniquity and all distress.

15 If in the day-time or at night we have committed acts of sin, May Vâyû set me free from that iniquity and all distress.

16 If when awake or in our sleep we have committed acts of sin, May Sûrya set me free from that iniquity and all distress.

- 17 Each fault in village or in wild, company or corporeal sense, Each sinful act that we have done to Sûdra or Arya, or to either's disadvantage, e'en of that sin thou art the expiation.
- 18 Waters, Inviolable ones, etc. Said to be repeated from VI. 22. O ever-moving Cleansing Bath, etc. Repeated from III. 48.
- 19 Thy heart is in the flood, etc. Repeated from VIII. 25. To us let Waters, etc. Repeated from VI. 22.
- 20 As one unfastened from a stake, or cleansed by bathing after toil, As butter which the sieve hath purged, let water clean me from my sin.
- 21 Looking upon the loftier light above the darkness we have come To Sûrya, God among the Gods, the light that is most excellent.
- 22 The waters I this day have sought, and to their essence have we come. Agni, come hither rich in milk, splendour and brilliancy bestow on me, and progeny and wealth.
- 23 A brand art thou: fain would we thrive. Fuel art thou and splendour: give me splendour. Earth comes again, the Dawn, the Sun. This Universe all comes again. May I possess Vaisvânara's light, may I attain my vast desires. Earth! All-hail!
- 24 O Agni, Master of the Vow, on thee I lay the kindling- stick. To the fast-vow and faith I come. I, consecrated, kindle thee.
- 25 Fain would I know that holy world where Deities with Agni dwell, Where priestly rank and princely power together in accordance move.
- 26 Fain would I know that holy world where want and languor are unknown, Where in complete accordance move Indra and Vâyû side by side
- 27 Let thy shoot be united with his tendril, joint combine with joint. Imperishable sap for joy, thine odour be the Soma's guard!
- 28 They pour it out, they sprinkle it, they scatter it, they make it pure. In the brown Surâ's ecstasy he says What art thou? What art thou?
- 29 Indra, at morn accept our cake accompanied with grain and groats, with wheaten bread and hymns of praise.
- 30 To Indra sing the lofty hymn, Maruts? that slayeth Vritra best, Whereby the Holy Ones created for the God the radiant light that never dies.
- 31 Adhvaryu, on the straining cloth pour thou the Soma pressed with stones: Purify it for Indra's drink.
- 32 The Sovran Lord of living things, he upon whom the worlds depend, Mighty, the mighty's King—by him I take thee, take thee on myself.
- 33 Taken upon a base art thou. Thee for the Asvins. This is thy home, etc.
- 34 Guard of my breath and outward breath, the guardian of mine eye and ear, All-healer of my voice, thou. art the mollifier of my mind.
- 35 Invited I feed upon thee invited, Whom Asvins, whom Sarasvatî, whom Indra, Good Protector, made.
- 36 Kindred in forefront of the Mornings, Indra with forward light, long-active, waxing mighty, With three-and thirty Gods, the Thunder-wielder, smote. Vritra dead and threw the portals open.

37 Son of Himself, the Praise of Men, the hero, measuring out the sacrificial stations, Rich in bulls' fat, anointing with sweet butter, wise, bright with gauds of gold, he sacrificeth.

38 Lauded by Gods, Lord of Bay Steeds, the Helper, showing his greatness. worshipped with oblations. Fort-render, Cowpen-cleaver, Thunder-wielder, may he approach our sacrifice rejoicing

39 May Indra, Lord of Bays, sit by direction eastward on earth, accepting our oblation, And sacred grass, fair, far-spread, widely-stretching, anointed by Âdityas and by Vasus.

40 To the strong Indra go the sounding Portals, dames with a goodly husband, swiftly moving! Well-manned, divine, wide be the Doors thrown open, expanding in their greatness fir the Hero!

41 Dawn and Night, lofty, sapful, richly-yielding, fair-showing, as they weave with varied colour The long-extended thread in concert, worship the God of Gods, the lofty Hero Indra.

42 The two first pleasant-voiced celestial Hotars, arranging rites for man in sundry places, At head of sacrifice stablishing Indra, increase the eastern light with sweet oblation.

43 Thriving by sacrifice may the three Bright Ones, taking delight like wedded dames in Indra, Sarasvatî, Idâ, Bhârâtî all-surpassing, with milk preserve our sacred thread unbroken.

44 May Tvashtar coming frail afar, the active, give strength and plenty to strong glorious Indra, And strong, prolific, worshipping, the Mighty at sacrifice's head give the Gods honour.

45 Let the divine Stake, like an Immolator, bind, as one ordered, to himself the victim, And, filling Indra's belly with ablations, season the sacrifice with sweets and butter.

46 Indra the Bull, swift conqueror, wildly rushing bull-like to meet the Indu of the droppings— Delighting in a mind that scatters fatness, let the immortal Gods rejoice in Svâhâ.

47 May Indra come to us for our protection, here, lauded Hero, be our feast-companion. May he whose powers are many, waxen mighty, cherish, like Dyaus, the sovrain sway of princes.

48 From near or far away may mighty Indra, giver of succour, come for our protection, Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.

49 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us. May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.

50 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation, Sakra I call, Indra invoked of many. May Indra, Bounteous Lord, prosper and bless us.

51 May helpful Indra as our Good Protector, Lord of all treasures, favour us with succour, Baffle our foes and give us rest and safety, and may we be the lords of hero vigour.

52 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour. May helpful Indra as our Good Preserver drive from us even from afar, our foemen.

53 Come hither, Indra, with Bay Steeds, joyous, with tails like peacock plumes, Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands.

54 Verily the Vasishthas hymn with praises Indra the mighty One whose arm wields thunder. Praised, may he guard our wealth in men and cattle. Ye Gods, preserve us evermore with blessings.

55 Fire hath been kindled, Asvins Twain! the Gharma warmed, the Radiant pressed, Here the Milch-Cow Sarasvatî hath poured bright Soma, Indra's own.

56 When Soma flows Sarasvatî and both the Asvins, Leeches and Body-guards, bear to Indra strength by passage through the realms of air.

57 When Soma flowed the Asvins Twain, the Leeches, brought sweet medicine, With Men's Desire Sarasvatî for Indra, Soma, Nagnahu.

58 Worshipped, Sarasvatî bestowed on Indra, senses, manly power. The Asvins, through oblations paid, combined food, energy, and wealth.

59 The Asvins brought from Namuchi pressed Soma bright with foaming juice. Sarasvatî with sacred grass brought that to Indra for his drink.

60 Sarasvatî and Indra with the Asvins Twain milked out desires From heaven and earth, the regions, the resounding and expansive doors.

61 Ye Asvins, Dawn and Night, by day and in the evening, fair of hue, Accordant, with Sarasvatî, deck Indra with surpassing powers.

62 Guard us, O Asvins, through the day, guards us by night, Sarasvatî. Celestial Hotars, Leeches! both guard Indra when the juice is pressed.

63 The Asvins, and the Three, apart, Sarasvatî, Idâ, Bhâratî, As drink to gladden Indra, poured strong Soma with the foaming juice.

64 The Asvins, our Sarasvatî, and Tvashtar, when the juice was shed, Gave Indra balm, yea, mead as balm, glory and fame and many a shape.

65 Praising with foaming liquor at due times, Indra, Vanaspatî, Sarasvatî as cow gave forth sweet beverage with the Asvins Twain.

66 Asvins, to Indra ye with cows, with Mâsara and foaming drink Gave, with Sarasvatî—All hail!—the pressed-out Soma juice and mead.

67 The Asvins and Sarasvatî by wit from fiendish Namuchi Brought unto Indra sacred food, strength, brilliant treasure, ample wealth.

68 That Indra, strong through sacrifice by Asvins and Sarasvatî, Cleft Vala through to win him wealth, with Namuchi of Asura birth.

69 Supporting him in sacrifice with sacred food and mighty powers, Sarasvatî, both Asvins and the cattle hymned that Indra's praise.

70 Indra whom Bhaga, Savitar, and Varuna supplied with power, Lord of the sacrifice, may he, Good Guardian, love the worshipper.

71 Savitar, Varuna bestow gifts on the liberal offerer, Strength, power and treasure which the Good Protector took from Namuchi!

72 Varuna giving sway and power, Savitar grace with happiness, The Good Protector giving strength with fame, obtained the sacrifice.

73 With cows the Asvins, mighty power, with horses manly vigour, strength, With sacred food Sarasvatî, made Indra, Sacrificer, strong.

74 May those Nâsatyas, fair of form, the Men who ride on paths of gold, Oblation-rich Sarasvatî, thou, Indra! help us in our rites.

75 Those Leeches righteous in their deeds, She, rich in milk, Sarasvatî, That Vritra-Mayer hundred-powered, invested Indra with his might.

76 Ye Asvins and Sarasvatî, joint drinkers of the Sara draught, In Namuchi of Asura birth, give aid to Indra in his deeds.

77 As parents aid a son, etc., as in X. 34.

78 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up, To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with thy heart bring forth a pleasant hymn.

79 Within thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle. Vouchsafe us wealth, strength-winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

80 The Asvins gave, with lustre, sight, Sarasvatî manly strength with breath. Indra with voice and might gave Indra vigorous power.

81 With kine, Nâsatyas! and with steeds, come, Asvins, Rudras! to the house, the sure protector of its men;

82 Such, wealthy Gods! as none afar or standing near to us may harm, yea, no malicious mortal foe.

83 Do ye, O longed-for Asvins, lead us on to wealth of varied form, wealth that shall bring us room and rest.

84 Wealthy in spoil, enriched with hymns, may pure Sarasvatî desire with eager love our sacrifice.

85 She who awakens sounds of joy, inspires our hymns, Sarasvatî, she hath allowed our sacrifice.

86 Sarasvatî, the mighty flood, she with her light illuminates, she brightens every pious thought.

87 O Indra, marvellously bright, come, these libations long for thee, thus by fine fingers purified.

88 Urged by the holy singer, sped by song, come, Indra, to the prayers of the libation-pouring priest.

89 Approach, O Indra, hastening thee, Lord of Bay Horses, to the prayer: in our libations take delight.

90 Accordant with Sarasvatî let the two Asvins drink the meath, May Indra, Vritra-slayer, Good Guardian, accept the Soma meath.

## Book XXI

VARUNA, hear this call of mine: be gracious unto us this day. Longing for help I yearn for thee.

2 I ask this of thee with my prayer, etc., as in XVIII. 49.

3 Do thou who knowest Varuna, O Agni, put far away from us the God's displeasure. Best Sacrificer, brightest One, refulgent, remove thou far from us all those who hate us.

4 Be thou the nearest unto us, O Agni, our closest Friend while now this Morn is breaking. Reconcile Varuna to us, be bounteous: show thy compassion and be swift to hear us.

5 We call to succour us the mighty Mother of those whose sway is just, the Queen of Order, Strong-ruler, far-expanding, ne'er decaying, Aditi gracious guide and good protectress.

6 Sinless may we ascend, for weal, this vessel rowed with good oars, divine, that never leaketh, Earth our strong guard, incomparable Heaven. Aditi gracious guide and good protectress.

7 May I ascend the goodly ship, free from defect, that leaketh not, Moved by a hundred oars, for weal.

8 O Mitra-Varuna, gracious Pair, with fatness dew our pasturage, With mead the regions of the air.

9 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle. Ye Youthful, make us famed among the people: hear, Mitra-Varuna, these mine invocations.

10 Bless us the Coursers when we call, etc., as in IX. 16.

11 Deep-skilled in Law, etc., as in IX. 18.

12 Kindled is Agni with the brand, yea, kindled well, the excellent. The metre Gâyatrî, the steer of eighteen months, give power and life!

13 Tanûnapât whose acts are pure, our bodies' guard Sarasvatî, Ushnihâ metre and the steer of two years' age give power and life!

14 Agni with offerings, meet for praise, and Soma the immortal God, Anushtup metre and the steer of thirty months give power and life!

15 Agni with goodly grass spread out, deathless with Pûshan at his side, Brihatî metre and a steer of three years' age give power and life!

16 The Doors divine, the mighty Regions, Brahma, God Brihaspati, The metre Pankti, here a bull in his fourth year, give power and life

17 The two young Darns of lovely form, the deathless Universal Gods, The Trishtup metre, here, a bull in his sixth year, give power and life!

18 The two celestial Hotars, both Physicians, Indra's close-knit friends, The metre Jagatî, an ox who draws the wain, give power and life!

19 The Three, Ida, Sarasvatî, and Bhâratî, the Marut folk, Virâj the metre, here, a cow in milk, a bull, give power and life!

- 20 Tvashtar the wondrous, full of seed, Indrâgnî furtherers of weal, Dvipadâ metre, and a cow and vigorous bull give power and life!
- 21 Our slaughterer, Vanaspatî, Savitar who promoteth wealth, The metre Kakup, here, a cow who casts her calf, give power and life!
- 22 With Svâhâ mighty Varuna give healing power to Sacrifice! The Atichhandas, Brihat, and a steer and bull give power and life!
- 23 With the Spring Season may the Gods the Vasus praised with triple hymn And with Rathantara, give life to Indra, splendour, sacrifice.
- 24 With Summer may the Rudras, Gods, praised in the Pañchadasa hymn With Brihat, give to Indra strength; with fame, and sacrifice and life.
- 25 May the Âdityas with the Rains, lauded in Saptadasa hymn And with Vairûpa, with folk, strength, give Indra sacrifice and life.
- 26 With Autumn may the Ribhus, Gods, praised in the Ekavimsa hymn And with Virâja, give with grace to Indra grace, life, sacrifice.
- 27 With Winter may the Maruts, Gods, praised in the laud of thrice nine parts, The Sakvarîs, with strength give might to Indra, sacrifice and life.
- 28 With Dew-time may the deathless Gods praised in the Thirty-three-part laud, The Revatîs, with truth give sway to Indra, sacrifice and life.
- 29 Let the Hotar sacrifice with fuel to Agni in the place of libation, to the Asvins, Indra, Sarasvatî. A grey-coloured he-goat with wheat, jujube-fruit and sprouts of rice becomes a sweet salutary remedy, splendour, might, milk, Soma. Let them enjoy sweet butter with foaming liquor. Hotar, present offerings of butter.
- 30 Let the Hotar, Tanûnapât, worship Sarasvatî. A sheep, a ram, a salutary remedy on the honey-sweet path, bearing to the Asvins and Indra heroic strength, with jujube-fruit, Indra-grains, sprouts of rice, becomes a salutary remedy, milk, Soma. Let them enjoy, etc., as in verse 29.
- 31 Let the Hotar worship Narâsamsa and the Lord Nagnahu. A ram with Surâ a salutary remedy, Sarasvatî the Physician, the golden car of the Asvins, the victim's omentum, with jujube-fruit, Indra-grains, and rice-sprouts, become a salutary remedy, the manly strength of Indra, milk, Soma. Let them, etc.
- 32 Let the Hotar, magnified with oblations, offering sacrifice, worship Sarasvatî and Indra, increasing them with strength, with a bull and a cow. Strength and medicine to the Asvins and Indra are meath with jujube-fruit, Mâsara with parched grain, milk, Soma. Let them, etc.
- 33 Let the Hotar worship the wool-soft Altar-grass, the Physicians Nâsatyas, the Physicians Asvins. A mare with a foal, a milch-cow is a physician. Sarasvatî the Physician yields medicine to Indra, milk, Soma. Let them enjoy, etc.
- 34 Let the Hotar worship the Doors, the Regions, the resounding, expansive Doors, the Regions, with the Asvins. Indra milks the two milky worlds. The Mulch-cow Sarasvatî yields medicine for the Asvins and Indra, pure light and strength. Milk, Soma. Let them, etc.
- 35 Let the Hotar worship the two fair-formed Dawns. At night and by day the Asvins with Sarasvatî compose impetuous power, like healing balm, in Indra, like a falcon, Mâsara with light, thought, and grace. Milk, Soma. Let them enjoy, etc.

36 Let the Hotar worship the two divine Hotars, the Physician Asvins, and Indra. Watchfully by day and night Sarasvatî as Physician, with balms, with lead, yields strength and power. Milk, Soma. Let them enjoy, etc.

37 Let the Hotar worship the three Goddesses. The three active ones, with three sacrificial elements, lay balm and golden hue on Indra. The Asvins, Idâ, Bhâratî—Sarasvatî with Speech yields might and power to Indra. Milk, Soma. Let them enjoy, etc.

38 Let the Hotar worship Tvashtar full of good seed, the Bull active for men, Indra, the Asvins, Sarasvatî the Physician. Vigour, speed, power, a fierce wolf as physician, fame with Surâ is a medicine, Mâsara with grace. Milk, Soma. Let them enjoy, etc.

39 Let the Hotar worship Vanaspatî the Immolator, the Lord of Hundred Powers, and awful Passion, the King, the Tiger, and the Asvins, with reverence. Sarasvatî the Physician yields wrath and power to Indra. Milk, Soma. Let them enjoy, etc.

40 Let the Hotar worship Agni. Of the drops of clarified butter, Svâhâ! Of the fat, omentum, etc., severally, Svâhâ! Svâhâ! the goat for the Asvins. Svâhâ! the ram for Sarasvatî. Svâhâ! the bull for Indra. To the Lion, to his might, power. Svâhâ! Agni the salutary remedy. Svâhâ! Soma, the power. Svâhâ! Indra the Good Deliverer. Savitar, Varuna Lord of Physicians. Svâhâ! Vanaspatî, beloved, food and medicine. Svâhâ! Gods who drink clarified butter. Agni accepting the medicine. Milk, Soma. Let them enjoy, etc.

41 Let the Hotar worship the Asvins with the omentum of a he-goat. Let them enjoy the fat. Hotar, offer the sacrificial oblation. Let the Hotar worship Sarasvatî with the omentum of a ram. Let her enjoy the fat. Hotar offer the sacrificial oblation. Let the Hotar worship Indra with the omentum of a bull. Let him, etc.

42 Let the Hotar worship the Asvins, Sarasvatî, Indra the Good Deliverer. These your Somas, pressed, rejoicing with goats, rams, bulls, giving pleasure with rice-shoots, young blades of corn, parched grain, joy-givers adorned with Mâsara, bright, milky, immortal, presented, dropping honey. these let the Asvins, Sarasvatî, Indra the Good Deliverer, Vritra-slayer, accept. Let them drink, rejoice in, enjoy the Soma meath. Hotar, sacrifice.

43 Let the Hotar worship the Asvins. Let them eat of the he-goat, the sacrifice. Let them to-day eat the fat, taken from the middle, before those who hate us, before human handling. Yea, let them eat amid the fodder of fields fresh with moisture, with their expanse of barley, limbs of those tasted by Agni, belonging to the Hundred Rudras, portions covered with fat, from the sides, from the thighs, from the fore-feet from the chine. From every member of the divided victims these two make their repast. Thus let the Asvins accept. Hotar, offer the sacrificial oblation.

44 Let the Hotar worship Sarasvatî. Let her approach the ram, the sacrifice. To-day let her eat, etc., the rest of verse 43 repeated *mutatis mutandis*.

45 Let the Hotar worship Indra, etc., as in 44 *mutatis mutandis*.

46 Let the Hotar worship Vanaspatî. He has held with a very well formed and very strong rope. There where the favourite stations of the Asvins are, of the he-goat the sacrifice; of Sarasvatî, of the ram the sacrifice; of Indra, of the bull the sacrifice; there where the favourite stations of Agni are, of Soma, of Indra the Good Deliverer, of Savitar, of Varuna, the favourite places of Vanaspatî, the favourite stations of Gods who drink clarified butter, and of Agni the Hotar, there let him arrange these victims when he has praised and lauded them, and perform when he has made them very strong. Let divine Vanaspatî accept. Hotar, offer oblation.



47 Let the Hotar worship Agni Svishtakrit. Let Agni worship the favourite stations of the Asvins, of the he-goat the sacrifice; of Sarasvatî, of the ram the sacrifice; of Indra, of the bull the sacrifice; there, etc., to 'butter' as in 46. Let him worship the favourite stations of Agni the Hotar. Let him worship his own majesty. Let him win for himself by sacrifice food worthy of sacrifice. Let him, Knower of Beings, perform the sacred rites. Let him accept the sacrificial food. Hotar, offer oblation.

48 The Grass divine, for the right Gods, Sarasvatî, the Asvins Twain, Give Indra splendour, with the Grass, sight of his eyes and mighty strength! For gain of wealth let them enjoy. Thou, Hotar, offer sacrifice.

49 The Doors, the Doors divine, the Two Asvins, Leeches, Sarasvatî— May they give breath to Indra in his nostrils, and heroic strength. For gain of wealth, etc., as in verse 48.

50 May Dawn and Night, the Goddesses, both Asvins, and Sarasvatî Lay, with both Dawns, strength, voice within Indra the Good Deliverer's mouth. For gain of wealth, etc.

51 Both nursing Goddesses, the Pair of Asvins, and Sarasvatî Have with both nurses given strength to Indra, fame, and power to hear. For gain of wealth, etc.

52 Bringers of strengthening sacrifice, both Goddesses, well-yielding cows, Sarasvatî, both Asvins, the Physicians, these are Indra's guards. Forth from their breasts by sacrifice they give him brilliant light and power. For gain of wealth, etc.

53 Both Gods, the Hotars of the Gods, the Asvins the Physicians and Sarasvatî with Vashat-calls, with the two Hotars have bestowed on Indra brilliant light and power, and planted wisdom in his heart. For gain of wealth, etc.

54 Goddesses three, three Goddesses—Asvins, Idâ, Sarasvatî In Indra's midmost navel have laid store of energy and power. For gain of wealth, etc.

55 God Narâsamsa, Indra thrice-protecting, whose car moves by Sarasvatî and Asvins May Tvashtar lay seed, deathless form in Indra, a fitting place of birth and mighty powers. For gain of wealth, etc.

56 God with the Gods, Vanaspatî of golden leaves and goodly fruit Ripens till Indra finds it sweet, with Asvins and Sarasvatî.

57 Strewn, soft as wool, in sacrifice, with Asvins and Sarasvatî, The sacred robe of water-plants be, Indra, a fair seat for thee! Together with the sacred grass limy they, for sovranity, bestow King Passion and great power on thee. For gain of wealth, etc.

58 Let the God Agni Svishtakrit worship the Gods as is meet and right for each, the two Hotars, Indra, the Asvins, Vâk with speech, Sarasvatî, Agni, Soma. Svishtakrit has been well worshipped, Indra Good Deliverer, Savitar, Varuna the Physician have been worshipped. The God Vanaspatî, the Gods who drink clarified butter have been well worshipped, Agni by Agni. Let the Hotar Svishtakrit give the Hotar fame, great power, energy, honour, Ancestral libation.

59 To-day this Sacrificer cooking viands, cooking sacrificial rice-cakes, binding a goat for the Asvins, a ram for Sarasvatî, a hull for Indra, pressing Surâ and Soma juices for the Asvins, Sarasvatî, and Indra the Good Deliverer, has chosen Agni as Hotar.

60 To-day the divine Vanaspatî has done good service to the Asvins with a goat, to Sarasvatî with a ram, to Indra with a bull. They have eaten these from the marrow onwards, they have accepted the cooked viands, they have waxed strong with the rice-cakes. The Agnis, Sarasvatî, and Indra have drunk the Surâ and Soma draughts.

61 Thee, to-day, O Rishi, Rishi's son, descendant of Rishis, hath this Sacrificer chosen for many collected, saying: This (Agni) shall win by sacrifice for me choice-worthy treasures among the Gods. O God, what gifts the Gods have given, these do thou desire and approve. And thou art a commissioned Hotar, a human Hotar sent forward for benediction, for good speech, Speak thou good words.

## Book XXII

SPLENDOR art thou, bright, deathless, life-protector. Protector of my life be thou. By impulse of God Savitar I take thee with arms of Asvins, with the hands of Pûshan.

2 This girdle, which in their religious meetings sages assumed in earlier time of worship, Is present with us here at this libation, in the Law's hymn, proclaiming rich abundance.

3 Famous art thou, thou art the world, controller and upholder thou. Go, consecrate by Svâhâ to Agni Vaisvânara widely-famed.

4 For Gods and for Prajâpati I fit thee. For Gods and for Prajâpati, O Brahman, Will I tie up the horse. Thence may I prosper! Binding him for Prajâpati and Gods be thou successful.

5 Thee welcome to Prajâpati I sprinkle. I sprinkle thee welcome to Indra-Agni. I sprinkle thee acceptable to Vâyû. Thee welcome to the All-Gods I besprinkle. Thee welcome to all Deities I sprinkle. With fury Varuna attacks the man who fain would slay the steed. Avaunt the man! Avaunt the dog!

6 To Agni Hail! To Soma Hail! Hail to the Waters' Joy! Hail to Savitar! Hail to Vâyû! Hail to Vishnu! Hail to Indra! Hail to Brihaspati! Hail to Mitra! Hail to Varuna!

7 Hail to the sound *hiñ!* Hail to the uttered *hiñ!* Hail to the neigh! Hail to the down-neigh! Hail to the snort! Hail to the roar! Hail to his smell! Hail to him smelt at! Hail to him seated! Hail to him seated down! Hail to him weary! Hail to him going! Hail to him sitting! Hail to him lying! Hail to him sleeping! Hail to him waking! Hail to him whinnying! Hail to him wakened! Hail to him yawning! Hail to him outstretched! Hail to him drawn together! Hail to him risen! Hail to his going! Hail to his good going! Hail!

8 Hail to him as he goes! Hail to him running! Hail to him running away! Hail to him when he has run away! Hail to the cry Shoo! Hail to him scared with Shoo! Hail to him seated! Hail to him risen! Hail to his speed! Hail to his strength! Hail to him rolling! Hail to him when he has rolled! Hail to him tossing about! Hail to him when he has tossed about! Hail to him listening! Hail to him hearing. Hail to him looking! Hail to him looked at! Hail to him closely looked at! Hail to his closing his eye! Hail to his food! Hail to his drink! Hail to his stale! Hail to him in action! Hail to what he has done!

9 May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.

10 For our protection I invoke the golden-handed Savitar: He knoweth, as a God, the place.

11 We specially invoke the grace of Savitar, observant God, The great good-will that gives true boons.

12 We seek the eulogy and gift of Savitar who strengthens grace, Yea, of the God who knows our thoughts.

13 I invoke the heroes' Lord, free-giving Savitar, and call The Cheerer to the feast of Gods.

14 The judgment of bright Savitar, that cheers the All-Gods' company, With prayer we estimate as bliss.

15 Wake Agni with thy laud and set the Immortal One aflame, let him Bestow our offerings on the Gods.

16 Oblation-bearer, well-inclined, immortal, eager Messenger, Agni comes near us with the thought.

17 Agni, Envoy, I place in front, the oblation-bearer I address: Here let him seat the Deities.

18 Yea, Pavamâna, thou didst generate the Sun and spread the moisture out with power, Basting to us with plenty vivified with milk.

19 Mighty through thy dam, eminent through thy sire, thou art a horse, thou art a steed, thou art a courser, thou art a comfort, thou art a racer, thou art a yoke-horse, thou art a strong steed, thou art a stallion, thou art manly-minded. Thou art called Yayu, thou art called Sisu. Follow thou the flight of the Âdityas. Gods, Warders of the Regions, protect for the Gods this horse besprinkled for sacrifice. Here is delight. Here take thy pleasure. Here is content. Here is self-content.

20 Hail to Ka! Hail to Who?! Hail to Which?! Hail to him who has experienced pain! Hail to Prajâpati who knows the mind! Hail to him who discerns the thought! Hail to Aditi! Hail to good Aditi! Hail to gracious Aditi! Hail to Sarasvatî! Hail to purifying Sarasvatî! Hail to great Sarasvatî! Hail to Pûshan! Hail to Pûshan of the highways! Hail to Pûshan observer of men! Hail to Tvashtar! Hail to swift Tvashtar! Hail to Tvashtar of many forms! Hail to Vishnu! Hail to Vishnu Nibhûyapa! Hail to Vishnu Sipivishta!

21 Let every mortal man elect, etc., repeated from IV. 8.

22 O Brahman, let there be born in the kingdom the Brahman illustrious for religious knowledge; let there be born the Râjanya, heroic, skilled archer, piercing with shafts, mighty warrior; the cow giving abundant milk; the ox good at carrying; the swift courser; the industrious woman. May Parjanya send rain according to our desire; may our fruit-bearing plants ripen; may acquisition and preservation of property be secured to us.

23 Hail to vital breath! Hail to out-breathing! Hail to diffusive breath! Hail to the eye! Hail to the ear! Hail to Speech! Hail to Mind!

24 Hail to the Eastern Region! Hail to the hitherward Region! Hail to the Southern Region! Hail to the hitherward Region! Hail to the Western Region! Hail to the hitherward Region! Hail to the Northern Region! Hail to the hitherward Region! Hail to the Upward Region! Hail to the hitherward Region! Hail to the Downward Region! Hail to the hitherward Region!

25 Hail to waters! Hail to floods! Hail to water! Hail to standing waters! Hail to flowing waters! Hail to trickling waters! Hail to well waters! Hail to spring waters! Hail to the foaming sea! Hail to the ocean! Hail to the deep!

26 Hail to wind! Hail to mist! Hail to vapour! Hail to cloud! Hail to cloud lightening! Hail to cloud thundering! Hail to it bursting! Hail to it raining! Hail to it pouring! Hail to it violently raining! Hail to it swiftly raining! Hail to it holding up! Hail to it when it has held up! Hail to it sprinkling! Hail to it drizzling! Hail to its drops! Hail to thunderbolts! Hail to hoar frosts!

27 Hail to Agni! Hail to Soma! Hail to Indra! Hail to Earth! Hail to Firmament! Hail to Sky! Hail to Regions? Hail to Quarters! Hail to the Upward Region! Hail to the Downward Region!

28 Hail to the lunar asterisms! Hail to those connected with the lunar asterisms! Hail to Day and Night! Hail to the half-months! Hail to the months! Hail to the Seasons! Hail to the Season-groups! Hail to the Year! Hail to Heaven and Earth! Hail to the Moon! Hail to the Sun! Hail to his rays! Hail to the Vasus! Hail to the Rudras! Hail to the Âdityas! Hail to the Maruts! Hail to the All-Gods! Hail to roots! Hail to branches! Hail to forest trees! Hail to flowers! Hail to fruits! Hail to herbs!

29 Hail to Earth! Hail to Firmament t Hail to Sky! Hail to Sun! Hail to Moon! Hail to lunar asterisms! Hail to waters! Hail to herbs! Hail to forest trees! Hail to creatures that swim! Hail to things moving and stationary! Hail to things that creep and crawl!

30 Hail to breath! Hail to the Vasu! Hail to the Mighty! Hail to Vivasvân! Hail to the trooping one! Hail to the Troop's Lord! Hail to the Superior! Hail to the Overlord! Hail to Strength! Hail to Samsarpa! Hail to the Moon! Hail to light! Hail to Malimlucha! Hail to him who flies by day!

31 Hail to Madhu! Hail to Mâdhava! Hail to Sukra! Hail to Suchi! Hail to Nabhas! Hail to Nabhasya! Hail to Isha! Hail to Ūrja! Hail to Sahas! Hail to Sahasya! Hail to Tapas! Hail to Tapasya! Hail to Amhasaspati!

32 Hail to Strength! Hail to impulse! Hail to After-born! Hail to will! Heaven, Hail? Hail to the head! Hail to Vyasnuvin! To the final, Hail! Hail to the mundane final! Hail to the Lord of the world! Hail to the Overlord! Hail to the Lord of Creatures!

33 May life succeed by sacrifice, Hail! May breath succeed by sacrifice, Hail! May downward breath, diffusive. breath, upward breath, digestive breath, vision, hearing, speech, mind, self, devotion, light, heaven, hymn-arrangement, sacrifice succeed by sacrifice. All-hail!

34 Hail to One! Hail to Two! Hail to Hundred! Hail to Hundred-and-One! Hail to Daybreak! Hail to Heaven!

## Book XXIII

IN the beginning rose Hiranyagarbha, etc:

2 Taken upon a base art thou. I take thee welcome to Prajâpati. This is thy place: Sûrya thy majesty. The majesty that has accrued to thee in the day, in a year, that majesty which has accrued in the wind, in the firmament, to that majesty of thine, to Prajâpati, to the Gods, All-hail!

3 Who, by his, grandeur hath become sole Ruler of all the. moving world that breathes and slumbers; He who is Sovran of these men and cattle—what God shall we adore with our oblation?

4 Taken upon a base art thou. I take thee welcome to Prajâpati, This is thy place: the Moon thy majesty. Thy majesty that has accrued to thee by night, in a year, thy majesty that has accrued in the earth, in Agni, in the stars and in the Moon, to that majesty of thine, to Prajâpati and to the Gods, All-hail!

5 They who stand round hills as he moves harness the bright, the ruddy Steed: The lights are shining in the sky.

6 On both sides to the car they yoke the two. Bay Coursers dear to him, Bold; tawny, bearers of the Chief.

7 When, swift as wind, the Horse has reached the form that Indra loves, the flood, Again, O singer, by this path bring thou our Courser hitherward.

8 Let the Vasus anoint thee with Gâyatrî metre. Let the Rudras anoint thee with Trishtup metre. Let the Âdityas anoint thee with Jagatî metre. Earth! Ether! Heaven! O Gods, eat this food, parched grains and groats in the product of barley and in the product of cows: eat this food, Prajâpati.

9 Who moveth single and alone? Who is brought forth to life again? What is the remedy of cold, or what the great receptacle?

10 The Sun moves single and alone. The Moon is brought to life again, Fire is the remedy of cold; Earth is the great receptacle.

11 What was the antecedent thought? What was the bird of mighty size? The slippery matron, who was she? Who was the reddish-coloured one?

12 Heaven was the antecedent thought. The Courser was the mighty bird. The slippery matron was the earth, Night was the reddish-coloured one.

13 Vâyu help thee with cooked viands! Blackneck with goats; Nyagrodha with cups; Salmali with increase; this Stallion here, good for the chariot—let him verily come with his four feet. Brahmâkrishna help us! Obeisance to Agni!

14 The car is fitted with the rein, the steed is fitted with the rein. Fitted in waters, water-born, is Brahmâ following Soma's lead.

15 Steed, from thy body, of thyself, sacrifice and accept thyself. Thy greatness can be gained by none but thee.

16 No, here thou diest not, thou art not injured: only by fair paths to the Gods thou guest, May Savitar the God in that world place thee where dwell the pious, whether they have journeyed.

17 Agni was the victim. With him they sacrificed. He won this world in which Agni is. This shall become thy world. This shalt thou win. Drink these waters. Vâyu was the victim. With him they sacrificed. He won this world in which Vâyu is. This shall become, etc., as above. Sûrya was the victim, etc, He won the world in which Sûrya is. This shall become, etc.

18 To vital breath, Hail! To out-breathing, Hail! To diffusive breath, Hail! Ambâ! Ambikâ! Ambâlikâ! No one is taking me away. The sorry horse will lie beside another, as Subhadrà, the dweller in Kâmpila.

19 Thee we invoke, troop-lord of troops, Thee we invoke, the loved ones' lord. Thee, lord of treasures, we invoke. My precious wealth! . . . . .

32 Now have I glorified with praise strong Dadhikrâvan, conquering steed, Sweet may he make our mouths: may he prolong the days we have to live.

33 Gâyatrî, Trishtup, Jagatî, and Pankti with Anushtup joined, Brihatî, Kakup, Ushnihâ pacify thee with needle-points!

34 Two-footed, those that have four feet, those with three feet and those with five, Metteless, with one metre; these pacify thee with needle-points!

35 May Mahânâmnîs, Revatîs, all far-spread Regions of the sky, Voices, and lightnings from the cloud pacify thee with needle-points!

36 May married dames of human birth skilfully separate thy hair: The Regions, Consorts of the Gods, pacify thee with needle-points!

37 They, made of silver, gold, and lead, are used as helpers in the work. As lines on the strong Courser's skin may they console and give thee rest.

38 What then? As men whose fields are full of barley, etc., as in X. 32.

39 Who flays thee? Who dissects thee? Who prepares thy limbs for sacrifice? Who is the Sage that slaughters thee?

40 In due time let the seasons as thy Slaughterers divide thy joints, And with the splendour of the Year sacrifice thee with holy rites.

41 Let the Half-months and let the Months, while sacrificing, flay thy limbs: Let Day and Night and Maruts mend each fault in sacrificing thee.

42 Let the divine Adhvaryus flay thy body and dissect thy frame, And let the sacrificing lines prepare thy members joint by joint,

43 May Sky, Earth, Air, and Wind supply each failing and defect of thine: May Sûrya with the Stars of heaven duly prepare a world for thee.

44 Well be it with thine upper parts, well be it with the parts below! Well be it with thy bones and with thy marrow and with all thy frame!

45 Who moveth singly? etc., as in verse 9.

46 The Sun moves singly, etc., as in verse 10.

47 What lustre is like Sûrya's light? What lake is equal to the Sea? What is more spacious than the Earth? What thing is that which naught can mete?

48 Brahma is lustre like the Sea. Heaven is a flood to match the Sea. Indra is vaster than the Earth. Beyond all measure is the Cow.

49 Friend of the Gods, I ask, for information, if thou in spirit hast obtained the knowledge, Hath Vishnu this whole Universe pervaded in the three steps wherein the God is worshipped?

50 I also am in those three steps of Vishnu wherewith this Universe he permeated. The earth and heaven I circle in a moment and this heaven's summit with a single organ.

51 What are the things which Purusha hath entered? What things hath Purusha contained within him? This riddle we propound to thee, O Brahman. Why dost thou give no answer to my question?

52 Within five things hath Purusha found entrance; these Purusha hath within himself connected. This is the thought which I return in answer. Thou art not my superior in wisdom.

53 What was the antecedent thought? etc., as in verse 11.

54 Heaven was the antecedent thought, etc., as in 12.

55 Who, tell me, is the yellowish she? Who is the darkly- yellowish? Who moves with rapid spring and bound? Who glides and winds along the path?

56 The she-goat, Sir, is yellowish, dark-yellowish is the porcupine. The hare moves swift with leap and bound: the snake creeps winding on the path.

57 How many different forms hath this, how many syllables, burnt-oblations, brands for kindling? Here, of the rites of sacrifice I ask thee. How many Hotars in due season worship?

58 Sixfold its form, its syllables a hundred, eighty burnt-offerings, just three brands for kindling. To thee I tell the rites of sacrificing. Seven Hotars worship in appointed season.

59 Who knoweth this world's central point? Who knoweth the heaven, the earth, and the wide air between them? Who knows the birthplace of the mighty Sûrya? Who knows the Moon, whence he was generated?

60 I know the centre of the world about us. I know heaven, earth, and the wide air between them. I know the birthplace of the mighty Sûrya. I know the Moon, whence he was generated.

61 I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee. I ask thee of the Stallion's genial humour, I ask of highest heaven where Speech abideth.

62 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre. This Soma is the Stallion's genial humour, this Brahman highest heaven where Speech abideth.

63 The Strong, the Self-existent One, the First, within the mighty flood Laid down the timely embryo from which Prajâpati was born.

64 Let the Hotar sacrifice to Prajâpati from the Mahiman-Soma. Let him accept. Let him drink the Soma. Hotar, sacrifice.

65 Prajâpati, thou only, etc., as in X. 20.



## Book XXIV

HORSE, hornless goat, Gomriga, these belong to Prajâpati. A black-necked goat, devoted to Agni, (is to be bound) in front to the forehead (of the horse); Sarasvatî's ewe below his jaws; two goats belonging to the Asvins, with marks on the lower parts of the body, to his fore-legs; a dark-coloured goat, Soma's and Pûshan's, to his navel; a white and a black, sacred to Soma and Varna, to his sides; Tvashtar's two, with bushy tails, to his hind feet; Vâyu's white goat to his tail; for Indra the Good Worker a cow who slips her calf; a dwarf belonging to Vishnu.

2 The red goat, the smoky-red, the jujube-red, these belong to Soma. The brown, the ruddy-brown, the parrot-brown, these are Varuna's. One with white ear holes, one with partly white, one with wholly white, belong to Savitar. One with fore feet white, partly white, wholly white, belongs to Brihaspati. She goats speckled, with small spots, with big spots, these belong to Mitra-Varuna.

3 The bright-tailed, the wholly bright-tailed, the jewel-tailed, these belong to the Asvins. The white, the white-eyed, the reddish, these are for Rudra Lord of Beasts. Long-eared goats are for Yama; proud ones for Rudra; cloud-coloured ones for Parjanya.

4 Goats speckled, transversely speckled, upward speckled are for the Maruts. The reddish she-goat, the red-haired, the white, these belong to Sarasvatî. The goat with diseased ears, the short-eared, the red eared are Tvashtar's. The black-necked, the white-flanked, one with bright-coloured thighs belong to Indra and Agni. Those with black marks, small marks, large marks belong to Dawn.

5 Parti-coloured female victims belong to the All-Gods; red-coloured, eighteen mouths old to Vâk; victims without distinguishing marks to Aditi; those of one same colour to Dhâtar; weaned kids sacred to the Consorts of the Gods.

6 Black-necked victims for Agni; white browed for the Vasus; red for Rudra; bright ones for the Âdityas; cloud-coloured for Parjanya.

7 The tall goat, the sturdy, the dwarf, these are Indra-Vishnu's; the tall, the white fore-footed, the black-backed, Indra-Brihaspati's; parrot-coloured the Vâjins'; speckled Agni-Maruts'; dark-coloured Pûshan's.

8 Variegated, Indra-Agni's; two-coloured, Agni-Soma's; dwarf oxen, Agni-Vishnu's; barren cows, Mitra-Varuna's; partly variegated, Mitra's.

9 Black-necked ones, Agni's; brown, Soma's; white, Vâyu's; undistinguished, Aditi's; self-coloured, Dhâtar's; weanlings, the Gods' Consorts'.

10 Black ones for Earth; smoke-coloured for Firmament; tall ones for Sky; brindled ones for Lightning; blotched ones for Stars.

11 Smoke-coloured ones he sacrifices to Spring; white to Summer; black to the Rains; red ones to Autumn; speckled to Winter; reddish-yellow to the Dewy Season.

12 Calves eighteen months old to Gâyatrî; steers of two and a half years to Trishtup; two year old steers to Jagatî; three year olds to Anushtup; four year olds to Ushnih.

13 Four year old steers to Virâj; full grown bulls to Brihatî; strong bulls to Kakup; draught oxen to Pankti; milch-cows to Atichhandas.

14 Black-necked victims sacred to Agni; brown to Soma; spotted to Savitar; weaned she-kids to Sarasvatî; dark-coloured goats to Pûshan; speckled victims to the Maruts; many-coloured to the All-Gods; barren cows to Heaven and Earth.

15 Called contemporary, the dappled belong to Indra-Agni; black ones to Varuna; speckled to the Maruts; hornless he-goats to Ka.

16 To Agni foremost in place he sacrifices firstling goats; to the consuming Maruts those born of one mother; to the Maruts who perform domestic rites those born after a long time; to the sportive Maruts those born together; to the self-strong Maruts those born in succession.

17 Called contemporaneous, the dappled belonging to Indra-Agni; those with projecting horns to Mahendra; the many-coloured to Visvakarman.

18 Smoke-coloured, those of brownish hue, to be offered to the Soma-possessing Fathers; the brown and the smoky-looking to the Fathers who sit on sacred grass; the black and the brownish-looking to the Fathers who have been tasted by Agni; the black and the spotted belong to Tryambaka.

19 Called contemporaneous, the dappled belong to Suna and Sîra; white ones to Vâyû; white ones to Sûrya.

20 To Spring he offers Kapiñjals; to Summer sparrows; to the Rains partridges; to Autumn quails; to Winter. Kakaras; to the Dewy Season Vikakaras.

21 To the Sea he sacrifices porpoises; to Parjanya frogs; to the Waters fishes; to Mitra Kulîpayas; to Varuna crocodiles.

22 To Soma he sacrifices wild geese; to Vâyû female cranes; to Indra-Agni curlews; to Mitra divers; to Varuna Chakravâkas.

23 To Agni he sacrifices cocks; to Vanaspatis owls; to Agni-Soma blue jays; to the Asvins peacocks; to Mitra-Varuna pigeons.

24 To Soma he sacrifices quails; to Tvashtar Kaulikas; Mainas to the Gods' Consorts; Kulikas to the Gods' Sisters; Pârushnas to Agni Lord of the Homestead.

25 To Day he sacrifices doves; to Night Sîchâpûs; to the Joints of Day and Night bats; to the Months gallinules; to the Year great eagles.

26 To Ground he sacrifices rats; to Firmament field-rats; to Day voles; to the Quarters mungooses; to the Intermediate Spaces brownish ichneumons.

27 To the Vasus he sacrifices black-bucks; to the Rudras stags; to the Âdityas Nyanku deer; to the All-Gods spotted deer; to the Sâdhyas Kulinga antelopes,

28 To Îsâna he sacrifices wild asses; to Mitra Gauras; to Varuna buffaloes; to Brihaspati Gayals; to Tvashtar camels.

29 To Prajâpati he sacrifices men elephants; to Vâk white ants; to Sight flies; to Hearing black bees.

30 To Prajâpati and to Vâyû a Gayal is to be offered; to Varuna a wild ram; to Yama a black ram; to a human king a monkey; to the Tiger a red doe; to the Bull a female Gayal, to the Kshiprasyena a quail; to the Nilangu a worm; to the Sea a porpoise; to the Snowy Mountain an elephant.

31 The Kinnara belongs to Prajâpati; the Ula, the Halikshna, the cat belong to Dhâtar; the heron belongs to the Quarters; the Dhunkshâ to Agni; sparrow, red snake, Sâras, these are Tvashtar's; the curlew belongs to Vâk.

32 To Soma an antelope is to be offered; wild goat, mungoose, Sakâ. these are Pûshan's; the jackal is the Mâyû's; the Gaura Indra's; Pidva, antelope, cock, these are Anumati's; the Chakravâka is for Echo.

33 The female crane is Sûrya's; Sârga, Srijays, Sayândaka, these are Mitra's; to Sarasvatî belongs the human-voiced Maina; to Ground the porcupine; tiger, wolf, viper belong to Passion; to Sarasvân the human-voiced parrot.

34 The eagle is Parjanya's; the Âti, the Vâhasa, the wood-pecker, these are for Vâyu; for Brihaspati Lord of Speech is the Paingarâja; the Alaja belongs to Firmament; pelican, cormorant, fish, these belong to the Lord of Rivers; the tortoise belongs to Heaven and Earth.

35 The book belongs to the Moon; iguana, Kâlakâ, woodpecker, these belong to the Vanaspatis; the cock belongs to Savitar; the swan is Vâta's; crocodile, dolphin, Kulîpaya, these belong to the Sea; the porcupine to Modesty.

36 The Black-doe belongs to Day; frog, female rat, partridge, these belong to the Serpents; the jackal belongs to the Asvins; the Black-buck to Night; bear, bat, Sushilikâ, these belong to the Other Folk (*i.e. fairies--JBH*); the polecat belongs to Vishnu.

37 The cuckoo belongs to the Half Months; antelope, peacock, eagle, these are the Gandharvas'; the otter belongs to the Months; tortoise, doe-antelope, iguana, Golathikâ belong to the Apsarases; the black snake belongs to Death.

38 The frog belongs to the Seasons; the vole, the rat, the mouse, these are the Fathers'; the Python, the Balâva belong to the Vasus; Kapiñjala, pigeons owl, hare belong to Nirriti; the wild ram to Varuna.

39 The white animal belongs to the Âdityas; the camel, the Ghrintîvân, the rhinoceros to Mati; the Srimara belong to the Forest-God; the Raru buck is Rudra's; Kvayi, cock, gallinule, these are the Vâjins'; the cuckoo belongs to Kâma.

40 The Khanga is the All-Gods'; the black dog, the long eared, the ass, the hyena, these are the Râkshasas; the boar is for Indra; the lion is for the Maruts; the chameleon, the Pipoaka, the vulture, these belong to Saravyâ; the spotted antelope belongs to the All-Gods.

## Book XXV

I GRATIFY Fresh Grass with his teeth, Avakâ with his gums, Clay with his tooth-sockets, Tegas with his fangs. The tongue-tip for Sarasvatî; I gratify the root of the tongue and the palate with his neigh, Vâja with his jaws, the Waters with his mouth, the Stallion with his testicles, the Âdityas with the beard, Path with his eyebrows, Heaven and Earth with his eyelashes, Lightning with the pupils of his eyes. Hail to the white! Hail to the black! Effectual are his eyelashes, irresistible are his lower eyelashes; irresistible are his eyelashes, effectual are his lower eyelashes.

2 With his breath I gratify Vâta; with his outbreath the two Nostrils; with his lower lip the Upayâma; with his upper lip Existence. With his bright look I please Antara, with his reflection Bâhya; the Whirlpool with his head; Thunder with his frontal bone; the Lightning-flash with his brain; Lightning with the pupils of his eyes; Hearing with his external ears; Ears with his internal ears; Blood with his lower neck; Waters with the fleshless part of his neck; Thought with the back neck-tendons; Aditi with his head; Nirriti with his ragged head; Vital Breathings with his roars; Tempest with his crest.

3 I gratify Flies with his hair; Indra with his active shoulder; Brihaspati with his quick spring; Tortoises with his hoofs; Approach with his fetlocks; Kapiñjalas with his heel-ropes; Speed with his two thighs; the Way with his two fore-legs; the Forest-God with a kneepan; Agni with his two knees; Pûshan with his two fore-feet; the Asvins with his shoulders; Rudra with his shoulder-joints,

4 The first rib is Agni's; the second Vâyus; the third Indra's; the fourth Soma's; the fifth Aditi's; the sixth Indrânî's; the seventh the Maruts'; the eighth Brihaspati's; the ninth Aryaman's; the tenth Dhâtar's; the eleventh Indra's; the twelfth Varuna's; the thirteenth Yama's.

5 (On the left side) the first rib belongs to Indra-Agni; the second to Sarasvatî; the third to Mitra; the fourth to the Waters; the fifth to Nirriti; the sixth to Agni-Soma; the seventh to the Serpents; the eighth to Vishnu; the ninth to Pûshan; the tenth to Tvashtar; the eleventh to Indra; the twelfth to Varuna; the thirteenth to Yama. The right flank belongs to Heaven and Earth, the left to the All-Gods.

6 The shoulders belong to the Maruts; the first rib-cartilages to the All-Gods; the second to the Rudras; the third to the Âdityas; the tail belongs to Vâyus; the hind-quarters to Agni-Soma. I gratify the two Curlews with the hips; Indra-Brihaspati with the thighs; Mitra-Varuna with the groins; Approach with the buttocks; Strength with the two cavities of the loins.

7 I gratify Pûshan with the rectum; Blind-worms with the large intestines; Serpents with the entrails; Worms with the guts; the Waters with the bladder; Scrotum with the testicles; the Vâjins with his penis; Offspring with his seed; Blue jays with his bile; Fissures with his arms; Kûshmas with his lumps of dung.

8 His chest belongs to Indra; his belly to Aditi; his clavicles to the Quarters; his nether hind-part to Aditi. I gratify Clouds with his aorta; Firmament with his pericardium; Mist with his belly; the two Chakravâkas with his cardiac bones; Sky with his kidneys; Mountains with his ducts; hocks with his spleen; Ant-hills with his lungs; Shrubs with his heart-vessels; Streams with his veins; Lakes with his flanks; Sea with his belly; Vaisvânara with his ashes.

9 I gratify Separation with his navel; Butter with his flavour; the Waters with his broth; Sunbeams with his drops of fat; Hoar-frost with his heat; Ice with his marrow; Hailstones with his tears; Thunderbolts with the rheum of his eyes; Râkshasas with his blood; Bright things with his limbs; Stars with his beauty; Earth with his skin. All-hail to Jumbaka!

10 In the beginning rose Hiranyagarbha, etc., as in XIII. 4; XXIII. 1.

11 Who by his grandeur, etc., as in XXIII. 3.

12 Whose, by his might, are these snow-covered mountains, and men call sea and Rasâ his possession: Whose are these arms, whose are these heavenly regions. What God shall we adore with our oblation?

13 Giver of vital breath, of power and vigour, he whose commandment all the Gods acknowledge: The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?

14 May powers auspicious come to us from every side, never deceived, unhindered and victorious, That the Gods ever may be with us for our gain, our guardians day by day, unceasing in their care.

15 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.

16 We call them hither with a hymn of olden time, Bhaga, the friendly Daksha, Mitra, Aditi, Aryaman, Varuna, Soma, the Asvins. May Sarasvatî, auspicious, grant felicity.

17 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Asvins, may ye, for whom our spirits long, hear this.

18 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul, That Pûshan may promote the increase of our wealth, our keeper and our guard infallible for our good.

19 Illustrious far and wide, may Indra prosper us: may Pûshan prosper us, the Master of all wealth. May Târکشya with uninjured fellies prosper us: Brihaspati vouchsafe to us prosperity.

20 The Maruts, Sons of Prisni, borne by spotted steeds, moving in glory, oft visiting holy rites, Sages whose tongue is Agni and their eyes the Sun,—hither let all the Gods for our protection come.

21 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.

22 A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay; Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.

23 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son. Aditi is all Gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

24 Slight us not Varuna, Aryaman, or Mitra, Ribhukshan, Indra, Âyu, or the Maruts, When we declare amid the congregation the virtues of the Strong Steed, God-descended.

25 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation, The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pûshan.

26 Dear to all Gods, this goat, the share of Pûshan, is first led forward with the vigorous Courser, While Tvashtar sends him forward with the Charger, acceptable for sacrifice, to glory.

27 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation, The goat precedeth him, the share of Pûshan, and to the Gods the sacrifice announceth.

28 Invoker, ministering priest, stoner, fire-kindler, Soma-presser, sage, reciter, With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.

29 The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake; Those who prepare the cooking-vessels for the Steed,—may the approving help of these promote our work.

30 Forth, for the regions of the Gods, the Charger with his smooth back is come; my prayer attends him. In him rejoice the singer and the sages. A good friend have we won for the Gods' banquet.

31 May the fleet Courser's halter and his heel-ropes, the headstall and the girths and cords about him, And the grass put within his mouth to bait him,—among the Gods, too, let all these be with thee.

32 What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet, Or to the slayer's hands and nails adhereth,—among the Gods, tog, may all this he with thee.

33 Food undigested steaming from his belly, and any odour of raw flesh remaining, This let the immolators set in order and dress the sacrifice with perfect cooking.

34 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,— Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.

35 They who, observing that the Horse is ready, call out and say, The smell is good; remove it; And, craving meat, await the distribution,—may their approving help promote our labour.

36 The trial-fork of the flesh cooking caldron, the vessels out of which the broth is sprinkled, The warming-pots, the covers of the dishes, hooks, carving-boards,—all these attend the Charger.

37 Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces. Offered, beloved, approved, and consecrated,—such Charger do the Gods accept with favour.

38 The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened, The water that he drank, the food he tasted,—among the Gods, too, may all these attend thee.

39 The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings, The halters which restrain the Steed, the heel-ropes,—all these, as grateful to the Gods, they offer.

40 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee, All these thy woes, as with oblation's ladle at sacrifices, with my prayer I banish.

41 The four-and-thirty ribs of the swift Courser, kin to the Gods, the slayer's hatchet pierces. Cut ye with skill so that the parts be flawless, and piece by piece declaring them dissect them.

42 Of Tvashtar's Courser there is one dissector: this is the custom: two there are who guide him. Such of his limbs as I divide in order, all these, amid the lumps, in fire I offer.

43 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body. Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

44 No, here thou diest not, thou art not injured: only by easy paths to Gods thou goest. Both Bays, both Spotted Mares are now thy fellows, and to the Ass's pole is yoked the Courser.

45 May this Steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring. Freedom from sin may Aditi vouchsafe us; the Steed with our oblations gain us lordship!

46 We will, with Indra and all Gods to help us, bring these existing worlds into subjection. With the Âdityas, with the band of Maruts, may Indra give us medicine to heal us. Our sacrifice, our bodies, and our offspring may Indra regulate with the Âdityas.

47 O Agni, be our nearest Friend, etc., as in III. 25. To thee then, O Most Bright, etc., as in III. 26.

## Book XXVI

AGNI and Prithivî, closely connected, may they bring low for me the boon I mention. Vâyu and Firmament, closely connected, may they, etc. Closely connected Dyaus and the Âditya, may they, etc. Closely connected Varuna and Waters, may they, etc. Lord of the seven communities and her who forms all beings, eighth, Make our ways full of pleasantness: may So-and-So and I agree.

2 That I to all the people may address this salutary speech, To priest and nobleman, Sûdra and Arya, to one of our own kin and to the stranger. Dear may I be to Gods and guerdon-giver. Fulfilled be this my hope: be that my portion!

3 Give us, Brihaspati, that wondrous treasure, that which exceeds the merit of the foeman, Which shines among the folk effectual, splendid, that, Son of Law, which is with might refulgent. Taken upon a base art thou. Thee for Brihaspati. This is thy home. Thee for Brihaspati,

4 Come hither, Indra, rich in kine! Drink Soma, Lord of Hundred Powers, Effused by braying pressing-stones. Taken upon a base art thou. Thee for Indra, rich in kine. This is thy home. Thee for Indra, rich in kine.

5 O Indra, Vriitra-slayer, come. Drink Soma, Lord of Hundred Powers, Expressed with stones whose wealth is kine. Taken upon a base art thou, etc., as in verse 4.

6 Vaisvânara the righteous One, the Lord of sacrifice and light, The heat that wasteth not, we seek. Taken upon a base art thou. Thee for Vaisvânara. This is thy home: thee for Vaisvânara.

7 Still in Vaisvânara's grace may we continue: yea, he is King Supreme o'er all things living. Sprung hence to life upon this All he looketh. Vaisvânara hath rivalry with Sûrya. Taken upon a base art thou, etc., as in verse 6.

8 Hitherward come Vaisvânara to succour us from far away, Agni through laud that brings him near! Taken upon a base, etc, as in verse 6.

9 Agni is Pavamâna, Sage, the Tribe-Priest of the Races Five: To him of mighty wealth we pray. Taken upon a base art thou. Thee for lustre. This is thy home. Thee for lustre.

10 May mighty Indra, thunder-armed, may Shodasî protect us well, and slay the wicked man who hateth us. Taken upon a base art thou. Thee for Mahendra. This is thy home. Thee for Mahendra.

11 As cows low to their calves in stalls so with our songs we glorify This Indra, e'en your wondrous God who checks assault, who joys in the delicious juice.

12 Agni's is the most fetching song. Shine mightily, thou rich in light! Like the Chief Consort of a King, riches and strength proceed from thee.

13 Come, here, O Agni, will I sing verily other songs to thee, And with these drops shalt thou grow strong.

14 The Seasons spread thy sacrifice! the Mouths protect thine offering! May the Year guard our sacrifice for thee and keep our children safe.

15 There where the mountains downward slope, there by the meeting of the streams The sage was manifest with song.



16 High is thy juice's birth: though sat in heaven, on earth it hath obtained Strong sheltering power and great renown.

17 Finder of room and freedom, flow for Indra, meet for worship, flow For Varuna and the Marut host.

18 Striving to win, with him we gain all wealth of the ungodly one, Yea, all the glories of mankind.

19 May we be prosperous with brave sons, cattle, horses, each wish of ours, and varied blessings, With quadrupeds, and with the men about us. May the Gods guide our sacrifice in season.

20 O Agni, bring thou hitherward the yearning Consorts of the Gods Bring Tvashtar to the Soma-draught.

21 O Neshtar girt by Dames, accept our sacrifice: with Ritu drink, For thou art he who giveth wealth.

22 He with the Ritus fain would drink, Wealth-river, from the Neshtar's bowl. Begin, pay offerings: hasten ye.

23 Thine is this Soma: come thou near, approach it. Drink thou thereof, benevolent, and cease not. Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.

24 Come unto us, ye swift to listen! as at home, upon the sacred grass sit and enjoy yourselves. And, Tvashtar, well content be joyful in the juice with Gods and Goddesses in gladsome company.

25 In sweetest and most gladdening stream flow pure, O Soma, on thy way, Pressed out for Indra, for his drink.

26 Fiend-queller, Friend of all men, he hath in the vat attained unto His place, his iron-fashioned home.

## Book XXVII

HALF-YEARS and Seasons strengthen thee, O Agni, the Years and all the Verities and Rishis! Flash forth with thy celestial effulgence: illumine all four regions of the heaven.

2 Kindle thee, Agni, rake this man to knowledge: rise up erect for great and happy fortune. Agni, be those uninjured who adore thee, thy priests be glorious and none beside them!

3 The Brahmans present here elect thee, Agni: be thou propitious in our sanctuary. Slayer of rivals, Agni, quell our foemen: watch in thy house with care that never ceases.

4 Even here do thou, O Agni, stablish wealth: let not oppressors injure thee by thinking of thee first. Light be thy task of ruling, Agni, with thy power: may he who worships thee wax strong, invincible.

5 Kind to the people, grasp thy power, O Agni: contend thou with the Friend by way of friendship. Placed, Agni, in the centre of our kinsmen, flash forth to be invoked by Kings around thee.

6 Past those who slay, past enemies, past thoughtless men, past those who hate,— Yes, Agni, drive away all woe and trouble: vouchsafe us opulence with men about us.

7 Holder of sway, shine here refulgent, Agni! invincible, unconquered Jâtavedas. Light all the regions, chasing human terrors: with happy helps guard us to-day for increase.

8 Brihaspati, Savitar, give this man knowledge: sharpen him thoroughly though already sharpened. To great and high felicity exalt him: in him let all the Gods rejoice and triumph.

9 As thou, Brihaspati, from curse hast freed us, from dwelling yonder in the realm of Yama, The Asvins, Leeches of the Gods, O Agni, have chased Death far from us with mighty powers.

10 Looking upon the loftier light, etc., as in XX. 21.

11 Uplifted are the brands that are his fuel: lofty and brilliant are the flames of Agni, Splendidly bright of the Son fair of aspect.

12 Tanûnapât the Asura, all-possessing, God among Gods, the God with mead and butter shall bedew the paths.

13 With mead to sacrifice thou comest, Agni, earnest as friendly- minded Narâsamsa, and Savitar righteous God who brings all blessings.

14 He cometh hitherward with power and fatness, the luminous, implored with adoration. While rites proceed the ladles move to Agni.

15 Let him pay worship to this Agni's greatness, daintily fed: he verily gives enjoyments: The wisest Vasu he, and best wealth giver.

16 Widely expansive, ruling by foundation, the Doors divine— and, after, all— Preserve this Agni's holy works.

17 May Dawn and Night protect—his heavenly Consorts—in a his home this our sacrificial worship.

18 Ye two celestial Hotars, greet with praises this lofty rite of ours, the tongue of Agni. Cause that our sacrifice be well conducted.

19 Upon this grass three Goddesses be seated, Idâ, Sarasvatî, Bhâratî the Mighty glorified with song.

20 This our productive wondrous flow may Tvashtar pour down on this man's kin, and wealth and heroes.

21 Vanaspatî, presenting of thyself, send God-ward! Let Agni, Immolator, season our oblation.

22 Pay sacrifice to Indra, Jâtavedas Agni! with Hail! All Gods accept the gift we offer!

23 Wise, bright, arranger of his teams, he seeketh men with rich food whose treasures are abundant. They have stood firm of one accord with Vâyu: yea, the men wrought all noble operations.

24 The God whom both these worlds brought forth for riches, whom heavenly Dhishanâ for our wealth appointeth— His team of harnessed horses waits on Vâyu and, foremost, on the radiant treasure-holder.

25 What time the mighty waters came containing the universal germ, producing Agni, Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?

26 Who in his might surveyed the floods enclosing productive force and generating Worship, He who is God mid Gods, and none beside him—What God shall we adore with our oblation?

27 The teams wherewith thou seekest him who offers, within his house, O Vâyu, to direct him, Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.

28 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship. O Vâyu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

29 Drawn by thy team, O Vâyu, come: to thee is offered this, the pure. Thou visitest the presser's house.

30 Vâyu, the bright is offered thee, best of the meath at holy rites. Come thou to drink the Soma juice, God longed-for, on thy team-drawn car.

31 Lover of worship, leader, come Vâyu with thought, to sacrifice, Propitious with propitious teams!

32 With all the thousand chariots that are thine, O Vâyu, come to us, Team-drawn, to drink the Soma juice.

33 Come thou with one, and ten, O Self-Existent! with two unto the sacrifice, and twenty. Three are the teams and thirty which convey thee. O Vâyu, in this place unyoke thy coursers.

34 Wonderful Vâyu, Lord of Truth, thou who art Tvashtar's Son in-law, Thy saving succour we elect.

35 Like kine un milked we call aloud, Hero, to thee and sing thy praise, Looker on heavenly light, Lord of this moving world, Lord, Indra! of what moveth not.

36 None other like to thee, of earth or of the heavens, hath been or ever will be born. Desiring horses, Indra, Bounteous Lord! and kine, as men of might we call on thee.

37 That we may win us wealth and power, we poets call on only thee. In war men call on thee, Indra! the hero's Lord, in the steed's race-course call on thee.

38 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!  
Pour on us boldly, Indra, kine and chariot-steeds ever to be the conqueror's strength.

39 What succour will he bring to us, wonderful, ever-prospering Friend? With what most  
mighty company?

40 What, genuine and most liberal draught will spirit thee with juice to burst Open e'en  
strongly-guarded wealth

41 Do thou who art protector of us thy friends who praise thee With hundred aids approach  
us.

42 Sing to your Agni with each song, at every sacrifice, for strength. Come, let us praise the  
Wise and Everlasting God even as a well-belovèd Friend.

43 Protect us, Agni, through the first, protect us through the second hymn. Protect us through  
three hymns, O Lord of Power and Might; through four hymns, Vasu! guard thou us.

44 The Son of Strength; for is he not our Friend? Let us serve him for offering our gifts. In  
battles may he be our help and strengthener, yea, be the saviour of our lives.

45 Thou art Samvatsara; thou art Parivatsara; thou art Idâvatsara; thou art Idvatsara; thou art  
Vatsara. Prosper thy Dawns! Prosper thy Day-and-Nights! Prosper thy Half-months, Months,  
Seasons, and Years! Combine them for their going and their coming, and send them forward  
on their ordered courses. In eagle's shape thou art piled up and layered. With that divinity,  
Angiras-like, lie steady.

## Book XXVIII

ON the earth's centre, at libation's place let the Priest worship Indra with the kindling-stick. The mightiest of the lords of men is kindled on the height of heaven. Let him enjoy the butter. Hotar, worship.

2 Him let the Hotar worship, him Tanûnapât with ready aids; the conqueror never overcome, Indra, the God who finds heaven's light on paths most rich in pleasant sweets, with Narâsamsa all aglow. Let him enjoy, etc., as in verse 1.

3 With viands let the Hotar worship Indra immortal, praised, receiver of oblations. The God, the equal of the Gods in vigour, the thunder-wielder, breaker-down of castles. Let him enjoy, etc.

4 Let the Priest worship Indra, Bull who sitteth on sacred grass, doer of manly actions. Let him be seated on the grass with Vasus and Rudras and Âdityas for companions. Let him enjoy, etc.

5 Let the Priest sacrifice. The Doors have strengthened Indra, his force and conquering might and vigour. At this our worship let the Doors be opened, easy to pass, the strengtheners of Order: wide let them open out for bounteous Indra. Let them enjoy, etc.

6 Let the Priest sacrifice to Night and Morning, the teeming Cows of Indra, Mighty Mothers. Indra their calf with lustre have they strengthened, even as two mothers of a calf in common. Let them enjoy, etc.

7 Let the Priest worship both the heavenly Hotars, Friends, Leeches, healing Indra with oblation. The sages, Gods preëminent for wisdom bestow on Indra his surpassing power. Let them enjoy, etc.

8 Let the Priest offer sacrifice to the three Goddesses and balm. Let the three triple active Ones, let Idâ and Sarasvatî and Bhârâtî the mighty Dames, Consorts of Indra, who receive our sacrificial offerings, enjoy the butter, etc.

9 Let the Priest worship Tvashtar radiant Indra, Physician good at sacrifice, graced with butter, Multiform and prolific, rich and bounteous. Let Tvashtar, giving wondrous powers to Indra, enjoy, etc.

10 Let the Priest worship him, the Forest-Sovran, the Immolator, Lord of Hundred Powers, the lover of the prayer, the friend of Indra. Balming with mead, may he on easy pathways sweeten our sacrifice with savoury butter. Let him enjoy, etc.

11 Let the Priest offer sacrifice to Indra: with Hail! to Gods of butter; with Hail! to Gods of marrow; with Hail! to Gods of drops; with Hail! to Gods of offerings paid with Svâhâ; with Hail! to Gods of sacrificial hymns. All hail! May butter-drinking Gods and Indra rejoicing taste the butter. Hotar, worship.

12 Vigorous, strewn by Gods upon the altar the right Gods' sacred Grass hath strengthened Indra. Cut in the day, cherished by night it hath surpassed those who have sacrificial Grass with wealth. For gain of riches let him taste. Pay sacrifice.

13 Firm, closely joined, the Doors divine have strengthened Indra in the rite. Pressed by a calf or tender boy may they drive off the courser as he tosses up the sand. For gain of wealth let then enjoy. Pay sacrifice.

14 Morning and Night, the Goddesses, have called on Indra as the rite advanced. May they well-pleased and ordered well make the Celestial Tribes come forth. For gain of wealth let them enjoy. Pay sacrifice.

15 Two Goddesses, wealth-givers, kind, have heightened radiant Indra's strength. One drives away hatreds and sins; the other shall bring the Sacrificer boons and treasure. Instructed, let them both enjoy, for gain of wealth. Pay sacrifice.

16 Bringers of strengthening sacrifice, the Goddesses, the teeming Cows, have prospered Indra with their milk. Let one bring food and energy, the other feast and banqueting. Bringers of strengthening sacrifice, allotting the several portions they have put together old energy with new and new with olden, strengthening boons and treasures for the Sacrificer. Instructed, let them, etc., as in verse 15.

17 The two Celestial Hotars, Gods, have heightened radiant Indra's might. Freed from slain sinners these have brought the Sacrificer wealth and boons. Instructed, let them, etc.

18 Goddesses three, three Goddesses have heightened their Lord Indra's strength. One, Bhâratî, hath touched the sky, Sarasvatî the sacrifice with Rudras, and, enriched with wealth, Idâ the homesteads of the folk. For gain of wealth let them enjoy. Pay sacrifice.

19 The radiant Indra, Praise of Men, thrice-shielding, borne on three car-seats, hath heightened radiant Indra's strength. Set on a hundred white-backed cows, yea, on a thousand forth he goes. Mitra and Varuna alone deserve to be his Hotar-Priests, Brihaspati his Chanter, and the Asvins his Adhvaryavas. For gain of wealth let him enjoy. Pay sacrifice.

20 Vanaspatî, a God with Gods, with golden leaves, sweet boughs, fair fruit, hath heightened radiant Indra's strength. Sky with his summit hath he touched, and firmament, and stablished earth. For gain of wealth let him enjoy. Pay sacrifice.

21 The grassy robe of water-plants, divine, hath heightened Indra's strength. This, the fair seat where Indra sits, hath topped all other sacred grass. For gain of wealth let it enjoy. Pay sacrifice.

22 Agni, Fair-offering-maker, bright, hath heightened radiant Indra's strength. To-day may Svishtakrit, Fair-offering-maker, paying good sacrifice, for us perform it. For gain of wealth let him enjoy. Pay sacrifice.

23 To-day the Sacrificer hath elected—dressing messes of cooked food and a rice-cake, binding a goat for Indra—Agni as his Hotar. To-day divine Vanaspatî hath with a goat served Indra well. He hath eaten from the fat, he hath accepted the cooked food, he hath waxed strong with the rice-cake. Thee, to-day, O Rishi, etc., as in XXI. 61.

24 Let the Priest worship Agni, Indra, kindled, splendidly kindled, excellent strength-giver, Lending him mighty power, Gâyatrî metre, a cow aged eighteen months, and vital vigour. Let him enjoy the butter. Hotar, worship.

25 Let the Priest serve with sacrifice him who breaks forth, Tanûnapât, the germ which Aditi conceived, pure Indra who bestoweth strength, Bringing him mighty power, the Ushnih metre, an ox of two years old, and vital vigour. Let him enjoy; etc.

26 Let the Priest sacrifice to Soma, Indra, adorable, adored, best Vritra-slayer, strength-giver, might, to be adored with viands, Bringing him mighty power, Anushtup metre, a cow of thirty months, and vital vigour. Let him enjoy, etc

- 27 Let the Priest worship Indra, strength-bestower, immortal, with fair grass, allied with Pûshan, seated on sacred grass, dear, everlasting, Bringing him mighty power, Brihatî metre, a steer of three years' age and vital vigour. Let him enjoy, etc.
- 28 Let the Priest worship the wide-opening Portals, easy to pass, divine, Law-strengthening, golden, Indra, the Brahman Priest, the strength-bestower, Bringing him mighty power, the Pankti metre, a bullock four years old, and vital vigour. Let them enjoy the butter. Hotar, worship.
- 29 Let the Priest worship lofty Night and Morning, well-decked, of varied hue, lovely to look on, Indra the Universal, strength-bestower, Bringing him mighty power, the Trishtup metre, a bullock four years old, and vital vigour. Let them enjoy the butter. Hotar, worship.
- 30 Let the Priest worship both celestial Hotars, the Gods' best glory, sages famed for wisdom, the two companions, Indra strength-bestower, Bringing him mighty power, Jagatî metre, an ox that draws the wain, and vital vigour. Let them enjoy the butter. Hotar, worship.
- 31 Let the Priest sacrifice to three well-decorated Goddesses, gold-decked, great, lofty, Bhârâtîs, Indra their Lord who giveth strength, Bringing him mighty power, Virâj the metre, and a cow in milk. Let him enjoy the butter. Hotar, worship.
- 32 Let the Priest worship Tvashtar the prolific, strengthener of growth, maintaining varied growth and form, Indra who giveth vital force, Bringing him Dvipad metre, mighty power, and an ox full-grown. Let him enjoy the butter. Hotar, sacrifice.
- 33 Let the Priest serve with sacrifice the Forest Lord Vanaspatî, the Immolator, hundred-powered, praise-worthy, golden-leafed, who wears the girdle, loved, the gracious Lord, Indra who gives the strength of life, Giving him Kakup metre, mighty power, a barren, a calf-slipping cow, and vital vigour. Let him enjoy the butter. Hotar, sacrifice.
- 34 Let the Priest offer worship to the Svâhâkriti Goddesses, to Agni Household Lord apart, to Varuna the Leech and Sage. might, Indra who bestoweth strength, Bringing him Atichhandas metre, great and mighty power, a strong bull, his prime, and vital vigour. Let them enjoy the butter. Hotar, sacrifice.
- 35 The Grass divine hath added might to radiant Indra strength-giver, Laying in Indra wondrous power and sight and strength by Gâyatrî. For gain of wealth let him enjoy the butter. Offer sacrifice.
- 36 The Doors divine have magnified bright Indra, who bestoweth strength. With Ushnih laying mighty power in Indra, vital breath and force. For gain of wealth let them enjoy the butter. Offer sacrifice.
- 37 Morning and Night, divine Ones, have strengthened bright Indra, strength-giver, the Goddesses advanced the God, With the Anushtup laying power in Indra, strength and vital force. For gain of wealth let them enjoy. Pay sacrifice.
- 38 Kind, bounteous, and divine, they have strengthened bright Indra, force-giver, the Goddesses advanced the God, Laying in Indra power and force and hearing with the Brihatî. For gain of wealth let them enjoy. Pay sacrifice.
- 39 Bringers of strengthening sacrifice, the Goddesses, two teeming cows, have heightened Indra's power with milk, Laying bright power in Indra with Pankti, and vital energy. For gain of wealth let them enjoy. Pay sacrifice.

40 The Gods, two heavenly Hotars, have strengthened bright Indra, force-giver, those Gods have magnified the God, With Trishtup giving Indra power, impetuous might, and vital strength. For gain of wealth let them enjoy. Pay sacrifice.

41 Goddesses three, three Goddesses have heightened their Lord Indra's strength, his who bestoweth vital force, Laying in Indra power and might and vital strength with Jagatî. For gain of wealth let them enjoy. Pay sacrifice.

42 The God, the Praise of all men, hath strengthened bright Indra force-giver, the God hath magnified the God, Laying in Indra with Virâj beauty and power and vital force. For gain of wealth let him enjoy. Pay sacrifice.

43 The God the Forest Sovran hath strengthened bright Indra, force-giver, the God hath magnified the God, With Dvipad storing Indra with fortune and power and vital strength. For gain of wealth let him enjoy. Pay sacrifice.

44 The Grass divine of water-plants hath helped bright Indra force-giver, the God hath magnified the God, Laying in Indra mighty power with Kakup, fame and vital strength. For gain of wealth let it enjoy. Pay sacrifice.

45 Agni, the God who makes fair rites, hath strengthened Indra force-giver, the God hath magnified the God, Laying with Atichhandas power in Indra, sway, and vital strength. For gain of wealth let him enjoy. Pay sacrifice.

46 To-day the Sacrificer hath elected, etc., as in verse 23. To-day divine Vanaspatî, etc. . . . . Thee, to-day, O Rishi, etc. . . . .



## Book XXIX

DECKING the treasure-house of prayers, O Agni, enkindled, pouring forth sweet-tasted butter, Swift-moving, bearing curd, O Jâtavedas, bear what they love to the Gods' habitation.

2 Balming the paths that lead to heaven with fatness, let the Steed go unto the Gods well-knowing. Courser, the Quarters of the sky attend thee! Bestow thou food upon this Sacrificer.

3 Thou, Steed, art meet for laud and veneration; swift, fit for sacrifice art thou, O Courser. In concert with the Gods and Vasus Agni Omniscient waft thee a contented bearer!

4 Pleased with much Sacred Grass which we have scattered wide spread upon the earth, a pleasant carpet, Joined with the Gods may Aditi, accordant, bestowing bliss award it happy fortune.

5 May these your Doors divine that wear all colours, auspicious, with uplifted leaves unfolding, Lofty and closely fitted and sonorous, rich in adornment, offer easy passage.

6 Your two Dawns rich in gold and varied colour, travelling on 'twixt Varuna and Mitra, Acquainted with the face of sacrifices, I settle here within the home of Order.

7 Your two chief Hotars have I pleased, bright-coloured, borne on one car, Gods who behold all creatures, Those who prepare your rules and ordinances and make you see the light by their direction.

8 Bhâratî with Âdityas love our worship! Sarasvatî with Rudras be our helper, And Idâ in accord, invoked with Vasus! Goddesses, place our rite among the Immortals.

9 The God-devoted son Tvashtar produces: from Tvashtar springs to life your fleet-foot Courser. Tvashtar gave being to this All about us. Priest, worship here the mighty work's achiever.

10 Let the Steed seek his home, and balmed with butter go of himself unto the Gods in season. To the Gods' world Vanaspatî, well-knowing, bear our oblations which the fire has tasted!

11 Thou, waxing by Prajâpati's strong fervour, born quickly, guardest sacrifice, O Agni. With consecrated offering go, preceding, and let the Sâdhyas, Gods, eat our oblation.

12 What time, first springing into life, thou neighedst, proceeding from the sea or cloudy vapour, Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is high and must be lauded.

13 This Steed, bestowed by Yama, Trita harnessed, and Indra was the first to mount and ride him. His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.

14 Yama art thou, O Horse; thou art Âditya; Trita art thou by secret operation. From Soma thou art thoroughly divided. They say there are three bonds in heaven that hold thee.

15 Three bonds, they say, thou hast in heaven to bind thee, three in the waters, three within the ocean. To me thou seemest Varuna, O Courser, there where they say is thy sublimest birthplace.

16 Here, Courser, are the places where they groomed thee; here are the traces of thy hooves as winner. Here have I seen the auspicious reins that guide thee, which those who guard the holy Law keep safely.

17 Thyself from far I recognized in spirit, a Bird that from below flew through the heaven. I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.

18 Here I beheld thy form matchless in beauty, eager to win thee food at the Cow's station. Whene'er a man brings thee to thine enjoyment, thou swallowest the herbs, most greedy eater.

19 After thee, Courser, come the car, the bridegroom, the kine come after, and the charm of maidens. Full companies have followed for thy friendship: the pattern of thy vigour Gods have followed.

20 His horns are golden and his feet are iron. Less fleet than he, though swift as thought, was Indra. The Gods came only to the oblation-banquet of him who mounted first of all the Courser.

21 Symmetrical in flank, with rounded haunches, mettled like heroes, the celestial Coursers Put forth their strength like swans in lengthened order when they, the Steeds, have reached the heavenly causeway.

22 A body formed for flight hast thou, O Charger; swift as the wind in motion is thy spirit. Thy horns are spread abroad in all directions; they move with restless beat in wildernesses.

23 The strong Steed hath come forward to the slaughter, pondering with a mind directed Godward. The goat who is his kin is led before him: the sages and the singers follow after.

24 The Steed is come unto the noblest mansion, is come unto his Father and his Mother. This day shall he approach the Gods, most welcome: then he declares good gifts to him who worships.

25 Thou in the house of man this day enkindled worshippest Gods, a God, O Jâtavedas. Wealthy in friends! observant, bring them hither. Thou art a sapient envoy, full of wisdom.

26 Tanûnapât, fair-tongued, with sweet mead balming the paths and ways of Order, make them pleasant. Convey our sacrifice to heaven, exalting with holy thoughts our hymns of praise and worship.

27 With sacrifice to these we with laudations will honour holy Narâsamsa's greatness— To these the pure, most wise, the thought-inspirers, Gods who enjoy both sorts of our oblations.

28 Invoked, deserving laud and adoration, O Agni, come accordant with the Vasus. Thou art, O vigorous One, the Gods' Invoker, so, best of Sacrificers, bring them quickly.

29 By rule the Sacred Grass is scattered eastward, a robe to clothe the earth when dawns are breaking. Widely it spreads around and far extended, fair for the Gods and bringing peace and freedom.

30 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands. Lofty, celestial, all-impelling Portals, admit the Gods and give them easy access.

31 Pouring sweet dews, let holy Night and Morning, each close to each, be seated at their station— Lofty, celestial Dames, with gold to deck them, assuming all their fair and radiant beauty.

32 Come the two chief celestial sweet-voiced Hotars, arranging sacrifice for man to worship, As singers who inspire us in assemblies, showing the eastward light with their direction!

- 33 Let Bhâratî come quickly to our worship, and Idâ showing like a human being. So let Sarasvatî and both her fellows, deft Goddesses, on this fair grass be seated.
- 34 Hotar more skilled in sacrifice, bring hither with speed today God Tvashtar, thou who knowest, Even him who framed these two, the Earth and Heaven, the Parents, with their forms, and every creature.
- 35 Send to our offerings which thyself thou balmest the Companies of Gods in ordered season. Agni, Vanaspatî, the Immolator sweeten our offered gift with mead and butter.
- 36 Agni as soon as he was born made ready the sacrifice and was the Gods' preceptor. May the Gods eat our offering consecrated according to the true Priest's voice and guidance.
- 37 Thou, making light where no light was, and form, O men! where form was not, Wast born together with the Dawns.
- 38 The warrior's look is like a thunderous rain-cloud's when, armed with mail, he seeks the lap of battle. Be thou victorious with unwounded body: so let the thickness of thine armour save thee.
- 39 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters. The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.
- 40 Close to his ear, as fain to speak, She presses, holding her well-loved Friend in her embraces. Strained on the Bow, She whispers like a woman—this Bow-string that preserves us in the combat.
- 41 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom. May the two Bow-ends, starting swift asunder scatter, in unison, the foes who hate us.
- 42 With many a son, father of many daughters, He clangs and clashes as he goes to battle. Slung on the back, pouring his brood, the Quiver vanquishes all opposing bauds and armies.
- 43 Upstanding in the Car the skilful Charioteer guides his strong Horses on whitherso'er he will. See and admire the strength of those controlling Reins which from behind declare the will of him who drives
- 44 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour. With their forefeet descending on the foemen, they, never flinching, trample and destroy them.
- 45 Car-bearer is the name of his oblation, whereon are laid his Weapons and his Armour. So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.
- 46 In sweet association lived the fathers who gave us life, profound and strong in trouble, Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.
- 47 The Brâhmans, and the Fathers meet for Soma draughts, and, graciously inclined, unequalled Heaven and Earth. Guard us from evil, Pûshan! guard us strengtheners of Law! let not the evil-wisher master us.
- 48 Her tooth a deer, dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward. There where the heroes speed hither and thither, there may the arrows shelter and protect us.
- 49 Avoid as thou whose flight is straight, and let our bodies be as stone. May Soma kindly speak to us, and Aditi protect us well.

50 He lays his blows upon their backs, He deals his strokes upon their thighs. Thou Whip who urgest horses, drive sagacious chargers in the fray.

51 It compasses the arm with serpent windings, fending away the friction of the bowstring: So may the Brace, well skilled in all its duties, guard manfully the man from every quarter.

52 Lord of the Wood, be firm and strong in body: be, bearing us, a brave victorious hero. Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.

53 Its mighty strength was borrowed from the heaven and earth its conquering force was brought from sovrans of the wood. Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.

54 Thou bolt of Indra, Vanguard of the Maruts, close knit to Varuna and Child of Mitra,— As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.

55 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee; O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.

56 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers. Drive hence, O War-drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.

57 Drive hither those, and these again bring hither: the War-drum speaks aloud as battle's signal. Our heroes, winged with horses, come together. Let our car-warriors, Indra, be triumphant.

58 The black-necked victim belongs to Agni; the ewe to Sarasvatî; the brown victim is Soma's; the dusky Pûshan's; the white-backed is Brihaspati's; the dappled belongs to the All-Gods; the red to Indra; the spotted to the Maruts; the strong-bodied to Indra-Agni; one with white marks below to Savitar; to Varuna a black ram with one white foot

59 To Agni Anîkavân is sacrificed a red-marked ox; two with white spots below are for Savitar; two with silvery navels for Pûshan; two yellow hornless he-goats for the All-Gods; a spotted one for the Maruts; the black-faced he-goat is Agni's; the ewe is Sarasvatî's; the ram is Varuna's.

60 To Agni of the Gâyatrî, of the Trivrit hymn and of the Rathantara Sâman is to be offered a rice-cake on eight potsherds; to Indra of the Trishtup, the Pañchadasa hymn and the Brihat Sâman one on eleven potsherds; to the All-Gods of the Jagatî, the Seventeenfold hymn and the Vairûpa Sâman, one on twelve potsherds; to Mitra-Varuna of the Anushtup, the Ekavimsa hymn, and the Vairâja Sâman, a mess of curdled milk; to Brihaspati of the Pankti metre, the Trinava hymn, and the Sâkvara Sâman, an oblation of rice boded in milk; to Savitar of the Ushnih, the Thirty-threefold hymn, and the Raivata Sâman, a rice-cake on eight potsherds; a mess of boiled rice is to be made for Prajâpati; the same for Vishnu's Consort Aditi; to Agni Vaisvânara is to be offered a rice-cake on twelve potsherds, and to Anumati one on eight.

## Book XXX

OUR sacrifice, God Savitar! speed onward: speed to his share the sacrifice's patron. May the Celestial Gandharva, cleanser of thought and will, make clean our thoughts and wishes. The Lord of Speech sweeten the words we utter!

2 May we attain that excellent glory of Savitar the God: So may he stimulate our prayers.

3 Savitar, God, send far away all troubles and calamities, And send us only what is good.

4 We call on him distributor of wondrous bounty and of wealth, On Savitar who looks on men.

5 For Brahman (Priesthood) he binds a Brahman to the stake; for Kshatra (Royalty) a Rājanya; for the Maruts a Vaisya; for Penance a Sûdra; for Darkness a robber; for Hell a homicide or a man who has lost his consecrated fire; for Misfortune a eunuch; for Venality an Ayogû; for Kâma a harlot; for Excessive Noise a Mâgadha;

6 For Dance a stable-master; for Song a public dancer; for Duty one who attends court; for Pastime a timid man; for Sport a chatterer; for Laughter an artist; for Pleasure a woman-lover; for Desire a damsel's son; for Dexterity a car-builder; for Firmness a carpenter;

7 For Trouble a potter's son; for Device an artificer; for Beauty a jeweller; for Welfare a sower; for the Arrow-deity a maker of shafts; for Injury a bowyer; for Action a bowstring-maker; for Fate a rope-maker; for Death a hunter; for the Finisher a dog-leader;

8 For Rivers a fisherman; for Rikshikâs a Nishâda's son; for the Man-tiger a madman; for the Gandharvas and Apsarases a Vrâtya; for Motives one demented; for Serpents and Genii an untrustworthy man; for Dice a gambler; for Excitement a non-gambler; for Pisâchas a woman who splits cane; for Yâtudhânas a woman who works in thorns;

9 For Rendezvous a lover; for Homestead a paramour; for Trouble an unmarried elder brother; for Nirriti a younger brother who has married before his elder; for Misfortune the husband of a younger sister whose elder sister has not been married; for Representation a woman who embroiders; for Agreement a woman who deals in love-charms; for Garrulity a by-sitter; for Colour an obstinate man; for Strength a yielding man;

10 For Interruptions a hunch-back; for Delight a dwarf, for Doors a blear-eyed man; for Sleep a blind man; for Unrighteousness a deaf man; for Purifying Medium a physician; for Insight an astrologer; for Craving for Knowledge an inquisitive man; for Desire of extra Knowledge an extra-inquisitive man; for Moral Law a question solver;

11 For Eye-diseases an elephant-keeper; for Speed a horse-keeper; for Nourishment a cowherd; for Manliness a shepherd; for Keeness a goatherd; for Refreshment a ploughman; for Sweet Beverage a preparer of Surâ; for Weal a house-guard; for Well-being a possessor of wealth; for Supervision a doorkeeper's attendant;

12 For Light a wood-bringer; for Brightness a fire-kindler; for the Sun's Station a besprinkler; for Highest Heaven a high steward; for the World of Gods a carver; for the World of Men a distributor; for All-Worlds a pourer-out: for Poverty, Affliction a stirrer-up of strife; for Sacrifice a washerwoman; for Delight a female dyer;

13 For Assault a thievish-hearted man; for Homicide a slanderer; for Discrimination a door-keeper; for Inspection a door-keeper's attendant; for Strength a servant; for Plenty a running

footman; for the Beloved a sweet speaker; for Safety the rider of a horse; for the World of Svarga a dealer-out of portions; for Highest Heaven a high steward;

14 For Passion an iron-smelter; for Anger a remover; for Yoking a yoker; for Pain an assailant; for Quiet an unyoker; for Up-hill and Down-hill one who stands on three legs; for Form a conceited man; for Virtue a female ointment-maker; for Nirriti a female scabbard-maker; for Yama a barren woman;

15 For Yama a mother of twins; for the Atharvans a woman who has miscarried; for the First Year a gad-about; for the Parivatsara one who has not borne a child; for the Idâvatsara one who exceeds; for the Idvatsara one who transgresses; for the Vatsara one who is worn out; for the Samvatsara one with grey hair; for the Ribhus a hide-dresser; for the Sâdhyas a currier;

16 For Lakes a fisherman; for Standing Waters a fisher; for Tank-waters a Nishâda; for Reed-beds a fish-vender; for the Opposite Bank one who gropes for fish; for This Bank a fish-catcher; for Fords an Âuda; for shallows a Mainâla; for Sounds a Bhilla; for Caverns a Kirâta; for Mountain-heights a destructive savage; for Mountains a wild man;

17 For Abhorrence a Paulkasa; for Colour a goldsmith; for Balance a merchant; for Repentance a sluggard; for All Spirits a leper; for Prosperity a watchful man; for Failure a sleepy man; for Mischiefs a chatterer; for Misfortune a shameless man; for Undoing one who cuts up into small pieces;

18 For the Dice-king a gambler; for the die Krita one who contemplates his adversary's ill luck, for the Tretâ a gamble-manager; for the Dvâpara a chief manager; for Askanda one who will not leave the gambling-hall; for Mrityu one who approaches cows; for Antaka a Cow-killer; for Hunger one who goes begging to a man who is cutting up a cow; for Misdeed a leader of the Charakas; for Misery a robber;

19 For Echo a reviler; for Noise a snarler; for End a very talkative man; for Endless a mute; for Sound a drummer; for Might a lute-player; for Cry a flute-blower; for Confused Tone a Conch-blower; for the Wood a wood-ranger; for Partly-wooded Land a forest fire guard;

20 For Pastime a harlot; for Laughter a jester; for Lust a woman with spotty skin; for Might these, the head-man of a village, an astrologer, and a watchman; a lute-player; a hand-clapper, a flutist, these for Dance; for Pleasure a musician;

21 For Fire a fat man; for Earth a cripple; for Wind a Chândâla; for Mid-Air a pole-dancer; for Sky a bald-head; for the Sun a green-eyed man; for Stars a spotty man; for the Moon a leper; for Day a white yellow-eyed man; for Night a black man with yellow eyes.

22 Now he ties up the eight following variform men: one too tall, one too short, one too stout, one too thin, one too white, one too black, one too bald, one too airy. These must be neither Sûdras nor Brâhmans, and must be dedicated to Prajâpati. A minstrel, a harlot, a gambler, and a eunuch—neither of Sûdra nor Brâhman caste—are to be dedicated to Prajâpati.

## Book XXXI

PURUSHA hath a thousand heads, a thousand eyes, a thousand feet. Pervading earth on every side he fills a space ten fingers broad.

2 Purusha is in truth this All, what hath been and what yet shall be; Lord, too, of immortality which waxes greater still by food.

3 So mighty in his grandeur; yea, greater than this is Purusha. All creatures are one fourth of him, three fourths eternal life in heaven.

4 With three fourths Purusha rose up: one fourth of him again was here. Thence he moved forth to every side over what eats not and what eats.

5 From him Virâj was born; again Purusha from Virâj was born. When born, he spread to west and east beyond the boundaries of earth.

6 From that great General Sacrifice the dripping fat was gathered up. He formed the creatures of the air and animals both wild and tame.

7 From that great General Sacrifice Richas and Sâma hymns were born: Therefrom were spells and charms produced; the Yajus had its birth from it.

8 From it were horses born, from it all cattle with two rows of teeth From it were generated kine, from it were goats and sheep produced.

9 They balm as victim on the grass Purusha born in earliest time. With him the Deities and all Sâdhyas and Rishis sacrificed.

10 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?

11 The Brâhman was his mouth, of both his arms was the Râjanya made. His thighs became the Vaisya, from his feet the Sûdra was produced.

12 The Moon was gendered from his mind, and from his eye the Sun had birth; Vâyû and Prâna from his ear, and from his mouth was Agni born.

13 Forth from his navel came mid-air; the sky was fashioned from his head; Earth from his feet, and from his ear the Quarters. Thus they formed the worlds.

14 When Gods performed the sacrifice with Purusha as offering Spring was the butter, Autumn the oblation, Summer was the wood.

15 Then seven were his enclosing-sticks, his kindling-brands were three times seven, When Gods, performing sacrifice, bound as their victim Purusha.

16 Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances. The Mighty Ones attained the height of heaven, there where the Sâdhyas, Gods of old, are dwelling.

17 In the beginning he was formed, collected from waters, earth, and Visvakarman's essence. Fixing the form thereof Tvashtar proceedeth. This was at first the mortal's birth and godhead.

18 I know this mighty Purusha whose colour is like the Sun, beyond the reach of darkness. He only who knows him leaves Death behind him. There is no path save this alone to travel.

19 In the womb moves Prajâpati: he, never becoming born, is born in sundry figures. The wise discern the womb from which he springeth. In him alone stand all existing creatures.

20 He who gives light and heat to Gods, first, foremost Agent of the Gods, Born ere the Gods—to him the bright, the holy One, be reverence

21 Thus spake the Gods at first, as they begat the bright and holy One: The Brahman who may know thee thus shall have the Gods in his control.

22 Beauty and Fortune are thy wives: each side of thee are Day and Night. The constellations are thy form: the Asvins are thine open jaws. Wishing, wish yonder world for me, wish that the Universe be mine.



## Book XXXII

AGNI is That; the Sun is That; Vâyû and Chandramâs are That. The Bright is That; Brahma is That, those Waters, that Prajâpati.

2 All twinklings of the eyelid sprang from Purusha, resplendent One. No one hath comprehended him above, across, or in the midst.

3 There is no counterpart of him whose glory verily is great. In the beginning rose Hiranyagarbha, etc. Let not him harm me, etc. Than whom there is no other born, etc.

4 This very God pervadeth all the regions; yea, born aforetime, in the womb he dwelleth. He verily born and to be born hereafter meeteth his offspring, facing all directions.

5 Before whom naught whatever sprang to being; who with his presence aids all living creatures, Prajâpati, rejoicing in his offspring, he, Shodasî, maintains the Three great Lustres.

6 By whom the heavens are strong and earth stands firmly, by whom light's realm and sky-vault are supported; By whom the regions in mid-air were measured. What God shall we adore with our oblation?

7 To whom, supported by his help, two armies embattled look while trembling in their spirit, Where over them the risen Sun is shining. What God shall we adore with our oblation? What time the mighty waters, etc. He in his might surveyed, etc.

8 The Sage beholdeth That mysterious Being wherein this All hath found one only dwelling. Therein unites the Whole, and thence it issues: far-spread it is the warp and woof in creatures.

9 Knowing Eternity, may the Gandharva declare that station, parted, kept in secret. Three steps thereof in mystery are hidden: he who knows these shall be the father's father.

10 He is our kin, our Father and Begetter: he knows all beings and all Ordinances, In whom the Gods obtaining life eternal have risen upward to the third high station.

11 Having encompassed round existing creatures, the world; and all the Quarters and Mid-quarters, Having approached the first-born Child of Order he with his Self into The Self hath entered.

12 Having gone swiftly round the earth and heaven, around the worlds, around the sky, the Quarters, Having spread out the lengthened thread of Order, he views, and he becomes and is That Being.

13 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives Wisdom. have I drawn near in prayer.

14 That wisdom which the Companies of Gods, and Fathers, recognize, Even with that intelligence, O Agni, make me wise to-day. All-hail!

15 Varuna grant me wisdom! grant it Agni and Prajâpati! Wisdom may Indra, Vâyû grant. May the Creator grant it me. All-hail!

16 Let these the Priests and Nobles both enjoy the splendour that is mine. Best splendour may the Gods bestow on me. To thee, that splendour, hail!

## Book XXXIII

His be the fires, eternal, purifying, protectors of our homes, whose smoke is shining, White, waxing in their strength, for ever stirring, and seated in the wood: like winds are Somas.

2 Gold-coloured, bannered with the smoke, urged by the wind, aloft to heaven Rise, lightly borne, the flames of fire. Bring to us Mitra-Varuna, bring the Gods to the great sacrifice; Bring them, O Agni, to thine home.

4 Yoke, Agni, as a charioteer, thy steeds who best invoke the Gods: As ancient Hotar take thy seat.

5 To fair goals travel Two unlike in semblance: each in succession nourishes an infant. One bears a Godlike Babe of golden colour: bright and fair-shining is be with the other.

6 Here by ordainers was this God appointed first Invoker, best at worship, to be praised at rites, Whom Apnavâna and the Bhrigus caused to shine, bright-coloured in the wood, spreading to every house.

7 Three times a hundred Gods, and thrice a thousand, and three times ten, and nine have worshipped Agni, For him spread sacred grass, balmed him with butter, and stablished him as Priest and Sacrificer.

8 Him, messenger of earth and head of heaven, Agni Vaisvânara, born in holy Order, The Sage, the King, the Guest of men, a vessel fit for their mouths, the Gods have generated.

9 May Agni slay the foemen,—fain for riches, through the love of song Kindled, bright, served with sacrifice.

10 With the All-Gods, with Indra and with Vâyû drink the Soma mead, O Agni, after Mitra's laws.

11 When splendour reached the Lord of men to speed him, down from the heaven was shed the brilliant moisture. Agni brought forth to light and filled with spirit the youthful host benevolent and blameless.

12 Show thyself strong for mighty bliss, O Agni; most excellent be thine effulgent splendours. Make easy to maintain our household lordship and trample down the might of those who hate us.

13 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni. The best men praise thee as the peer of Indra in strength, mid Gods, like Vâyû in thy bounty.

14 O Agni who art worshipped well, dear let our princes be to thee, Our wealthy patrons who are governors of men, who part in gifts their stalls of kine.

15 Hear, Agni who hast ears to hear, with all thy train of escort Gods. Let Mitra, Aryaman, seeking betimes our rite, seat them upon the sacred grass.

16 The Freedom of all Gods who merit worship, freely received as Guest in all men's houses, Agni who hath secured the Gods' high favour, may he be gracious to us, Jâtavedas.

17 In great enkindled Agni's keeping and, for bliss, free from all sin before Mitra and Varuna, May we share Savitar's best animating help. We crave this gracious favour of the Gods to-day.

- 18 Like barren cows, moreover, swelled the waters: singers approached thy holy cult, O Indra. Come thou to us as to his team comes Vâyu. Thou through our solemn hymns bestowest bounty.
- 19 Ye Cows, protect the fount. The two mighty Ones bless the sacrifice. The handles twain are wrought of gold.
- 20 Now when the Sun hath risen to-day may sinless Mitra, Aryaman, Bhaga, and Savitar speed us forth.
- 21 Pour on the juice the ornament which reaches both the heaven and earth; Supply the liquid to the Bull. Thou in the first old time. See, Vena.
- 22 As he was rising up they all revered him: self-luminous he travels, clothed in splendour. That is the Bull's, the Asura's lofty nature: he, Omniform, hath reached the eternal waters.
- 23 I laud your Mighty One who joyeth in the juice, him who is good to all men, who pervadeth all; Indra whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth revere.
- 24 Great is their fuel, strung their laud, wide is their sacrificial post Whose Friend is Indra, ever young.
- 25 Come, Indra, and delight thee with the juice at all the Soma feasts, Conqueror, mighty in thy strength.
- 26 Leading his band, Indra encompassed Vritra; weak grew the wily leader of enchanters. He who burns fierce in forests slaughtered Vyamsa, and made the milch-kine of the nights apparent.
- 27 Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose? Thou greetest us, encountering us the Bright Ones. Lord of Bay Steeds, say what thou hast against us. Indra, great in his power and might. Ne'er art thou fruitless. Never art thou neglectful.
- 28 Those men extolled that deed of thine, O Indra, those who would fain burst through the stall of cattle, Fain to milk her who bare but once, great, lofty, whose sons are many and her streams a thousand.
- 29 To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud. In Indra, yea, in him victorious through his might, the Gods have joyed at feast and when the Soma flowed.
- 30 May the Bright God drink glorious Soma-mingled mead, giving the sacrifice's lord uninjured life; He who, wind-urged, in person guard our offspring well, hath nourished them with food and shone o'er many a land.
- 31 His bright rays bear him up aloft, the God who knoweth all that lives, Sûrya, that all may look on him.
- 32 Pure Varuna, with that same eye wherewith thou lookest upon one Actively stirring mid the folk—
- 33 Ye two divine Adhvaryus, come hither upon a sun-bright car: Bedew our sacrifice with stead. Thou in the first old time. See, Vena. The brilliant presence.
- 34 Loved of all men, may Savitar through praises offered as sacred food come to our synod, That ye too, through our hymns, ye ever youthful, may gladden at your visit all our people.
- 35 Whatever, Vritra-slayer! thou Surya hast risen on to-day, That, Indra, all is in thy power.

36 Swift, visible to all art thou, O Sûrya, maker of the light, Illuming all the radiant realm.

37 This is the Godhead, this the might of Sûrya: 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.

38 In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it. His Bay Steeds well maintain their power eternal, at one time bright, and darksome at another.

39 Verily, Sûrya, thou art great; truly, Âditya, thou art great. As thou art great indeed thy greatness is admired: yea, verily thou, God, art great.

40 Yea, Sûrya, thou art great in fame: thou, evermore, O God, art great. Thou by thy greatness art the Gods' Home-Priest, divine, far-spread, unconquerable light.

41 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things. When he who will be horn is born with power we look to treasures as our heritage.

42 To-day, ye Gods, when Sûrya hath ascended, deliver us front trouble and dishonour. This boon may Varuna and Mitra grant us, and Aditi and Sindhu, Earth and Heaven.

43 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal, Borne on his golden chariot he cometh, Savitar, God, beholding living creatures.

44 Soft to the tread the sacred grass is scattered: these go like Kings amid the band around them, At the folk's early call on Night and Morning,—Vâyû, and Pûshan with his team to bless us.

45 Indra, Vâyû, Brihaspati, Mitra, Agni, Pûshan, Bhaga, Âdityas, and the Marut host.

46 Be Varuna our chief defence, let Mitra guard us with all aids: Both make us rich exceedingly!

47 Regard us, Indra, Vishnu, here, ye Asvins, and the Marut host, us who are kith and kin to you. Thou in the first old time. See, Vena. O ye eleven Gods. Loved of all men, may Savitar. With the All-Gods. Ye Visvedevas who protect.

48 O Agni, Indra, Varuna, and Mitra, give, O ye Gods, and Marut host, and Vishnu. May both Nâsatyas, Rudra, heavenly Matrons, Pûshan, Sarasvatî, Bhaga accept us.

49 Indra, Agni, Mitra, Varuna, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven, Vishnu I call, Pûshan and Brahmanaspati, and Bhaga, Samsa, Savitar that they may help.

50 With us are raining Rudras, clouds accordant in call to battle at the death of Vritra, The strong, assigned to him who sings and praises. May Gods with Indra as their chief protect us.

51 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you. Protect us, Gods, let not the wolf destroy us. Save us, ye Holy, from the pit and falling.

52 This day come all the Maruts, etc., as in XVIII. 31.

53 Listen, All-Gods, to this mine invocation, ye who inhabit heaven and air's mid-region. All ye; O Holy Ones, whose tongue is Agni, seated upon this sacred grass be joyful.

54 For thou at first producest for the holy Gods the noblest of all portions, immortality. Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.

55 I with a lofty song call hither Vâyû all-bounteous, filler of his car, most wealthy. Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.

56 These, Indra-Vâyu, have been shed, etc., as in VII. 8.

57 Mitra of holy strength I call, and foe-destroying Varuna, Who make the oil-fed rite complete.

58 Nâsatyas, Wonder-workers, yours are these libations with clipt grass. Come ye whose paths are bright with glow.

59 When Saramâ had, found the mountain's fissure, that vast and ancient place she plundered thoroughly. In the floods' van she led them forth, light-footed: she who well knew came first unto their lowing.

60 For nowhere did they find another envoy to lead the way than this Vaisvânara Agni. The Gods immortal strengthened the immortal Vaisvânara to win the land in battle.

61 The strong, dispellers of the foe, Indra and Agni, we invoke: May they be kind to one like me.

62 Sing forth to Indu, O ye men, to him as he is purified, Fain to pay worship to the Gods.

63 Drink Soma, Indra, handed with the Maruts who, Boon Lord! strengthened thee at Ahi's slaughter, 'Gainst Sambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy singers.

64 Thou vast born mighty for victorious valour, exulting, strongest, full of pride and courage. There, even there the Maruts strengthened Indra when his most rapid Mother stirred the Hero.

65 O thou who slewest Vritra, come, O Indra, hither to our side, Mighty One with thy mighty aids.

66 Thou in thy battles, Indra, art subduer of all hostile bands. Father art thou, all-conquering, cancelling the curse: vanquish the men who fight with us.

67 Heaven and Earth cling close to thy victorious might As sire and mother to their child.

68 The sacrifice obtains the Gods' acceptance, etc., as in VIII. 4.

69 Protect our habitation, Savitar, this day with guardian aids around, propitious, ne'er beguiled. God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.

70 For you have flowed, through noble ministration, pressed by Adhvaryus, bright sweet-flavoured juices. Drive on thy team and come thou hither, Vâyu: drink for thy rapture of the sap of Soma.

71 Ye Cows, protect, etc., as in verse 14.

72 Come ye foe-slayers to the place of meeting, to the birth-places of the two great Sages, With force of intellect unto the dwelling.

73 Ye two divine Adhvaryus, etc., as in verse 33. Thou in the time of old. See, Vena.

74 Transversely was the severing line extended: was it above, or was it, haply, under? There were begetters, there were mighty forces, free action here and energy up yonder.

75 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold. He like a steed is led forth to the sacrifice, Sage, graciously inclined, that he may win us wealth.

76 Call hither with the song and lauds the two best slayers of the foe, Delighting even in our hymn.

77 All Sons of Immortality shall listen to the songs we sing, And be exceeding good to us.

78 Mine are devotions, hymns, sweet are libations. Strength stirs, and hurled forth is my rocky weapon. They call for me, for me their lauds are longing. To their libations these my Bay Steeds bear me.

79 Nothing, O Bounteous Lord, stands firm before thee: among the Gods not one is found thine equal. None born or springing into life comes near thee. Do what thou hast to do, exceeding mighty!

80 In all the worlds That was the Best and Highest whence sprang the mighty God of splendid valour. Quickly when born he overcomes his foemen, he in whom all who lend him aid are joyful.

81 May these my songs of praise exalt thee, Lord, who hast abundant wealth. Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.

82 Good Lord of wealth is he to whom all Âryas, Dâsas here belong. E'en over unto thee, the pious Rusama Pavîru, is that wealth brought nigh.

83 He, with his might advanced by Rishis thousandfold, hath like an ocean spread himself. His majesty is praised as true at solemn rites, his power where holy singers rule.

84. Protect our habitation, Savitar, etc., as in verse 69.

85 Come, Vâyu, drawn by fair hymns, to our sacrifice that reaches heaven. Poured on the middle of the straining-cloth and dressed, this bright drink hath been offered thee.

86 Indra and Vâyu, fair to see and swift to hear, we call to us, That in assembly all, yea, all the folk may be benevolent to us and free from malady.

87 Yea, specially that mortal man hath toiled for service of the Gods, Who quickly hath brought near Mitra and Varuna to share his sacrificial gifts.

88 Approach ye, and be near to us. Drink, O ye Asvins, of the mead. Draw forth the milk, ye mighty, rich in genuine wealth! Injure us not, and come to us.

89 May Brahmanaspati draw nigh, may Sûnritâ the Goddess come, And Gods bring to our rite which gives the fivefold gift the Hero, lover of mankind.

90 Within the Waters runs the Moon, he with the beauteous wings, in heaven. To yellow-hued abundant wealth, object of many a man's desire, loud-neighing goes the tawny Steed.

91 Singing their praise with godlike hymn let us invoke each God for grace, Each God to bring you help, each God to strengthen you.

92 Agni Vaisvânara, set in heaven, with mighty splendour hath shone forth. Increasing in his power on earth, benevolent, he quells the darkness with his light.

93 First, Indra Agni! hath this Maid come footless unto those with feet. Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.

94 For of one spirit are the Gods with mortal man, co-sharers all of gracious gifts. May they increase our strength hereafter and to-day, providing ease and ample room.

95 Indra who quells the curse blew curses far away, and then in splendour came to us. Indra, refulgent with the Marut host! the Gods eagerly strove to win thy love.

96 To Indra, to your mighty Chief, Maruts, sing forth a mighty prayer. Let Satakratu, Vritra-slayer, kill the fiend with hundred-knotted thunderbolt.

97 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. May these. Good Lord of wealth. He with his might. Stand up erect.

## Book XXXIV

THAT which, divine, mounts far when man is waking, that which returns to him when he is sleeping, The lights' one light that goeth to a distance, may that, my mind, be moved by right intention.

2 Whereby the wise and thoughtful in assemblies, active in sacrifice, perform their duties, The peerless spirit stored in living creatures, may that, my mind, be moved by right intention.

3 That which is wisdom, intellect, and firmness, immortal light which creatures have within them, That without which men do no single action, may that, my mind, be moved by right intention.

4 Whereby, immortal, all is comprehended, the world which is, and what shall be hereafter, Whereby spreads sacrifice with seven Hotars, may that, my mind, be moved by right intention.

5 Wherein the Richas, Sâmans, Yajur-verses, like spokes within a car's nave, are included, And all the thought of creatures is inwoven, may that, my mind, be moved by right intention.

6 Controlling men, as, with the reins that guide them, a skilful charioteer drives fleet-foot horses, Which dwells within the heart, agile, most rapid, may that, my mind, be moved by right intention.

7 Now will I glorify great strength's upholder, Food, By whose invigorating might Trita rent Vritra limb from limb.

8 Do thou, in truth, Anumati, assent and grant us happiness. Urge us to strength and energy: prolong the days we have to live.

9 Anumati this day approve our sacrifice among the Gods! Oblation-bearing Agni be, and thou, bliss to the worshipper!

10 O broad-tressed Sinîvâlî, thou who art the sister of the Gods, Accept the offered sacrifice, and, Goddess, grant us progeny.

11 Five rivers flowing on their way speed onward to Sarasvatî, But then became Sarasvatî a fivefold river in the land.

12 O Agni, thou the earliest Angiras, the Seer, hast, God thyself, become the Gods' auspicious Friend. After thy holy ordinance the Maruts, sage, active through wisdom, with their glittering spears, were born.

13 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves. Guard art thou of our seed and progeny and cows, incessantly protecting in thy holy law.

14 Lay this with care on her who lies extended: straight, when impregnated, hath she brought forth the Hero. With his bright pillar—radiant is his lustre—in our skilled task is born the Son of Idâ.

15 In Idâ's place, the centre of the earth, will we deposit thee, That, Agni Jâtavedas, thou mayst bear our offerings to the Gods.

16 Like Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty. Let us sing glory to the far-famed Hero who must be praised with fair hymns by the singer.



17 Unto the Great One bring great adoration, a chant of praise to him the very potent,  
Through whom our sires, Angirases, singing praises, and knowing well the places, found the  
cattle.

18 The friends who offer Soma long to find thee: they pour forth Soma and present their  
viands. They bear, Unmoved, the cursing of the people, for all our wisdom comes from thee,  
O Indra.

19 Not far for thee are mid-air's loftiest regions: start hither, Lord of Bays, with both Bay  
Horses. Pressed for the Firm and Strong are these libations. The pressing-stones are set, the  
fire is kindled.

20 Invincible in fight, saviour in battles, guard of our camp, winner of light and water, Born  
amid hymns, well-housed, exceeding famous, victor, in thee may we rejoice, O Soma.

21 To him who worships Soma gives a milch cow, a fleet steed, and a man of active  
knowledge, Skilled in home duties, competent in council, meet for the court, the glory of his  
father.

22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast  
generated. The spacious firmament hast thou expanded, and with the light thou hast dispelled  
the darkness.

23 Do thou, God Soma, with thy God-like spirit, victorious, win for us a share of riches. Let  
none prevent thee: thou art Lord of valour. Provide for these and those in fight for cattle.

24 The earth's eight points his brightness hath illumined, three desert regions, and the Seven  
Rivers. God Savitar the gold-eyed hath come hither, giving choice treasures to the man who  
worships.

25 Savitar, golden-handed, swiftly moving, goes on his way between the earth and heaven,  
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the  
darksome region.

26 May, he, gold-handed Asura, kind leader, come hitherward to us with help and favour.  
Driving off Râkshasas and Yâtudhânas, the God is present, praised in hymns at evening.

27 O Savitar, thine ancient dustless pathways are well established in the air's mid-region. O  
God, come by those paths so fair to travel: preserve thou us from harm this day and bless us.

28 Drink our libations, Asvins twain, grant us protection, both of you, With aids which none  
may interrupt.

29 Make ye our speech effectual, O Asvins, and this our hymn, ye mighty Wonder-workers.  
In luckless game I call on you for succour: strengthen us also on the field of battle.

30 With undiminished blessings, O ye Asvins, through days and nights on every side protect  
us. This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and  
Heaven.

31 Throughout the dusky firmament, etc., as in XXXIII. 43. 32 Night! the terrestrial realm  
hath been filled with the Father's power and might. Thou spreadest thee on high unto the  
seats of heaven: terrific darkness cometh nigh.

33 O Dawn enriched with ample wealth, bestow on us that wondrous gift Wherewith we may  
support children and children's sons.

34 Agni at dawn, and Indra we invoke at dawn, and Varuna and Mitra and the Asvins twain,  
Bhaga at dawn, Pûshan and Brahmanaspati, Soma at dawn, Rudra may we invoke at dawn.

35 May we invoke strong early-conquering Bhaga, the Son of Aditi, the great Arranger, Thinking of whom the poor, yea, even the mighty, even the King says, Let me share in Bhaga.

36 Bhaga our guide, Bhaga whose gifts are faithful, favour this prayer and give us wealth, O Bhaga. Bhaga, increase our store of kine and horses: Bhaga, may we be rich in men and heroes.

37 So may felicity be ours at present, and when the day approaches, and at noontide; And may we still, O Bounteous One, at sunset be happy in the Deities' loving-kindness.

38 May Bhaga verily be Bliss-bestower, and through him, Gods! may happiness attend us. As such, O Bhaga, all with might invoke thee: as such be thou our Champion here, O Bhaga.

39 To this our worship may the Dawns incline them, and come to the pure place like Dadhikrâvan. As strong steeds draw a chariot shay they bring us hitherward Bhaga who discovers treasure.

40 May friendly Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes, Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

41 Secure in thy protecting care, O Pûshan, never may we fail: We here are singers of thy praise.

42 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka. May he vouchsafe us gear with gold to grace it: may Pûshan make each prayer of ours effective.

43 Vishnu the undecivable Protector strode three steps, thenceforth Establishing his high decrees.

44 This, Vishnu's station most sublime, the singers ever vigilant. Lovers of holy song, light up.

45 Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form, The Heaven and the Earth by Varuna's decree, unwasting, rich in seed, stand parted each from each.

46 Let those who are our foemen stand afar from us: with Indra and with Agni we will drive them off. Vasus, Âdityas, Rudras have exalted me, made me preëminent, mighty, thinker, sovran lord.

47 Come, O Nâsatyas, with the thrice eleven Gods: come, O ye Asvins, to the drinking of the meath. Prolong our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.

48 May this your praise, may this your song, O Maruts, sung by the poet, Mâna's son, Mândârya, Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

49 They who were versed in ritual and metre, in hymns and rules, were the Seven godlike Rishis. Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

50 Bestowing splendour, length of life, increase of wealth, and conquering power, This brightly shining gold shall be attached to me for victory.

51 This gold no demons injure, no Pisâchas; for this is might of Gods, their primal offspring. Whoever wears the gold of Daksha's children lives a long life among the Gods, lives a long life among mankind.

52 This ornament of gold which Daksha's children bound, with benevolent thoughts, on Satânika, I bind on me for life through hundred autumns, that I may live till ripe old age o'ertakes me.

53 Let Ahibudhnya also hear our calling, and Aja-Ekapâd and Earth and Ocean. All Gods Law-strengtheners, invoked and lauded, and Texts recited by the sages, help us!

54 These hymns that drop down fatness, with the ladle I ever offer to the Kings Âdityas. May Mitra, Aryaman, and Bhaga hear us, the mighty Varuna, Daksha, and Amsa.

55 Seven Rishis are established in the body: seven guard it evermore with care unceasing. Seven waters seek the world of him who lies asleep: two sleepless Gods are feast-fellows of him who wakes.

56 O Brahmanaspati, arise. God-fearing men, we pray to thee. May they who give good gifts, the Maruts, come to us. Indra, be thou most swift with them.

57 Now Brahmanaspati speaks forth aloud the solemn hymn of praise. Wherein Indra and Varuna, Mitra, Aryaman, the Gods have made their dwelling-place.

58 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children. All that the Gods regard with love is blessed. Loud may we speak, with brave sons, in assembly. He who sate down. Mighty in mind. Father who made us. A share of good, O Lord of Food.

## Book XXXV

BEGONE the Panis, hence away, rebellious, scorners of the Gods! The place is his who poured the juice.

2 Let Savitar approve a spot upon the earth for thy remains: And let the bulls be yoked for it.

3 Let Vâyû purify. Let Savitar purify. With Agni's glitter. With Savitar's lustre. Let the bulls be unyoked.

4 The Holy Fig Tree is your home, your mansion is the Parna Tree: Winners of cattle shall ye be if ye regain for me this man.

5 Let Savitar lay down thy bones committed to the Mother's lap. Be pleasant to this man, O Earth.

6 Here in the God Prajâpati, near water, Man, I lay thee down: May his light drive mishap from us.

7 Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel. To thee I say it who hast eyes and hearest: Touch not our offspring, injure not our heroes.

8 Pleasant to thee be wind and sun, and pleasant be the bricks to thee. Pleasant to thee be the terrestrial fires: let them not scorch thee in their flames.

9 Prosper for thee the regions and the waters, and let the seas for thee be most propitious. Auspicious unto thee be Air. Prosper all Quarters well for thee!

10 On flows the stony flood: hold fast each other, keep yourselves up, my friends, and pass the river. Here let us leave the powers that brought no profit, and cross the flood to Powers that are auspicious.

11 Drive away evil, drive away fault, sorcery, and guiltiness. Do thou, O Apâmârga, drive the evil dream away from us.

12 To us let waters and the plants be friendly, to him who hates us, whom we hate, unfriendly.

13 For our prosperity we touch the ox the son of Surabhi. Be bearer and deliverer to us as Indra to the Gods.

14 Looking upon the loftiest light, etc., as in XX. 21.

15 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.

16 Agni, thou pourest life, etc., as in XIX. 38.

17 Waxing with sacrifice live long, O Agni, with butter on thy face and homed in fatness. When thou hast drunk the cows' fair savoury butter, guard, as a father guards his son, these people.

18 These men have led about the ox, have duly carried Agni round, And raised their glory to the Gods. Who will attack them with success?

19 I drive Corpse-eating Agni to a distance: sin-laden let him go to Yama's kingdom. Here let this other, Jâtavedas, carry oblation to the Deities, foreknowing.

20 Carry the fat to Fathers, Jâtavedas, where, far away, thou knowest, them established. Let rivulets of marrow flow to meet them, and let their truthful wishes be accomplished. All-hail!

21 Pleasant be thou to us, O Earth, without a thorn, our resting-place. Vouchsafe us shelter reaching far. May thy light drive mishap from us.

22 Born art thou, Agni, from this man: let him again be born from thee, For Svarga's world, the man I name. All-hail!

## Book XXXVI

REFUGE I take in Speech as Rich: refuge in Mind as Yajus-text; refuge in Breath as Sâma-chant; refuge in Hearing and in Sight. Speech-energy endowed with strength, inbreath and outbreath are in me.

2 Whatever deeply-sunk defect I have of eye, or mind, or heart, that way Brihaspati amend! Gracious to us be he, Protector of the world.

3 Earth! Ether! Heaven! May we attain that excellent, etc., as in III. 33.

4 With what help will he come to us etc., as in XXVII. 39.

5 What genuine, etc., as in XXVII. 40.

6 Do thou who art, etc., as in XXVII. 41.

7 O Hero, with what aid dost thou delight us, with what succour bring Riches to those who worship thee?

8 Indra is king of all that is: may weal attend our bipeds and our quadrupeds.

9 Gracious he Mitra unto us, and Varuna and Aryaman; Indra, Brihaspati be kind, and Vishnu of the mighty stride.

10 Pleasantly blow the wind for us, may Sûrya warm us pleasantly. Pleasantly, with a roar, the God Parjanya send the rain on us.

11 May days pass pleasantly for us, may nights draw near delightfully. Befriend us with their aids Indra and Agni, Indra and Varuna who taste oblations. Indra and Pûshan be our help in battle, Indra and Soma give health, strength, and comfort.

12 May the celestial Waters, our helpers, be sweet for us to drink, And flow with health and strength to us.

13 Pleasant be thou to us, O Earth, etc., as in XXXV. 21.

14 Ye, Waters, are, etc., as in XL 50.

15 Give us a portion, etc., as in XI. 51.

16 To you we gladly come, etc., as in XI. 52,

17 Sky alleviation, Air alleviation, Earth alleviation, Plants alleviation, Trees alleviation, All-Gods alleviation, Brahma alleviation, Universe alleviation, just Alleviation alleviation—may that alleviation come to me!

18 Caldron, strengthen me. May all beings regard me with the eye of a friend. May I regard all beings with the eye of a friend. With the eye of a friend do we regard one another.

19 Do thou, O Caldron, strengthen me. Long may I live to look on thee. Long may I live to look on thee.

20 Obeisance to thy wrath and glow, etc., as in XXII. 11.

21 Homage to thee the lightning flash, homage to thee the thunder's roar! Homage, O Bounteous Lord, to thee whereas thou fain wouldst win to heaven!

22 From whatsoever trouble thou desirest, give us safety thence. Give to our children happiness and to our beasts security.

23 To us let Waters and let Plants be friendly, etc., as in VI. 23.

24 Through hundred autumns may we see that bright Eye, God-appointed, rise, A hundred autumns may we live. Through hundred autumns may we hear; through hundred autumns clearly speak: through hundred autumns live content; a hundred autumns, yea, beyond a hundred autumns may we see.

## Book XXXVII

By impulse of God Savitar I take thee, etc. Spade art thou. Woman art thou, etc., as in XI. 9, 10.

2 The priests of him the lofty Priest, etc., as in V. 14.

3 O Heaven and Earth divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha!

4 Ye who were born the earliest of creation, Ants divine, may I duly prepare for you this day the head of Makha on the place of earth where the Gods sacrificed. For Makha thee, thee for the head of Makha!

5 Only so large was it at first. Duly may I prepare for you this day the head of Makha on earth's place where the Gods sacrificed. For Makha thee, thee for the head of Makha!

6 Indra's effective might are ye. Duly may I prepare for you this day the head of Makha on earth's place where the Gods sacrificed. For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha!

7 May Brahmanaspati draw nigh, etc., as in XXXIII. 89. For Makha thee, thee for the head of Makha, etc., as in verse 6.

8 Thou art the head of Makha. Thee for Makha, thee for Makha's head! Thou art the head of Makha. Thee for Makha, thee for Makha's head! Thou art the head of Makha, thee for Makha, thee for Makha's head! For Makha thee, thee for the head of Makha, etc., as in verse 6.

9 Thee on Gods' sacrificial ground with stallion's dung I fumigate. For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha!

10 Thee for the True. Thee for the Good. Thee for the place of happy rest. For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha! For Makha thee, thee for the head of Makha!

11 For Yama thee. For Makha thee. For Sûrya's fervent ardour thee. May Savitar the God with balm anoint thee. Guard thou the touches of the earth. Flame art thou; thou art radiance; thou art heat.

12 Unconquerable, eastward, in Agni's overlordship, give me life. Rich in sons, southward, in Indra's overlordship give me offspring. Fair-seated, westward, in God. Savitar's overlordship, give me sight. Range of hearing, northward, in Dhâtar's overlordship, give me increase of wealth. Arrangement, upward, in Brihaspati's overlordship, give me energy. From all destructive spirits guard us. Thou art Manu's mare.

13 All-hail! By Maruts be thou compassed round. Guard the sky's touches. Mead, mead, mead.

14 Germ of the Gods, Father of hymns, all living creatures' guardian Lord, Radiant, with radiant Savitar united, with the Sun he shines.

15 Agni combined with flaming fire, combined with Savitar divine, hath shone together with the Sun.



16 He shines on earth upholder of the sky and heat, the Gods upholder, God, immortal, born of heat. To him address a speech devoted to the Gods.

17 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing. He, clothed with gathered and diffusive splendour, within the worlds continually travels.

18 Lord of all earths, Lord of all mind, Lord of all speech, thou Lord of speech entire. Heard by the Gods, Caldron divine, do thou, a God, protect the Gods. Here, after, let it speed you twain on to the banquet of the Gods. Sweetness for both the sweetness-lovers! Sweetness for those the twain who take delight in sweetness!

19 Thee for the heart, thee for the mind, thee for the sky, for Sûrya thee. Standing erect lay thou the sacrifice in heaven among the Gods.

20 Thou art our Father, father-like regard us. Obeisance be to thee. Do not thou harm us. May we, accompanied by Tvashtar, win thee. Vouchsafe me sons and cattle. Grant us offspring. Safe may I be together with my husband.

21 May Day together with his sheen, pair-lighted with his light, accept. All-hail! May Night together with her sheen, fair lighted with her. light, accept. All-hail!

## Book XXXVIII

BY impulse of God Savitar I take thee with arms of Asvins, with the Hands of Pûshan. A zone for Aditi art thou.

2 Idâ, come hither. Aditi, come hither. Sarasvatî, come hither. Come hither, So-and-So. Come hither, So-and-So. Come hither, So-and-So.

3 Thou art a zone for Aditi, a diadem for Indrânî. Pûshan art thou. Spare some for the Gharma.

4 Overflow for the Asvins. Overflow for Sarasvatî. Overflow for Indra All-hail, what belongs to Indra! All-hail, what belongs to Indra! All-hail, what belongs to Indra!

5 That breast of thine, exhaustless, fount of pleasure, wealth-giver, treasure-finder, free-bestower, Wherewith thou rearest all things that are choicest,—bring that, Sarasvatî, that we may drain it. Throughout the spacious middle air I travel.

6 Thou art Gâyatra metre. Thou art Trishtup metre. With Heaven and Earth I grasp thee. With the Firmament I raise thee up. Indra and Asvins, drink ye the hot draught of sweet honey: sacrifice, ye Vasus. Vât! All-hail to the rain-winning beam of the Sun!

7 Thee with Svâhâ to Vâta the sea. Thee with Svâhâ to Vâta the flood. Thee with Svâhâ to Vâta the unconquerable. Thee with Svâhâ to Vâta the irresistible. Thee with Svâhâ to Vâta the protection-seeker. Thee with Svâhâ to Vâta the non-destructive.

8 Thee with Svâhâ to Indra Lord of Vasus. Thee with Svâhâ to Indra Lord of Rudras. Thee with Svâhâ to Indra killer of foes. Thee with Svâhâ to Savitar attended by Ribhu, Vibhu, and Vâja. Thee with Svâhâ to Brihaspati beloved of all the Gods.

9 Svâhâ to Yama attended by the Angirases, attended by the Fathers! Svâhâ to the Gharma! The Gharma for the Father!

10 Here hath he worshipped, seated south, all the sky-regions, all the Gods. Drink, Asvins, of the heated draught, the Svâhâ-consecrated mead.

11 In heaven lay thou this sacrifice; lay thou this sacrifice in heaven. To sacrificial Agni hail! May bliss be ours from Yajus texts.

12 Drink, Asvins, with your daily helps, the Gharma, strengthener of hearts. To him who draweth out the thread be homage, and to Heaven and Earth.

13 The Gharma have the Asvins drunk: with Heaven and Earth have they agreed. Here, verily, be their boons bestowed.

14 Overflow for food. Overflow for energy. Overflow for the Priesthood. Overflow for the Nobility. Overflow for Heaven and Earth. Thou, O duteous one, art Duty. Innocent one, in us establish manly powers; establish the People.

15 All-hail to Pûshan, to the milk's skin! All-hail to the press-stones! All-hail to their echoes! All-hail to the Fathers who are above the grass, who drink the Gharma! All-hail to Heaven and Earth! All-hail to the All-Gods!

16 All-hail to Rudra invoked by worshippers! All-hail! Let light combine with light. May Day together with his sheen, fair-lighted with his light, accept. All hail! May Night together

with her sheen, fair-lighted with her light, accept. All-hail! May we enjoy the mead offered in most Indra-like Agni. Homage to thee, divine Gharma! Do not thou injure me.

17 Thy far-spread majesty, instinct with wisdom, hath surpassed this heaven, And, with its glorious fame, the earth. Seat thee, for thou art mighty: shine, best entertainer of the Gods. Worthy of sacred food, praised Agni! loose the smoke ruddy and beautiful to see.

18 Gharma, that heavenly light of thine in Gâyatrî, in the Soma-store,— May it increase and be confirmed for thee, that light. Gharma, that light of thine in air, in Trishtup, in the sacred hearth,— May it increase and be confirmed for thee, that light. Gharma, that light of thine on earth, in Jagatî, of the priest's shed,— May that increase and be confirmed for thee, that light.

19 Thee for the sure protection of the Nobles. Guard thou from injury the Brahman's body. We follow thee in interest of the People, for the renewal of our peace and comfort.

20 Square, far-spread is the sacrifice's navel: it spreads for us wide, full of all existence, spreads wide for us full of complete existence. We turn against the hate and guiles of him who keeps an alien law.

21 This, Gharma! is thy liquid store. Swell out and wax in strength thereby. May we too grow in strength and wax to greatness.

22 Loudly the tawny Stallion neighed, mighty, like Mitra fair to see. Together with the Sun the sea, the store shone out with flashing light.

23 To us let Waters and let Plants be friendly; to him who hates us, whom we hate, unfriendly.

24 Looking upon the loftier light above the darkness we have come To Sûrya, God among the Gods, the light that is most excellent.

25 A brand art thou, fain would we thrive, Fuel art thou, and splendour: Give me splendour,

26 Far as the heaven and earth are spread in compass, far as the Seven Rivers are extended, So vast thy cup which I with strength am taking, Indra, unharmed in me, uninjured ever.

27 In me be that great hero power, in me be strength and mental force: The Gharma shines with triple light, with lustre fulgent far away, with holy lore, with brilliancy.

28 Brought hither is the seed of milk. Through each succeeding year may we enjoy the bliss of draining it. Invited, I enjoy a share of that which hath been offered me, the savoury draught by Indra drunk and tasted by Prajâpati.

## Book XXXIX

SVÂHÂ to the Vital Breathings with their Controlling Lord! To Earth Svâhâ! To Agni Svâhâ! To Firmament, Svâhâ! To Vâyû Svâhâ! To Sky Svâhâ! To Sûrya Svâhâ!

2 To the Quarters Svâhâ! To the Moon Svâhâ! To the Stars Svâhâ! To the Waters Svâhâ! To Varuna Svâhâ! To the Navel Svâhâ! To the Purified Svâhâ!

3 To Speech Svâhâ! To Breath Svâhâ! To Breath Svâhâ! To Sight Svâhâ! To Sight Svâhâ! To Hearing Svâhâ! To Hearing Svâhâ!

4 The wish and purpose of the mind and truth of speech may I obtain. Bestowed on me be cattle's form, sweet taste of food, and fame and grace. Svâhâ!

5 Prajâpati while in preparation; Samrâj when prepared; All-Gods' when seated; Gharma when heated with fire; Splendour when lifted up; the Asvins' while milk is poured in; Pûshan's when the butter trickles down it; the Maruts' when the milk is clotting; Mitra's when the milk's skin is spreading; Vâyû's when it is carried off; Agni's while offered as oblation; Vâk when it has been offered.

6 Savitar on the first day; Agni on the second; Vâyû on the third; Âditya (the Sun) on the fourth; Chandramâs (the Moon) on the fifth; Ritu on the sixth; the Maruts on the seventh; Brihaspati on the eighth; Mitra on the ninth; Varuna on the tenth; Indra on the eleventh; the All-Gods on the twelfth.

7 Fierce; Terrible; The Resonant; The Roarer; Victorious; Assailant; and Dispeller. Svâhâ.

8 Agni with the heart; Lightning with the heart's point; Pasupati with the whole heart; Bhava with the liver. Sarva with the two cardiac bones; Îsâna with Passion; Mahâdeva with the intercostal flesh; the Fierce God with the rectum; Vasishtha-hanuh, Singis with two lumps of flesh near the heart.

9 The Fierce with blood; Mitra with obedience, Rudra with disobedience; Indra with pastime; the Maruts with strength; the Sâdhya with enjoyment. Bhava's is what is on the throat; Rudra's what is between the ribs; Mahâdeva's is the liver; Sarva's the rectum; Pasupati's the pericardium.

10 To the hair Svâhâ! To the hair Svâhâ! To the skin Svâhâ! To the skin Svâhâ! To the blood Svâhâ! To the blood Svâhâ! To the fats Svâhâ! To the fats Svâhâ! To the fleshy parts Svâhâ! To the fleshy parts Svâhâ! To the sinews Svâhâ! To the sinews Svâhâ! Svâhâ to the bones! Svâhâ to the bones! To the marrows Svâhâ! To the marrows Svâhâ! To the seed Svâhâ! To the anus Svâhâ!

11 To Effort Svâhâ! To Exertion Svâhâ! To Endeavour Svâhâ! To Viyâsa Svâhâ! To Attempt Svâhâ!

12 To Grief Svâhâ! To the Grieving Svâhâ! To the Sorrowing Svâhâ! To Sorrow Svâhâ! To Heat Svâhâ! To him who grows hot Svâhâ! To him who is being heated Svâhâ! To him who has been heated Svâhâ! To Gharma Svâhâ! To Atonement Svâhâ! To Expiation Svâhâ! To Remedy Svâhâ!

13 To Yama Svâhâ! To the Finisher Svâhâ! To Death Svâhâ! To the Priesthood Svâhâ! To Brâhmanicide Svâhâ! To the All-Gods Svâhâ! To Heaven and Earth Svâhâ!

## Book XL

ENVELOPED by the Lord must be This All—each thing that moves on earth. With that renounced enjoy thyself. Covet no wealth of any man.

2 One, only doing Karma here, should wish to live a hundred years. No way is there for thee but this. So Karma cleaveth not to man.

3 Aye, to the Asuras belong those worlds enwrap in blinding gloom. To them, when life on earth is done, depart the men who kill the Self.

4 Motionless, one, swifter than Mind—the Devas failed to o’ertake it speeding on before them. It, standing still, outstrips the others running. Herein Both Mâtarisvan stablish Action.

5 It moveth; it is motionless. It is far distant; it is near. It is within This All; and it surrounds This All externally.

6 The man who in his Self beholds all creatures and all things that be, And in all beings sees his Self, thence doubts no longer, ponders not.

7 When, in the man who clearly knows, Self hath become all things that are, What wilderment, what grief is there in him who sees the One alone?

8 He hath attained unto the Bright, Bodiless, Woundless, Sinewless, the Pure which evil hath not pierced. Far-sighted, wise, encompassing, he self-existent hath prescribed aims, as propriety demands, unto the everlasting Years.

9 Deep into shade of blinding gloom fall Asambhûti’s worshippers. They sink to darkness deeper yet who on Sambhûti are intent.

10 One fruit, they say, from Sambhava, another from Asambhava. Thus from the sages have we heard who have declared this lore to us.

11 The man who knows Sambhûti and Vinâsa simultaneously, He, by Vinâsa passing death, gains by Sambhûti endless life.

12 To blinding darkness go the men who make a cult of Nescience. The devotees of Science enter darkness that is darker still.

13 Different is the fruit, they say, of Science and of Nescience. Thus from the sages have we heard who have declared this lore to us.

14 The man who knoweth well these two, Science and Nescience, combined, O’ercoming death by Nescience by Science gaineth endless life.

15 My breath reach everlasting Air! In ashes let my body end. OM! Mind, remember thou; remember thou my sphere; remember thou my deeds.

16 By goodly path lead us to riches, Agni, thou God who knowest all our works and wisdom. Remove the sin that makes us stray and wander: most ample adoration will we bring thee.

17 The Real’s face is hidden by a vessel formed of golden light. The Spirit yonder in the Sun, the Spirit dwelling there am I. OM! Heaven! Brahma!

THE END

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**I'm Julie, the woman who runs [Global Grey](#) - the website where this ebook was published. These are my own formatted editions, and I hope you enjoyed reading this particular one.**

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