

लेखनक्रमः गणेशगौरीप
वसनास्यधास्वाहामत्तरोल्लोव
ःकुलदेवता छतिषोडशमा
प्राप्यः ॐ भूर्भुवः एताषोडश
स्थाप्यप्रतिष्ठासंज्ञेणसंस्था

THE YAJUR VEDA (TAITTIRIYA SANHITA)

ARTHUR BERRIEDALE KEITH

Global Grey ebooks

**THE
YAJUR VEDA
(TAITTIRIYA SANHITA)**

**TRANSLATED
BY
ARTHUR BERRIEDALE KEITH**

1904

The Yajur Veda Translated By Arthur Berriedale Keith.

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KANDA I

PRAPATHAKA I. THE NEW AND FULL MOON SACRIFICES

i. 1. 1.

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

i. 1. 2

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

p Fare along the wide atmosphere.

q Thou art going to the gods.

i. 1. 3.

a Be ye pure for the divine rite, the sacrifice to the gods.

b Thou art the cauldron of Mataricvan.

c Thou art the heaven, thou art the earth.

d Thou art the all-supporting with the highest support.

e Be firm, waver not.

f Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.

g The spot (*stoka*) has been offered, the drop has been offered.

h To Agni, to the mighty firmament!

i Hail to sky and earth!

k This is she of all life, this is the all-encompassing, this is the all-doing.

l Be ye united, that follow holy orders,

Ye that wave and are fullest of sweetness,

Delightful for the gaining of wealth.

m With Soma I curdle thee, curds for Indra.

n O Visnu, guard the offering.

i. 1. 4.

a For the rite you two, for the gods may I be strong.

b Thee for accomplishment!

c The Raksas is burnt up, the evil spirits are burnt up.

d Thou art the yoke.

e Injure him who injures us, injure him whom we injure.

f Thou art of gods the most firmly jointed, the most richly filled, the most agreeable, the best of carriers, the best caller of the gods.

g Thou art the oblation-holder that wavers not.

h Be firm, waver not.

i I gaze on thee with the eye of Mitra.

k Be not afraid, be not troubled, let me harm thee [1] not.

l (Be thou) wide open to the wind.

m On the impulse of the god Savitr, with the arms of the Açvins,

with the hands of Pusan, I offer thee dear to Agni, to Agni and Soma.
 n This of the gods, this of us too.
 o For prosperity thee, not for misfortune.
 p May I behold the light, the radiance for all men.
 q May they that have doors stand firm in heaven and earth.
 r Fare along the wide atmosphere.
 s I place thee in the lap of Aditi.
 t O Agni, guard the offering.

i. 1. 5.

a Let the god Savitr purify you, with a filter that has no flaw,
 with the rays of the bright sun.
 b Ye divine waters, that go in front and first purify, forward lead
 this sacrifice, place in front the lord of the sacrifice.
 c You Indra chose for the contest with Vrtra, ye chose Indra for
 the contest with Vrtra.
 d Ye are sprinkled.
 e I sprinkle you agreeable to Agni, to Agni and Soma.
 f Be ye pure for the divine rite, for the sacrifice to the gods.
 g The Raksas is shaken off, the evil spirits are shaken off.
 h Thou art the skin of Aditi, may the earth' recognize thee [1].
 i Thou art the plank' of wood, may the skin of Aditi recognize thee.
 k Thou art the body of Agni, loostener of speech.
 l I grasp thee for the joy of the gods.
 m Thou art the stone of wood.
 n Do thou with good labour elaborate this offering for the gods.
 o Utter food, utter strength;
 p Make ye glorious sounds.
 q May we be victorious in contest.
 r Thou art increased by the rain.
 s May that which is increased by the rain recognize thee.
 t The Raksas is cleared away, the evil spirits are cleared away.
 u Thou art the share of the Raksases.
 v Let the wind separate you.
 w Let the god Savitr of golden hands, seize you.

i. 1. 6.

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

1. 1. 7

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

i. 1. 8.

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

i. 1. 9.

- a I grasp (thee).
- b Thou art Indra's right arm with a thousand spikes, a hundred edges.
- c Thou art the wind of sharp edge.
- d O earth whereon sacrifice is offered to the gods, let me harm not the root of thy plant.
- e Araru is smitten away from the earth.
- f Go to the fold where the cattle are.
- g May heaven rain for thee.
- h O god Savitr, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.
- i Araru is smitten away from the earth, the place of sacrifice.
- k Go to the fold [1] where the cattle are.
- l May heaven rain for thee.
- m O god Savitr &c.
- n Araru is smitten away from the earth, he that sacrifices not to the gods.
- o Go to the fold where the cattle are.
- p May heaven rain for thee.

q O god Savitr, &c. [2]

r Let not Araru mount the sky for thee.

s Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the Tristubb. metre, let the Adityas grasp thee with the Jagati metre.

t On the impulse of the god Savitr wise ones perform the rite.

u Thou art the right, thou art the seat of right, thou art the glory of right.

v Thou art the holder, thou art the self-holder.

w Thou art broad, and wealthy art thou.

x Before the cruel foe slips away, O glorious one,

Taking up the earth, with plenteous drops,

The earth which they place in the moon by their offerings,

Which wise men use to guide them in the sacrifice.

i. 1. 10.

a The Raksas is burnt up, the evil spirits are burnt up.

b With Agni's keenest flame I burn you.

c May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.

d Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee that art strong and overcomest foes.

e Beseeking favour, offspring, prosperity, in devotion to Agni,
I gird my body for good action.

f With fair offspring, with noble husbands,

We are come to thee,

O Agni, to thee that deceivest the foe,

The undeceivable, we that are not deceived.

g I loosen this bond of Varuna,

Which Savitr the kindly hath bound,

And in the birthplace of the creator, in the place of good action,

I make it pleasant for me with my husband.

h With life, with offspring,

O Agni, with splendour again,

As wife with my husband I am united.

United be my spirit with my body.

i Of the great ones thou art the milk, of plants the sap. Of thee that art the

imperishable I make the offering.

k Thou art the milk of the great ones, of plants the sap; with undeceived eye
I gaze on thee for fair offspring.

l Thou art brilliance; follow thou brilliance; may Agni not take away the
brilliance.

m Thou art the tongue of Agni, the good one of the gods.

n Be thou (good) for every sacrifice, for the gods, for every prayer.

o Thou art the shining, the radiance, the brilliance.

p May the god Savitr purify you

With a flawless strainer,

With the rays of the bright sun.

q I grasp thee shining in the shining, for every sacrifice, for the gods, for
every prayer.

r I grasp thee radiance in the radiance, thee resplendent in the resplendence
for every sacrifice, for the gods, for every prayer.

i. 1. 11.

a Thou I art a black deer, living in the lair, to Agni thee, hail!

b Thou art the altar, to the strew thee, hail!

c Thou art the strew, to the ladles thee, hail

d To the sky thee, to the atmosphere thee, to the earth thee!

e Be thou refreshment to the fathers, strength to those that sit on
the strew.

f With strength go ye to the earth.

g Thou art the hair-knot of Visnu.

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

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

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

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

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

n May we kindle thee, O wise one,

That dost invite to the sacrifice, the radiant one,

O Agni, thee that art mighty at the sacrifice.
 o Ye two are the props of the people.
 p Sit on the seat of the Vasus, Rudras, Adityas.
 q Thou art named *juhu*, *upabhrt*, *dhruva*, loving the ghee, sit on thy dear seat
 with thy dear name.
 r These have sat down in the world of good action.
 s Protect them, O Visnu.
 t Protect the sacrifice, protect the lord of the sacrifice, protect me that
 conduct the sacrifice.

i. 1. 12.

a Thou art the world, be extended.
 b O Agni, sacrificer, this reverence.
 c O *juhu*, come hither, Agni summons thee for the sacrifice to the gods.
 d O *upabhrt*, come hither, the god Savitr summons thee for the sacrifice
 to the gods.
 e O Agni and Visnu, let me not step down upon you.
 f Be ye parted, consume me not.
 g Make ye a place for me, ye place-makers.
 h Thou art the abode of Visnu.
 i Hence Indra wrought mighty deeds.'
 k Great, grasping the sky, imperishable.
 1 The sacrifice of the lord of the sacrifice is undisturbed.
 m Offered to Indra, hail!
 n Great light.
 o Guard me, O Agni, from misfortune, place me in good fortune.
 p Thou art the head of Makha, be light united with light.

i. 1. 13.

a With the impulse of strength,
 With elevation he hath lifted me up;
 Then Indra hath made my enemies
 Humble by depression.
 b The gods have increased my prayer.
 What is elevation and depression;

Then do ye, O Indra and Agni,
 Scatter my foes on every side.
 c To the Vasus thee, to the Rudras thee, to the Adityas thee!
 d Licking the anointed lot the birds go asunder.
 e May I not brush offispring and the organ.
 f Swell, ye waters and plants.
 g Ye are the spotted steeds of the Maruts.
 h Fare to the sky [1], thence bring us rain.
 i Guardian of life art thou, O Agni, guard my life.
 k Guardian of the eye art thou, O Agni, guard my eye.
 l Thou art the secure one.
 m The fence which thou didst put round thee
 When thou wast beset by the Panis, O god Agni,
 That do I bring here to thee that thou mayst rejoice in it,
 That it be not removed from thee.
 n Go ye two to the place of the gods.
 o Ye are sharers in the remains (of the oblation), well nourished, mighty
 Ye gods that are on the *prastara* and sit on the strew [2].
 Accepting this supplication, do ye all,
 Seated on this strew enjoy yourselves.
 p I set thee in the seat of Agni whose abode is secure.
 q For goodwill, O ye two with goodwill, place me in goodwill.
 r Guard ye the yoke-horses at the yoke.
 s O Agni, with life unhurt, with not-cool body, guard me this day from the
 sky, guard from bondage, guard from error in sacrifice, guard from evil food,
 guard from ill deed.
 t Make our food free from poison, the lap pleasant to sit in; hail!
 u O ye gods that know the way, knowing the way, go ye the way.
 v O lord of mind, this sacrifice for us place among the gods, O god,
 hail! in speech, hail! in the wind, hail!

i. 1. 14.

a Ye twain shall be summoned, O Indra and Agni.
 Ye twain shall rejoice together in the offering.
 You both givers of food and riches,

You both I summon for the winning of strength.
 b For I have heard that ye both are more generous
 Than a worthless son-in-law or a wife's brother.
 So with the offering of Soma I make for you,
 O Indra and Agni, a new hymn of praise;
 c O Indra and Agni, ninety forts
 Of which the Dasas were lords ye overbrew
 Together in one deed.
 d This pure new-born hymn of praise this day,
 O Indra and Agni, slayers of Vrtra, accept with joy [1].
 For on you both I call that are ready to listen,
 You that are ever readiest to give strength to the eager.
 e We thee, O lord of the path,
 As a chariot to win the prize,
 Have yoked for our prayer, O Pusan.
 f Lord of each way with eloquence;
 Driven by love he went to Arka;
 May he give us the comfort of gold,
 May Pusan further our every prayer.
 g By the lord of the field
 As by a friend may we win
 What nourishes our kine and horses;
 May he be [2] favourable to such as we are.
 h O lord of the field, the honey-bearing wave,
 As a cow milk, so for us milk;
 May the lords of right graciously accord us
 That which drops honey and is well purified like ghee.
 i O Agni, lead us by a fair path to wealth,
 O god, knowing all the ways;
 Keep away from us the sin that makes us wander;
 We will accord to thee most abundant honour.
 k We have come to the path of the gods
 To accomplish that which we have power to do;
 Let wise Agni sacrifice [3], let him be Hotr
 Let him arrange the offerings him the seasons.

I What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.
From thee wealth, like a cow,
From thee strength riseth forth.
O Agni, once more lead us
With thy favour over every trouble.
Be a broad, thick, wide fortress for us,
Health and wealth for our children and descendants.
Thou, O Agni, art the guardian of law,
Among the gods and mortals;
Thou art to be invoked at the sacrifices.
O If laws of you wise ones, O gods,
In our ignorance we transgress,
May Agni make good all that,
He that knoweth the seasons wherein he may satisfy the gods.

PRAPATHAKA II. THE SOMA SACRIFICE

i. 2. 1.

a May I the waters wet (thee) for life,

For length of days, for glory.

b O plant, protect him.

c Axe, hurt him not.

d Obedient to the gods I shear these.

e With success may I reach further days.

f Let the waters, the mothers, purify us,

With ghee let those that purify our ghee purify us,

Let them bear from us all pollution,

Forth from these waters do I come bright, in purity.

g Thou art the body of Soma, guard my body.

h Thou art the milk of the great ones, thou art the giver of splendour;

splendour [1] place in me.

i Thou art the pupil of Vrtra's eye, thou art the guardian of the eye, guard my eye.

k Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitr purify thee

With the flawless purifier,

With the rays of the bright sun.

l O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.

m We approach you, O gods,

Ye that have true ordinances at the sacrifice

What O gods ye can assent to,

For that we ask you, O holy ones.'

n Indra and Agni, heaven and earth, waters, plants.

o Thou art the lord of consecrations, guard me that am here.

i. 2. 2.

a To the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to

Agni, hail! To consecration, to penance, to Agni, hail! To Sarasvati, to Prisan,

to Agni, hail!

b O ye divine, vast, all-soothing waters!

Heaven and earth, wide atmosphere! May Brhaspati rejoice in our oblation,
hail!

c Let every man choose the companionship
Of the god who leadeth.

Every man prayeth for wealth;

Let him choose glory that he may prosper, hail!

d Ye are images of the R̥c and the Saman. I grasp you two; do ye two [1]
protect me until the completion of this sacrifice.

e O god, Varuna, do thou sharpen this prayer of him who implores thee,
Sharpen his strength, his insight;

May we mount that safe ship

Whereby we' may pass over all our difficulties.

f Thou art the strength of the Angirases, soft as wool; grant me strength,
guard me, harm me not.

g Thou art the protection of Visnu, the protection of the sacrificer, grant me
protection.

h Guard me from the lustre of the Naksatras.

i Thou art the birthplace of Indra [2]; harm me not.

k For ploughing thee, for good crops,

l For the plants with good berries thee!

m Thou art of easy access, divine tree. Being erect, guard me until the
completion (of the sacrifice).

n Hail! with my mind the sacrifice (I grasp); hail! from heaven and earth, hail!
from the broad atmosphere, hail! from the wind the sacrifice I grasp.

i. 2. 3.

a The thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.
May it guide us safely according as we will.

b The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,

To them honour! to them hail!

c O Agni, be thou wakeful;

Let us be glad;

Guard us to prosperity;

Grant to us to wake again.

d Thou, O Agni, art the guardian of vows,

Among the gods and men.

Thou [1] art to be invoked at our sacrifices.

e All the gods have surrounded me,

Pusan with gain, Soma with a gift,

The god Savitr the giver of brightness.

f O Soma, give so much, and bear more hither.

g May he that filleth never miss of fullness. Let me not be parted with life.

h Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2]. Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.

i To Vayu thee; to Varuna thee; to Nirrti thee; to Rudra thee!

k O divine waters, son of the waters, the stream

Fit for oblation, mighty, most exhilarating,

That stream of yours may I not step upon.

l Along an unbroken web of earth may I go.

m From good to better do thou advance.

n May Brhaspati be thy leader;

Then set him free, on the chosen spot of earth;

Drive afar the foes with all thy strength.

o We have come to the place on earth for sacrifice to the gods,

Wherein aforetime all the gods rejoiced.

Accomplishing (the rite) with Rc, Saman, and Yajus,

Let us rejoice in fullness of wealth, in sustenance.

i. 2. 4.

a This is thy body, O pure one. This is thy splendour. With it be united. Win brightness.

b Thou art the strong, grasped by mind, acceptable to Visnu.

c In the impulse of thee, of true impulse, may I win a support for my speech.
Hail!

d Thou art pure, thou art nectar, thou art the sacrifice for all the gods.

e I have mounted the eye of the sun.

The pupil of the eye of Agni,
When thou goest with thy steeds,
Blazing with the wise.

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

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

h May Mitra bind thee by the foot.

i May Pusan guard the ways,

k For Indra, the overseer!

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

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

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

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

i. 2. 5.

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

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

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

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

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

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

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

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

i May I not be separated from abundance of wealth.

i. 2. 6.

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

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

The sage, I sing, him of true impulse,

The bestower of treasures, unto tile wise friend;

He at whose impulse the resplendent light shone high,

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

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

i. 2. 7.

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

b With us be the gold.

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

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

e With us be light, darkness be on the Soma-seller.

f Come as a friend to us, creating firm friendships.

g Enter the right thigh of Indra, glad the glad, tender the tender.

h O Svana, Bhraja, Anghari, Bambhari, Hasta, Suhasta, and Krçanu, here are your wages for Soma; guard them, let them not fail you.

i. 2. 8.

a Up with life, with fair life,

Up with the sap of plants,

Up with the force of Parjanya,

Up have I arisen along with the immortals.

b Fare along the wide atmosphere.

c Thou art the seat of Aditi.

d Sit on the seat of Aditi.

e The bull hath stablished the sky, the atmosphere;

Hath meted the breadth of the earth;
 Hath set him in all worlds as king.
 All these are Varuna's ordinances.
 f He hath stretched out the sky over the woods;
 He hath placed strength in horses, milk in kine;
 Varuna hath set skill in the heart [1], Agni in dwellings,
 The sun in the sky, the Soma on the hill.
 g Thee, all-knowing god,
 Thy rays bear upwards,
 The sun for all to see.
 h Come hither, ye oxen, strong to bear the yoke,
 Tearless, slaying not man, furthering the prayer.
 i Thou art the pillar of Varuna.
 k Thou art the prop of Varuna's pillar.
 l Varuna's noose is tied.

i. 2. 9.

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

f Thou art the prop of Varuna's pillar.

g Varuna's noose is loosened.

i. 2. 10.

a Thou art the hospitality of Agni. For Visnu thee! Thou art the hospitality of Soma. For Visnu thee! Thou art the hospitality of the stranger. For Visnu thee! For Agni thee, giver of wealth, for Visnu thee; for the eagle, bringer of the Soma, thee, for Visnu thee!

b Thy powers which they honour with oblation,

May they all envelop the sacrifice!

Giver of wealth, impeller, rich in heroes,

Slaying not heroes, O Soma, enter the dwellings.

c Thou art the seat of Aditi; sit on the seat of Aditi [1].

d Thou art Varuna who guardeth law; thou art of Varuna.

e Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.

f For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapat I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee.

g Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.

h May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth. Place me in good fortune.

i. 2. 11.

a May thy every shoot, O god Soma, swell,

For Indra who gaineth the chiefest wealth;

May Indra swell for thee;

Do thou swell for Indra.

b Make thy comrades to swell with wealth and skill; with good fortune may I accomplish thy pressing, O god Soma.

c Desired are riches exceedingly for food, for prosperity. Be right to the proclaimers of right. Honour to the sky, honour to the earth!

d Agni, lord of vows, thou art the vow-lord of vows; this body of mine be in thee [1], that body of thine be in me. Together, O lord of vows, be the vows

of us two that keep vows.

e Thy dread form, O Agni, with that protect us; hail to that form of thine!

f That form of thine, O Agni, which rests in iron, which rests in silver, which rests in gold, the highest, that dwells in the cleft,

g (By it) I have driven away harsh speech, (by it) I have driven away angry speech. Hail!

i. 2. 12.

a Thou I art the abode of riches for me; thou art the resort of the afflicted for me; protect me when in want; protect me when afflicted.

b May Agni, named Nabhas, know (thee).

c Agni Angiras, thou who art in this earth, come with the name of Ayus.

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

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

e Thou art a lioness; thou art a buffalo.

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

g Thou art firm.

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

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

k Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail!

Thou art a lioness, winning (the favour of) the Adityas hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!

l To beings thee!

m Thou containest all life, strengthen the earth; thou restest firm,

strengthen the atmosphere; thou restest inviolable, strengthen the heaven.

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

i. 2. 13.

- a They yoke their minds, and yoke their thoughts,
The priests of the mighty wise priest;
He alone, who knows the way, ordains their priestly functions;
Great is the praise of the god Savitr.
- b With fair voice, O god, do thou address the dwelling.
- c Ye two, famed among the gods, make proclamation among the gods.
- d For us be born a hero of great deeds,
On whom we may all depend,
Who shall be ruler over many.
- e Over this Visnu strode;
Thrice did he set down his foot;
(All) is gathered [1] in its dust.
- f So then be ye two rich in food, in cows,
In good grass, ye that are famous, for man
These two firmaments Visnu held asunder;
He holdeth the earth on all sides with pegs.
- g Come ye two then forward, ordaining the offering; bring upward the
sacrifice; do not falter; there rest on the height of the earth.
- h From the sky, O Visnu, or from the earth,
Or from the great (sky), or from the atmosphere,
Fill thy hands with many good things,
Give to us [2] from right and from left.
- i I shall proclaim the mighty deeds of Visnu
Who meted out the spaces of the earth,
Who established the highest abode,
Stepping thrice, the far-goer.
- k Thou art the forehead of Visnu; thou art the back of Visnu.
- l Ye two are the corners' of Visnu's mouth.
- m Thou art the thread of Visnu.
- n Thou art the fixed point of Visnu.
- o Thou art of Vishu; to Visnu thee!

i. 2. 14.

- a Put forth thy strength like a spreading net;
Come like a mighty king with thy retainers;

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

Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.

l The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotr, most youthful, skilful, friend of the house.

m Sleepless, speedy, propitious,
Unwearied, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.

n In Thy guardians, O Agni, who seeing,
Guarded from ill the blind Mamateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.

o In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;
Perform it forthwith, O fearless one.

p With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Raksases; guard us,
From the foe, the reviler, O rich in friends, from blame.

l touch the steed that slayeth the Raksases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.

r With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments
He sharpeneth his horns to pierce the Raksas.

s Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Raksas;
In the carouse his radiance bursteth forth
The godless assailers cannot restrain him.

PRAPATHAKA III. THE VICTIM FOR AGNI AND SOMA

i. 3. 1.

- a On the impulse of the god Savity, with the arms of the Açvins, with the hands of Pusan, I take thee; thou art the spade, thou art the woman.
- b The Raksas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Raksas.
- c He who hates us and whom we hate, here do I cut off his neck.
- d To sky thee, to atmosphere thee, to earth thee!
- e Pure be the world where the Pitrs sit.
- f Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.
- g Thou art the seat of the Pitrs.
- h Support the sky, fill the atmosphere, make firm the earth.
- i May Dyutana Maruta set thee up according to the established law of Mitra and Varuna.
- k Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.
- l Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.
- m With ghee, O sky and earth, be filled.
- n Thou art the seat of Indra, the shade of all folk.
- o May these our songs, O lover of song,
Encompass thee on all sides,
Strengthening thee whose life is strong;
May they be dear delights.
- p Thou art the string of Indra; thou art the fixed point of Indra.
- q Thou art of Indra.
- r To Indra thee!

i. 3. 2.

- a I dig those which slay the Raksas, which slay the spell, which are of Visnu.
- b Here do I cast out the spell which an equal or an unequal hath

buried against us.

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

d The spell is overcome by the Gayatri metre.

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

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

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

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

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

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

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

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

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

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

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

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

i. 3. 3.

a Thou I art the expanding, the carrier.

b Thou art the bearer which carrieth the offering.

c Thou art the savoury, the wise.

d Thou art Tutha, the all-knower.

e Thou art Uçij, the wise.

f Thou art Anghari, Bamhhari.

g Thou art the seeker of aid, the worshipper.

h Thou art the bright, the Marjaliya.
 i Thou art the king, Kyçanu.
 k Thou art the purifying, around which men must sit.
 1 Thou art the impetuous, the cloudy.
 m Thou art the untouched, the preparer of the offering.
 n Thou art be whose home is right, whose light is the heaven.
 o Thou art be whose light is the Brahman, whose home is the heaven.
 p Thou art the goat with one foot.
 q Thou art the dragon of the deep.
 r With thy dread countenance guard me, Agni; content me; hurt me not.

i. 3. 4.

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

n May my body that hath been in thee be here in me; may thy body that hath been in me be there in thee.

o Be aright the vows, O vow-lord, of both of us votaries.

i. 3. 5.

a I have passed by some, I have not approached others.

b I have found thee nearer than the farther, farther than the near.

c So I welcome thee, that art of Visnu, for the sacrifice to the gods.

d Let the god Savitr anoint thee with honey.

e O plant, guard it.

f O axe, harm it not.

g With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.

h O tree, grow with a hundred shoots; may we grow with a thousand shoots.

i Thou, whom this sharp axe hath brought forward for great good fortune, uncut, with wealth of heroes, (give us) riches.

i. 3. 6.

a To I earth thee! To atmosphere thee! To sky thee!

b Pure be the world where the Pitrs sit.

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

d Thou art the seat of the Pitrs.

e Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.

f Let the god Savitr anoint thee with honey.

g For the plants with good berries thee!

h Support the sky, fill the atmosphere, with thy base make firm the earth.

i To these dwellings of thine are we fain to go,

Where are the many-horned active kine;

There is resplendent the highest step

Of the wide-stepping Visnu, the mighty!

k Behold the deeds of Visnu

Wherein he displayed his laws,

Indra's true friend.

l That highest step of Visnu
 The singers ever gaze upon
 Like an eye stretched in the sky.
 m Thee that art winner of Brahmans, winner of nobles, winner of fair
 offspring, winner of increase of wealth, I close in.
 n Strengthen the Brahmans, strengthen the nobles, strengthen offspring,
 strengthen increase of wealth,
 o Thou art invested; let the clans of the gods invest thee; let increase
 of wealth, let (the clans) of men invest the sacrificer here.
 p On the slope of the atmosphere I conceal thee.

i. 3. 7.

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

i. 3. 8.

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

i. 3. 9.

- a Let thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell.
- b The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,--let that swell, let that hereby be pure.
- c Let thy navel swell, let thine anus swell.
- d Be thy feet pure.
- e Hail to the waters [1]! Hail to the plants! Hail to earth! Hail to night and day!
- f O plant, protect him.
- g O axe, harm him not.
- h Thou art the share of the Raksases.
- i This Raksas here I lead to the lowest darkness.
- k Him who hateth us and whom we hate, here him I lead to the lowest

darkness.

l For food thee!

m In ghee, O sky and earth, be covered.

n Uncut, with wealth of heroes, (give us) riches.

o Fare along the broad atmosphere.

p O Vayu, taste the drops.

q Hail! go to Urdhvanabhas, offspring of the Maruts.

i. 3. 10.

a Let thy mind with the mind, let thy breath with the breath (of the gods be united).

b Be this offering rich in ghee pleasing to the gods; hail!

c May Indra's expiration be set in every limb;

May Indra's inspiration be in every limb.

d O god Tvastr, let mind be united for thee,

When ye that are various become of one form;

Over thee as thou goest among the gods for help let thy comrades

And thy father and mother rejoice.

e Thou art fortune (*çri*).

f Let Agni cook (*çrinatu*) thee.

g The waters are come together.

h For the whirl of the wind [1] thee, for the rush of Pusan, for the growth of the waters, of the plants.

i Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.

k Thou art the oblation of the atmosphere.

l Hail! thee to the atmosphere!

m The quarters, the Pradiçes, the Adiçes, the Vidiçes, the Uddiçes.

n Hail to the quarters!

o Homage to the quarters.

i. 3. 11.

a Go to the ocean, hail! Go to the atmosphere, hail! Go to god Savitr, hail! Go to day and night, hail! Go to Mitra and Varuna, hail! Go to Soma, hail! Go to the sacrifice, hail! Go to the metes, hail! Go to the sky and the earth, hail! Go to the clouds of the sky, hail! Go to Agni Vaiçvanara, hail!

b To the waters thee! To the plants thee!
 c Give me mind and heart!
 d May I acquire body, skin, son, and grandson.
 e Thou art pain; pain him who hateth us and whom we hate.
 f From every rule of thine, O King Varuna, set us free;
 From whatever oath by the waters, by the kine, by Varuna, we have sworn,
 From that, O Varuna, set us free.

i. 3. 12.

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

i. 3. 13.

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

k I draw you for the sustenance of the waters.
 l That mortal, O Agni, whom thou hast helped in the battles,
 Whom thou hast strengthened in the contest for booty,
 He winneth I abiding strength.

i. 3. 14.

a Thou, O Agni, art Rudra, the Asura of the mighty sky,
 Thou art the host of the Maruts, thou art lord of food;
 Thou farest with ruddy winds, blessing the household;
 Thou, as Pasan dost, protectest thy worshippers with thyself.

b Rudra, king of the sacrifice,
 True offerer, priest of both worlds,
 Agni before the dreadful thunder,
 Of golden colour, win ye for help.

c Agni hath set him down as priest, good sacrificer,
 On the lap of his mother, in the fragrant place,
 The youthful, the wise, pre-eminent among men [1], righteous,
 Supporter of the folk in whose midst he is kindled.

d Good hath he made our sacrifice this day;
 The hidden tongue of the sacrifice have we found
 He hath come, fragrant, clothed in life;
 He hath made our sacrifice this day to prosper.

e Agni hath cried like Dyaus thundering,
 Licking the earth, devouring the plants;
 Straightway on birth he shone aflame;
 He blazeth with his light within the firmaments.

In thee, O many-faced sacrificer [2],
 Morning and evening, the sacrificers place their treasures,
 In whom, purifying, good things are placed, even as the heaven and earth
 (support) all beings.

q To thee, best of Angirases,
 All folk with fair dwellings severally,
 O Agni, have turned to gain their wish.

h May we win by thy help, O Agni, our wish,
 Wealth with fair offspring, O wealthy one:

May we win booty, seeking for booty;
 May we win, O deathless, undying glory.
 i O Agni, of the Bharatas, youngest,
 Bear to us excellent, glorious wealth, [3]
 O bright one, wealth which many desire.
 k White robed is he, thundering, standing in the firmament.
 Youngest, with loud-sounding immortal ones,
 Who, purifying, most manifold,
 Agni, marcheth devouring many broad (forests).
 l May he give thee life on every side,
 Agni here, the desirable.
 Let thy breath come back to thee;
 I drive away the disease from thee.
 m Giving life, O Agni, rejoicing in the oblation
 Be thou faced with ghee, and with birthplace of ghee
 Having drunk the ghee, the sweet, the delightful product of the cow,
 As a father his son [4], do thou protect him.
 n To thee, the eager one,
 O knower of all, O active one,
 Agni, I offer this fair praise.
 o From the sky was Agni first born,
 From us secondly he who knoweth all,
 In the waters thirdly the manly;
 The pious man singeth of him, the undying, as he kindleth him.
 p Pure, O purifying one, to be lauded,
 O Agni, mightily thou shinest,
 To whom offering is made with ghee.
 q Shining like gold, he hath become widely resplendent,
 For glory shining with immortal life;
 Agni became immortal in his strength [5],
 What time prolific Dyaus begat him.
 r What time his glory urged the lord to strength,
 Then (did) Dyaus (let) the pure seed be sprinkled openly;
 Agni begot the host, the blameless, the youthful,
 The worshipping, and gave it impulse.

s He (flourishes) with keener mind, aided by thee.
 O giver! give (us wealth) in good offspring;
 O Agni, may we enjoy wealth richest in heroes;
 (Wealth) that is excellent, uttering praises to thee.,'
 t O Agni, bring us strong wealth,
 By the force of thy glory,
 That is above [6] all men
 And openly prevaieth in contests for booty.
 u O Agni, mighty one, bring to us
 That wealth which prevaieth in contests;
 For thou art true, wondrous,
 The giver of booty of kine.
 v To Agni let us make service with hymns,
 Who feedeth on bull and cow,
 The disposer, backed with Soma.
 w For thou art, O son, a singer, seated at the feast;
 Agni made at birth a path and food;
 Do thou, O giver of strength, bestow strength upon us;
 Be victorious like a king; thou rulest within without a foe.
 x O Agni, thou purifiest life [7];
 Do thou give food and strength to us;
 Far away drive ill-fortune.
 y O Agni, good worker, purify for us
 Glory in good heroes;
 Giving increase and wealth to me.
 z O Agni the purifying, with thy light,
 o god, with thy pleasant tongue,
 Bring hither the gods and sacrifice.
 aa Do thou, O shining and purifying one,
 O Agni, bring hither the gods
 To our sacrifice and our oblation.
 bb Agni, of purest vows,
 Pure sage, pure poet,
 Shineth in purity, when offering is made.
 cc O Agni, thy pure,

Bright, flaming (rays) arise,
Thy lights, thy flames.

PRAPATHAKA IV. THE SOMA CUPS

i. 4. 1.

a I take thee. Thou art the stone which maketh the sacrifice for the gods;
make this sacrifice deep, with thy highest edge, (make) the Soma well
pressed for Indra, rich in sweetness, in milk, bringing rain.

b To Indra, slayer of Vrtra, thee! To Indra, conqueror of Vrtra, thee! To Indra,
slayer of foes, thee! To Indra with the Adityas, thee! To Indra with the all-
gods, thee!

c Ye are savoury, conquerors of Vrtra, delightful through your gifts, spouses
of immortality,

Do ye, O goddesses, place this sacrifice among the gods

Do ye, invoked, drink the Soma;

Invoked by you [1] let Soma drink.

d With thy light which is in the sky, on the earth, in the broad atmosphere,
do thou for this sacrificer spread wealth broadly; be favour able to the giver.

c Ye Dhisanas, that are strong, be strengthened; gather strength, and give
me strength; let me not harm you, harm me not.

f Forward, backward, upward, downward, let these quarters speed to you;
O mother, come forth.

g Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma,
hail!

14. 2.

a Be pure for the lord of speech, O strong one; male, purified by the arms
with the shoots of the male; thou art the god purifier of gods; to those thee
whose portion thou art!

b Thou art he who is appropriated; make our food full of sweetness for us;
to all the powers of sky and earth thee!

c May mind enter thee.

d Fare along the broad atmosphere.

e Hail! Thee, of kindly nature, to the sun!

f To the gods that drink the rays thee f

g This is thy birthplace; to expiration thee!

i. 4. 3.

a Thou art taken with a support.

b O bounteous one, restrain (it), protect Soma, guard wealth, win food by sacrifice, I place within thee sky and earth, within thee the broad atmosphere; in unison with the gods, the lower and the higher, O bounteous one, do thou rejoice in the Antaryama (cup).

e Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!

d May mind enter thee.

e Fare along the broad atmosphere.

f Hail! Thee, of kindly nature, to the sun!

g To the gods that drink the rays thee!

h This is thy birthplace; to inspiration thee!

i. 4. 4.

a O Vayu, drinker of the pure, come to us;

A thousand are thy teams, O thou that hast all choice boons.

For thee this sweet drink hath been drawn,

Whereof, O god, thou hast the first drink.

b Thou art taken with a support; to Vayu thee!

c O Indra and Vayu, these draughts are ready;

Come ye for the libations,

For the drops desire you.

d Thou art taken with a support; to Indra and Vayu thee! This is thy birthplace; to the comrades thee!

i. 4. 5.

a This Soma is pressed for you, O Mitra and Varuna,

Who prosper holy order;

Hearken ye now to my supplication.

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

i. 4. 6.

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

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

i. 4. 7.

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

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

i. 4. 8.

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

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

i. 4. 9.

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

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

i. 4. 10.

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

b Thou art taken with a support; thou art the leader, thou art the good

leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11.

a Three and thirty in troops the Rudras
Frequent the sky and earth, the destructive ones,
Eleven seated on the waters;
May all of them accept the Soma pressed for the pressing.

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

i. 4. 12.

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

To Visnu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 13.

a The head of the sky, the messenger of earth,
Vaiçvanara, born for holy order, Agni,
The sage, the king, the guest of men,
The gods have produced as a cup for their mouths.

b Thou art taken with a support; to Agni Vaiçvanara thee! Thou art secure, of secure foundation, most secure of the secure, with securest foundation of those which are secure. This is thy birthplace; to Agni Vaiçvanara thee!

i. 4. 14.

a Thou art Madhu and Madhava; thou art Çukra and Çuci; thou art Nabha and Nabbasya; thou art Isa and Urja; thou art Saha and Sahasya; thou art

Tapa and Tapasya.

b Thou art taken with a support.

c Thou art Samsarpa.

d To Anhaspatva thee!

i. 4. 15.

a O Indra and Agni, come

For our prayers to the pressed drink, the delightful fumes

Drink ye of it, impelled by our prayer.

b Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and Agni thee!

i. 4. 16.

a Ye dread ones, guardians of men,

O All-gods, come ye,

Generous, to the pressed drink of the generous one.

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

i. 4. 17.

a Him with the Maruts, the mighty bull,

The bountiful, the divine ruler, Indra,

All-powerful, the dread, giver of strength,

For present aid let us invoke.

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

i. 4. 18.

a O Indra with the Maruts drink here the Soma,

As thou didst drink the pressed drink with Çaryata

Under thy guidance, in thy protection, O hero,

The singers skilled in sacrifice are fain to serve.

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

This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19.

a Indra with the Maruts, the bull, for gladness,
 Drink the Soma, for joy, to thy content;
 Pour within thy belly the wave of sweetness;
 Thou art from of old the king of the pressed drinks.

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

i. 4. 20.

a Great is Indra who through his might
 Is like Parjanya with the rain;
 He waxeth with the praises of Vatsa.

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

i. 4. 21.

a Great is Indra, manfully controlling men,
 Unfailing in strength, of double force;
 Towards us for strength doth he wax;
 Broad and wide hath he been adorned by the offerers.

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

i. 4. 22.

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

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

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

d The sacrificer seeketh the favour of the gods;
 Be ye kindly, O Adityas;
 May thy lovingkindness come hither,

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

i. 4. 23.

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

i. 4. 24.

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

i. 4. 25.

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

i. 4. 26.

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

i. 4. 27.

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

i. 4. 28.

a Thou art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Prçni; to thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn recited, I draw the cup connected with the bays.

b Ye two are bays; ye are the grains for the bays, mixed with Soma.

c To Indra hail!

i. 4. 29.

a O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill fortune.

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

i. 4. 30.

a Arising in might,
Thou didst move thy jaws, O Indra,
When thou hadst drunk the cup-pressed Soma.

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

i. 4. 31.

a Overcoming, seen of all,
Light-making art thou, Surya;
Thou dost illumine all the firmament.

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

i. 4. 32.

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

i. 4. 33.

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

i. 4. 34.

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

i. 4. 35.

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

i. 4. 36.

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

i. 4. 37.

a Mount thy car, O slayer of Vrtra;
 Thy steeds are yoked by our prayer;
 May the pressing-stone with its voice
 Incline thy mind towards us.

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

i. 4. 38.

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

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

i. 4. 39.

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

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

i. 4. 40.

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

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

i. 4. 41.

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

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

i. 4. 42.

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

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

The Dakṣina Offerings

i. 4. 43.

a His rays bear up the god
 Who knoweth all,
 The sun for all to see.

b The radiant countenance of the gods hath risen,
 The eye of Mitra, Varuna, Agni;
 He hath filled the sky and earth and atmosphere;
 The sun is the self of all that moveth and standeth.

c O Agni, lead us by a fair path to wealth,
 O god, knowing all the ways;
 Drive from us the sin that maketh us wander;
 We will accord to thee most abundant honour.

d Go to the sky, fly to heaven.

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

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

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

h Lead it by the path of Mitra.

i Go ye on by the path of holy order, of brilliant gifts,
 Leading prosperity by the path of the sacrifice.

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

l Gaze on the heaven, gaze on the atmosphere.

m Join those in the seat.

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

o Be this complete for us.

i. 4. 44.

a May Dhatr the giver, may Savitr, rejoice in this,
 Prajapati, the lord of treasures, and Agni, for our sake;
 May Tvastr, Visnu, accord generously
 Wealth with offspring to the sacrificer.

b O Indra, unite us in heart, with cattle,
 O bountiful one, with generous ones, with prosperity;
 With the holy power that is made by the gods,
 With loving kindness of the gods to whom sacrifice is made.

c With glory, with milk, with ourselves,
 Are we united, with auspicious hearts;
 May Tvastr make fortune for us [1];
 May he set right whatever is amiss in our bodies.

d In that to-day, O Agni, we choose thee
 As Hotr as our sacrifice proceeded,
 Prosperously hast thou sacrificed,
 Prosperously hast thou laboured;
 Come wise and foreseeing one to the sacrifice.

e With Hail! to you, O gods, have we made this seat,
 Ye who have come hither rejoicing in this as the pressing;
 When ye have eaten and drunken,
 Ye all, give to us, wealthy ones, wealth.

f The gods whom eager thou didst bring hither, O god,
 Them [2], O Agni, do thou incite in their own abode;
 Bearing and bringing oblations,
 The rich draught, do ye mount the sky.

g O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine
 own birthplace; hail!

h This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and
 producing noble heroes; hail!

i Ye gods that find the way, finding the way, go on the way.

k O lord of mind, place this sacrifice, O god, for us among the gods, hail! or
 speech, hail! or the wind, hail!

i. 4. 45.

a King Varuna hath made a broad path

For the sun to travel;

He hath made him set his feet in the pathless way;

He driveth away whatever woundeth the heart.

b A hundred remedies are thine, O king, a thousand;

Broad and deep be thy loving kindness.

Overcome the enmity, the hostility;

Remove from us whatever sin hath been committed.

c The noose of Varuna is overcome.

d The face of Agni hath entered the waters,

The child of the waters guarding against the demons' power,

In each home [1] do thou offer the kindling-stick, O Agni;

Let thy tongue seek the ghee.

e In the sea is thy heart, within the waters;

Let the plants and the waters enter thee;

With the offerings of the sacrifice, O lord of the sacrifice,

Let us worship at the utterance of the hymn, at the utterance of homage.

f O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice the sin committed by the gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide hostility.

g Be the water and plants friendly to us [2]; be they hostile to him who hateth us and whom we hate.

h Ye divine waters, this is thy foetus, glad and well tended have we made it for you; proclaim us as doers of good deeds among the gods.

i The noose of Varuna is tied, the noose of Varuna is loosed.

k Thou art fuel; may we prosper; thou art kindling; thou art brilliance, grant me brilliance.

l I have penetrated to the waters;

We are united with the sap;

I have come rich in milk, O Agni;

Do thou unite me with radiance.

i. 4. 46.

a I who deeming thee immortal,

Mortal myself, call on thee with prayerful heart.

Upon us, O wise one, bestow glory;
 O Agni, through offspring may I attain immortality.
 b He, for whom, O Agni, thou dost make, O wise one,
 For his good deeds a kindly world,
 Shall win prosperity and wealth,
 Rich in sons, in heroes, in kine.
 c To thee, O son of strength, they turn
 Who have desires to be fulfilled;
 None excelleth thee, O Indra.
 d At each hymn the Soma delighteth Indra,
 The pressed (juices), the bountiful one [1],
 What time in unison with equal effort
 They call him to aid, like sons a father.
 e O Agni, O wise one, with sap,
 With brilliance thou shinest,
 Slayer of Raksases, suppressor of demons.
 f I have penetrated to the waters
 We are united with the sap;
 I have come rich in milk, O Agni;
 Do thou unite me with radiance.
 g Rich art thou, lord of riches,
 O Agni, rich in radiance;
 May we enjoy thy loving kindness.
 h Thou, O Agni, riches-lord of riches,
 I hail [2], O lord in the sacrifices;
 Through thee in strife may we be victorious;
 May we overcome the hostilities of mortal men.
 i Thee, O Agni, best gainer of booty,
 The sages nourish, well lauded;
 Do thou give us wealth of heroes.
 k May Agni here make room for us;
 May he go before us cleaving the foe
 Joyfully may he conquer our foes;
 May he win booty in the contest for booty.
 l By Agni is Agni kindled,

The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.
m Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
n O Agni, thy pure.
o With radiance.

PRAPATHAKA V. THE REKINDLING OF THE FIRE

i. 5. 1.

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

i. 5. 2.

He who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforetime eat his food; the Yajyas and Anuvakyas are in the Pankti metre; the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations, to sever speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Svistakrt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he makes the Vasat cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say: 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-establishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuna is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuna; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3.

a (Thou I art) earth in depth, sky in breadth, atmosphere in greatness;
 In thy lap, O goddess Aditi, Agni
 I place, food-eater for the eating of food.

b The spotted bull hath come
 And reached again the mother
 And the father, faring to the heaven.

c Thirty places be ruleth;
 Speech resorteth to the bird
 Bear it with the days.

d With her inspiration from his expiration,
 She wandereth between the worlds;
 The bull discerneth the heaven.

e If thee [1] in anger I have scattered,
 In rage or through misfortune,
 That of thee, O Agni, be in good order,
 Again thee we relight.

f Whatever of thee scattered in rage
 Was spread over the earth,
 That the Adityas, the All-gods
 And the Vasus gathered together.

g Mind, light, rejoice in the oblation.
 May be unite this scattered sacrifice;
 May Brhaspati extend it;
 May the All-gods rejoice herein.

h Seven are thy kindling-sticks, O Agni, seven thy tongues;
 Seven seers [2], seven dear abodes,
 Seven priesthoods sevenfold sacrifice to thee;
 Seven birthplaces with ghee do thou fill.

i Return with strength, return,
 O Agni, with food and life;
 Again guard us on all sides.

k Return with wealth, O Agni,
 Fatten with the stream,
 All gaining on every side.

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

Keta, Saketa, Suketa, may these Adityas rejoicing partake of our oblation;
Vivasvan, Aditi, Devajuti, may these Adityas rejoicing partake of our oblation.

i. 5. 4.

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

The Reverence of the Fire

i. 5. 5.

a As we approach the sacrifice,
Let us utter a hymn to Agni,

Who heareth us, even from afar.

b After his ancient splendour,
The bold ones have drawn the white milk
From the seer who winneth a thousand.

c Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.

d Here hath he first been established by the establishers,
Youngest Hotr to be invoked at the sacrifices,
Whom Apnavana and the Bhrgus caused to shine,
Bright in the woods, spreading from house to house.

e Ye twain shall be summoned, O Indra and Agni [1],
Ye twain shall rejoice together in the offering
You both, givers of food and riches,
You both I summon for the winning of strength.

f This is thy due place of birth,
Whence born thou didst shine;
Mount it, O Agni, knowing it,
And make our wealth increase.

g O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.

h O Agni, good worker, purify for us
Glory in good heroes,
Giving increase of wealth [2] to me.

i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.

k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.

l Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity when offering is made.

m O Agni, thy pure,

Bright, flaming (rays) arise,
Thy lights, thy flames.

n Thou art giver of life, O Agni; give me life [3]. Thou art giver of radiance, O Agni; give me radiance. Thou art guardian of the body, O Agni; guard my body.

o O Agni, whatever is deficient in my body, do thou make that good for me.
p O thou of various splendour, in safety may I reach the end of thee.

q Kindling thee may we kindle thee for a hundred winters, in radiance,
strong the giver of strength, famous the giver of fame, with good heroes,
the undeceived, O Agni, the deceiver of foes in the highest firmament.

r Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis,
thy beloved abode.

s Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and
offspring.

i. 5. 6.

a I gaze on offspring,
Offspring of Ida, connected with Manu;
May they all be in our house.

b Ye are water; may I share your water. Ye are greatness, may I share your
greatness; ye are might, may I share your might; ye are strength, may I share
your strength.

c Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace;
be ye here; go not hence; be many for me [1].

d Thou art composed of every form; enter me with strength, with lordship
of kine, with increase of wealth.

e May I prosper with your thousandfold prosperity; may your wealth rest in
me.

f To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.

g Lord of the sacrifices,
Guardian of holy order, shining,
Waxing in his own home.

h O Agni, be of easy access to us,

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

i. 5. 7.

There is no sacrifice without a Saman. 'As we approach the sacrifice', he
 says; verily he yokes a Stoma with it. 'Approach', he says; offspring and

cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven. 'Agni is the head of the sky, the height', he says; verily he makes him the head [1] of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six [2]; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and pu; verily he renews it and makes it unageing, and also purifies it. He pays reverence; that is his union. He pays reverence [3]; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. 'Thou art guardian of the body, O Agni; guard my body', he says [4], for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', he says in effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. 'Kindling thee for a hundred winters' [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8.

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

i. 5. 9.

He offers the Agnihotra; whatever there is. of the Sacrificer's own, that is (still) his. In the generative organ he pours seed, for Agni is the generative

organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvastr; as many modifications of seed when poured [1] as Tvastr makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvastr. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods [2]; the gods thought that they were abandoned; they perceived, 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; he praised by them delivered their cattle from night to day; the gods having gained their cattle performed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle [3]. The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni; he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.' The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajapati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony then', they say, 'if one pays reverence day by day.' If a man

pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10.

a The name that first, O all-knower,
My father and my mother bestowed upon me aforetime,
Do thou bear it until I return;
O Agni, may I bear thy name.

b My name and thine, O all-knower,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.

c Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.

d O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire
With life, with lordship of cattle (endow) me
And bestow on me good fortune.

e Agni here is of all the best,
He is most adorable,
Must ready to win (us) a thousand;
To him be all good strength.

f Mind, light, rejoice in the oblation
May he unite the scattered sacrifice;
The offerings at dawn and evening
I unite with oblation and ghee.

g Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,
O Indra, do thou unite me.

h O Agni, lord of vows, I shall perform this vow; may I accomplish it; may it

be successful for me.

i Agni, the priest, I summon hither;

The gods worthy of sacrifice whom we invoke,

Let these gods come in kindly mind;

Let the gods enjoy this oblation of me.

k Who yoketh thee? Let him yoke thee.

l The potsherds for the cauldron [3],

Which wise men collect,

These are in Pusan's guardianship;

Indra and Vayu set them free.

m Unbroken is the cauldron, sprinkling abundantly,

It hath returned to that whence it came;

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

Attend the life of the sacrifice.

n The three and thirty threads that stretch,

That maintain in security the sacrifice,

Of these the broken one I restore; hail!

Let the cauldron go to the gods.

i. 5. 11.

a Let Vaiçvanara with succour for us

Come from afar,

Agni through the hymn which brings (him).

b The righteous Vaiçvanara,

Lord of right and of light,

The immortal cauldron we seek.'

c A greater than the marvels of Vaiçvanara

By his craftsmanship the sage hath performed alone;

Magnifying both parents, sky and earth,

Rich in seed, was Agni born.

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

Desired he entereth all the plants;

Agni Vaiçvanara eagerly desired,

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

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

Like a busy herd that goeth around his flock,
 Do thou, O Vaiçvanara, find a way for the Brahman;
 Do ye protect us ever with your blessings.
 f Thou, O Agni, blazing with light,
 Didst fill the firmament at thy birth;
 Thou, O Vaiçvanara, wise one, by thy might
 Didst free the gods from misfortune.'
 g O Agni, among our bountiful lords, preserve
 The lordship, uninjured, unageing, rich in heroes;
 May we win booty a hundred, a thousandfold,
 O Vaiçvanara [2], O Agni, through thy help.
 h May we enjoy the loving kindness of Vaiçvanara,
 For he is the king, the orderer of the worlds
 Hence born be discerneth all the (earth),
 Vaiçvanara vieth with the sun.
 i Thine anger, O Varuna, would we avert with reverence,
 With sacrifices, with oblations
 Ruling, O wise Asura, O king,
 Do thou unloose the sins we have committed.
 k Unloose from us, O Varuna, the highest,
 The lowest, the midmost knot;
 Then may we, O Aditya [3], in thy rule,
 Be guiltless before Aditi.
 l Of Dadhikravan have I sung,
 The swift strong horse;
 May he make our mouths fragrant;
 May he lengthen our days.
 m Dadhikra with his glory hath overspread the five peoples,
 As the sun with his light the waters;
 May the strong steed, winning a hundred, a thousand,
 Fill with boney these words of ours.
 n Agni, the head.
 o Thou art.
 p O Maruts, what time seeking your favour
 We call on you from the sky,

Do ye come unto us [4].

q The protections which ye have for the earnest worshipper,

Threefold do ye grant them to the generous giver,

To us, O Maruts, do ye accord them;

O strong ones, give us wealth rich in heroes:

r Let Aditi save us,

Let Aditi give us protection,

Let Aditi guard us from tribulation.

s The mighty mother of the righteous,

The spouse of holy order, let us invoke to aid us,

The powerful, the unageing, the wide

Aditi, who giveth good protection and good guidance.

t Earth strong to save, sky unrivalled,

Aditi who giveth good protection and good guidance,

The divine ship with good oars, the blameless,

Which leaketh not, let us mount for prosperity.

u Happily have I mounted this ship

With a hundred oars and a hundred spars,

Without leak, able to convey across.

PRAPATHAKA VI. THE PART OF THE SACRIFICER IN THE NEW AND FULL MOON SACRIFICES

i. 6. 1.

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

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

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

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

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

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

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

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

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

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

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

l For excellence of strength I take thee.

m For wealth of offspring I take thee.

n For increase of wealth I take thee.

o For splendour I take thee.

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

q For desire I take thee.

i. 6. 2.

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

b Thou art dread; may I be dread among my equals, dread, a guardian, a

granter of wealth.

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

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

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

f Bhur, Bhuvah, Suvar!

g O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.,
h O Agni, kindled by the gods, kindled by Manu, with sweet tongue,
I touch the head of thee, the immortal, O Hotr, for increase of wealth, good
offspring, strength.

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

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

l Of the seasons spring I delight; delighted may it delight me.

m Of the seasons summer I delight; delighted may it delight me.

n Of the seasons the rains I delight; delighted may they delight me.

o Of the seasons the autumn I delight; delighted may it delight me.

p Of the seasons the winter and the cool I delight; delighted may they two
delight me.

q By sacrifice to the gods, Agni and Soma, may I be possessed of sight.

r By sacrifice to the god Agni, may I be an eater of food [3].

s Thou art a deceiver; may I be undeceived, may I deceive N. N.

t By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.

u By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of
food.

v By sacrifice to the god Indra, may I be powerful.

w By sacrifice to the god Mahendra, may I attain superiority and greatness.

x By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3.

a May I Agni protect me from evil sacrifice, Savitr from evil report.

b Him who near or afar plots evil against me, with this may I conquer.

c O thou of fair rain colour, come

To this blessed home,

Approach me in devotion.

d Touch the heads.

e O Ida, come hither; O Aditi, come hither; O Sarasvati, come hither.

f Thou art delight, thou art delighting, thou art fair.

g O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation [1] from thee.

h May the prayer of the sacrificer be fulfilled for me.

i With untroubled mind may I have strength for this.

k May the sacrifice mount the sky, may the sacrifice reach the sky.

l The path that leadeth to the gods, along it may the sacrifice go to the gods.

m On us may Indra bestow power;

Us may wealth and sacrifices attend

Ours be blessings;

To us be she dear, victorious, bountiful.

n Thou art joy, give joy to us; thou art enjoyed by us [2], may I attain joy from thee.

o Mind, light, rejoice in the sacrifice

May he unite this scattered sacrifice;

May Brhaspati extend this for us.

May the All-gods rejoice here.

p Swell, O ruddy one.

q May (my act) as I give be not destroyed; may (my act) as I work not perish.

r Thou art the portion of Prajapati, full of strength and milk.

s Protect my expiration and inspiration; protect my breathing together and cross-breathing; protect my out-breathing and cross-breathing.

t Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4.

a By sacrifice to the divine straw, may I be possessed of children.

b By sacrifice to the god Naraçansa, may I be possessed of cattle.

c By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, having long life.

d May I be victorious through the victory of Agni.

e May I be victorious through the victory of Soma.

f May I be victorious through the victory of Agni.

g May I be victorious through the victory of Agni and Soma.

h May I be victorious through the victory of Indra and Agni.

i May I be victorious through the victory of Indra [1].

k May I be victorious through the victory of Mahendra.

l May I be victorious through the victory of Agni Svistakrt.

m With the impulse of strength,

With elevation he hath seized me; then Indra hath made my enemies

Humble with depression.

n The gods have increased my prayer

Which is elevation and depression;

Then do ye, O Indra and Agni,

Scatter my foes on every side.

o Hither these blessings have come, fain for milking,

Possessing Indra [2], may we win,

May we milk offspring and food.

p With the red steed may Agni convey thee to the god; with the tawny ones

may Indra convey thee to the god; with Etaça may Sarya convey thee to the

god.

q I unyoke thy head ropes, thy reins,

Thy yokings, thy harness;

Bestow upon us wealth and what is good;

Proclaim us sharers among the gods.

r By sacrifice to the god Visnu, by the sacrifice, may I attain health and

wealth, and security.

s By sacrifice to the god Soma [3], possessing good seed, may I impregnate seed.

t By sacrifice to the god Tvastr, may I prosper the form of cattle.

u The wives of the gods, Agni lord of the house, are the pair of the sacrifice;
by sacrifice to these deities, may I be propagated with a pair.

v Thou art the bundle, thou art gain, may I gain.

w Thou art action, thou art making, may I make.

x Thou art winning, thou art the winner, may I win.

y May the bundle bestow increase of wealth,

Rich in ghee, rich in houses,

A thousandfold, strong.

i. 6. 5.

a Let the Dhruva swell with ghee,

For each sacrifice for the worshippers;

In the udder of the sun maiden, in the lap of Aditi,

Broad streamed be the earth at this sacrifice.

b Prajapati's is the world called Vibhan. In it I place thee along with the
sacrificer.

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

d In the eastern quarter may the gods, the priests, make (me) bright; in the

southern [1] quarter may the months, the fathers, make (me) bright; in the

western quarter may the houses, the cattle, make (me) bright; in the

northern quarter may the waters, the plants, the trees make (me) bright; in

the zenith may the sacrifice, the year, the lord of the sacrifice make (me)

bright.

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

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

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

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

i. 6. 6.

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

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

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

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

e I have been united with the light.

f I turn the turning of Indra.

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

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

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

k Be rich the sacrifice; may I be rich.

l O Agni, thou purifiest life;

Do thou give food and strength to us;

Far away drive ill-fortune.

m O Agni, good worker, purify for us

Glory in good heroes [2],

Giving increase and wealth to me.

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

o Who yoketh thee? Let him set thee free.

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

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

It hath been born, it hath waxed great;

It hath become the overlord of the gods,

May it make us overlords,

May we be lords of wealth.

r Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,

With manly companions, ever unalterable;

Rich in food is this, O Asura, rich in offspring,

Enduring wealth, deep based and rich in houses.

i. 6. 7.

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

i. 6. 8.

He who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) [1]; verily with

this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitrs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yajya and the Anuvakya, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' [3]. Thus he announces the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajapati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Raksases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers. 'Who (*ka*) yoketh thee? Let him yoke thee', he says. *Ka* is Prajapati--verily by Prajapati he yokes it; he yokes indeed among the yokers.

i. 6. 9.

Prajapati created the sacrifices, the Agnihotra, the Agnistoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atiratra. These he meted out; the Agnistoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atiratra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agnistoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya [1]; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atiratra. This sacrifice was in the beginning Paramesthin's, and by means of it he reached the supreme goal. He furnished Prajapati with it, and by means of it Prajapati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached

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

i. 6. 10.

'Thou I art secure; may I be secure among my equals', he says; verily he makes them secure.' 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyahrtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyahrtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyahrtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he

makes the Brahman. When the year is completed, he should thus with them (Vyahrtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Saman [3]; to the people (falls) the blessing of what (is performed) with the Rc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyahrtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyahrtis in the Purohuvakya (verse); the Purohuvakya has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyahrtis at the half-verse of the Purohuvakya, one before the Yajya, and one at the half-verse of the Yajya, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajapati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajapati, the sacrifice is derived from Prajapati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11.

He who knows the seventeenfold Prajapati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vasat has two syllables; this is the seventeenfold Prajapati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vasat call, these

are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vasat call he milks. This is the milking of the generous one; he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat [3] the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vasat call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajapati, Prajapati knows one; whom Prajapati knows, he becomes pure. This is the Prajapati of the texts, 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vasat call; he who knows thus becomes pure. 'Of the seasons spring [4] I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods, Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vrtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life',

he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12

a Indra for you we invoke

On all sides from other men;

Be he ours only.

a Indra men call in reverence

That he may cause their prayers to be accomplished;

Hero, men overpowering, delighting in strength,

Do thou confer upon us a stall full of kine.

c O Çatakratu, the strength of thine

That is in the five folks,

That do I choose of thee.

d To thee hath been assigned for mighty power,

For ever, in the slaying of Vrtra,

All lordship, and all strength, O thou that art worthy of sacrifice

In the overcoming of man, by the gods, O Indra [1].

c In whom the seven Vasavas rest

As it were firm rooted,

The Rsi of farthest hearing,

The glowing pot is the guest of Indra.

f In the raw thou didst produce the cooked,

And madest the sun to mount in the sky;

Like the glowing pot heat ye the Saman

With good prayers, delightful to the lover of song.

g Indra the singers aloud,

Indra with praises the praisers,

Indra the songs have praised.

h The singers sing thee [2];

The praisers hymn thy praise;

The Brahmans raise thee,

o Çatakratu, like a pole.

i Let us offer our praise to him who delivereth from trouble,

Swiftest to give, celebrating his loving kindness;

O Indra, accept this oblation;
 May the desires of the sacrificer be fulfilled.
 k That to which Dhisana impelled me have I produced;
 I shall praise Indra before the decisive day;
 Him that goeth as with a ship
 Both parties invoke that there he may rescue us.
 l First lord of sacrifices [3],
 Freeing from trouble, the best of those worthy of offering,
 Son of the waters, the impeller, O ye Aṣvins;
 Do ye confer power and strength on this one.
 m Smite away our foes, O Indra;
 Cast down the warriors;
 Make him low
 Who is hostile to us.
 n O Indra, thou wast born for rule, for prosperous strength
 Of the people, O strong one;
 Thou didst smite away the unfriendly folk,
 And madest wide room for the gods.
 o Like a dread beast, evil, roaming the mountains,
 He hath come from the furthest place [4];
 Sharpening thy lance, thy sharp edge, O Indra,
 Smite the foes, drive away the enemy.
 p Drive away the foe, the enemy,
 Smash the jaws of Vrtra;
 In rage do thou avert the anger
 Of him who is hostile to us.
 q The guardian Indra, the helper Indra,
 The hero ready to hear at every call, Indra,
 I invoke the strong one, invoked of many, Indra;
 May Indra in his bounty bestow on us prosperity.
 r May we not [5], O strong one, in this distress,
 Be handed over to evil, O lord of the ways;
 Guard us with true protection;
 May we be dear to you among the princes.
 s The Anus have wrought a chariot for thy steed;

Tvastr a glorious bolt, O thou invoked of many;
The Brahmans magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.
t What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

PRAPATHAKA VII. THE PART OF THE SACRIFICER IN THE NEW AND FULL MOON SACRIFICES

i. 7. 1. Cattle attend the cooked offerings of him who has established a fire. The cooked offering is the Ida; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Ida; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice [1] sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Ida is milked for the sacrificer; these are the teats of Ida, 'Ida is invoked'. Vayu is the calf. When the Hotr summons the Ida, then the sacrificer looking at the Hotr should in mind reflect on Vayu [2]; verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Ida went to Manu; the gods and the Asuras called severally upon her, the gods directly, the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Ida indirectly for him; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle', he should invoke the Ida directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Ida indeed who in invoking the Ida should invoke himself in the Ida.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Ida he invokes himself in the Ida. The Ida is as it were a breach in the sacrifice; half they eat [4], half they wipe; in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Brhaspati extend this for us', he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle;

'the sacrificer must so arrange', they say, 'that he may place among the gods what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2.

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

i. 7. 3.

Secretly offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvaharya mess--the Brahmans are the gods openly--them he

verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (*anvaharati*) [1] with the Anvaharya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvaharya mess, he delights the messengers of the gods. Prajapati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this Anvaharya mess unallotted; he conferred it upon himself. The Anvaharya is connected with Prajapati; he, who knowing thus brings the Anvaharya, assuredly enjoys Prajapati. An unlimited amount should be poured out, Prajapati is unlimited; (verily it serves) to win Prajapati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvaharya connected with Prajapati; they seized it - then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvaharya prospers himself, his foe is defeated. By the sacrifice there is offering, by the cooked food satisfying. He who knowing thus brings the Anvaharya, accomplishes at once sacrifice and satisfaction. 'Thou art the portion of Prajapati' [3], he says; verily he unites Prajapati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4.

'By I sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajapati created offspring, verily he creates offspring. 'By sacrifice to the god Naraçansa, may I be possessed of cattle', he says; by Naraçansa Prajapati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svistakrt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they

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

i. 7. 5.

Through the emptying of the Dhruva the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling

of the Dhruva, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruva swell with ghee', he says; verily he makes the Dhruva to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer', he says [1]; the world of Prajapati, named Vibhan, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrifice. There is good grass and good water where the strew and the waters are [2]; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices [3]. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Visnu the gods won these worlds by the metres so as to be irrecoverable; in that he takes the steps of Visnu the sacrificer becoming Visnu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Visnu, smiting imprecations', he says; the earth is the Gayatri, the atmosphere is connected with the Tristubh, the sky is the Jagati, the quarters are connected with the Anustubh; verily by the metres he wins these worlds in order.

i. 7. 6.

'We have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life-bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Visnu, for from the world of heaven the steps of Visnu are taken. The theologians say, 'He

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

sacrificer'; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

The Vajapeya

i. 7. 7.

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

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

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

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

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

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

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

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

i. 7. 8.

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

b On the instigation of the god Savitr, through Brhaspati, winner of the

prize, may I mount the highest vault.

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

d O whip, strong, having strength for the prizes,

Do thou in the contests strengthen the steeds.

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

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

g For each prize aid us, O ye steeds,

For the rewards, O ye wise, immortal, righteous ones;

Drink of this mead, rejoice in it;

Delighted go by paths on which the gods go.

h May the swift coursers, who hear the call,

All hearken to our cry.

i Strong limbed, winning a thousand,

Eager to gain in the gaining of praise,

The steeds, which have won in the contests great prizes,

May they be propitious to us when we call.

k Among the gods, strong limbed, good praisers,

Destroying the serpent, the wolf, the Raksases,

For ever may they remove from us evil [2].

1 This steed speedeth his swift course,

Bound at the neck, the shoulder, and the mouth;

Displaying his strength Dadhikra

Springeth along the bends of the ways.

m After him as he hasteneth in triumphant speed

Bloweth the wind as after the wing of the bird,

Of the impetuous eagle, (after him) Dadhikravan,

As in his might he crosseth the winding ways.

n May there come to me the instigation of strength;

May there come sky and earth with all healing;

Come to me father [3] and mother;

May Soma come to me for immortality.

o O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch Brhaspati's portion.

p O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be pure in Brhaspati's portion.

q True hath been the compact

That ye did make with Indra.

r Ye have made Indra win the prize, O trees; now be ye loosed.

i. 7. 9.

a Thou art the caul of the kingly class, thou art the womb of the kingly class.

b O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven; I will mount the heaven for us both.

c Strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord.

d May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration accord with the sacrifice [1], may cross-breathing accord with the sacrifice, may eye accord with the sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice, may the body accord with the sacrifice, may the sacrifice accord with the sacrifice.

e We have come to the heaven, to the gods; we have become immortal; we have become the offspring of Prajapati.

f May I be united with offspring, offspring with me; may I be united with increase of wealth, increase of wealth with me.

g For food thee! For proper food thee! For strength thee! For the conquering of strength thee!

h Thou art ambrosia, thou art prospering, thou art begetting.

i. 7. 10.

a The instigation of strength pressed in aforetime

This Soma, the lord in the plants, in the waters;

Be they full of sweetness for us;

May we as Purohitas watch over the kingship.

b The instigation of strength hath pervaded

This (world) and all these worlds on every side;

He goeth around knowing pre-eminence,

Increasing offspring and prosperity for us.

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

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

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

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

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

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

i. 7. 11.

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

syllables won the fourteenfold Stoma; the Adityas with fifteen syllables won the fifteenfold Stoma; Aditi with sixteen syllables won the sixteen fold Stoma; Prajapati with seventeen syllables won the seventeenfold Stoma.

i. 7. 12.

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

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

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

d The cups of the five folk,
Of which three are of highest birth,
(And for which) the divine cask [1] has been forced out
Of these that have no handles
The food and strength have I seized;
This is thy birthplace; to Indra thee!

e The sap of the waters, the vigorous,
The ray of the sun that has been gathered,
The sap of the sap of the waters,
That of you I take which is the best;
This is thy birthplace; to Indra thee!

f By this shape producing mighty deeds,
He is dread, a broad way for gain,
He hath come to the top, bearing sweetness,
What time he moved a body in his own body.

g Thou art taken with a support; agreeable to Prajapati I take thee
this is thy birthplace; to Prajapati thee!

i. 7. 13.

a The months, the woods,
The plants, the mountains,

The earth and sky in longing,
 The waters, followed Indra on his birth.
 b To thee hath been assigned for mighty power,
 For ever, in the slaying of Vrtra,
 All lordship, and all strength, O thou that art worthy of sacrifice
 In the overcoming of man by the gods, O Indra,
 c Indrani beyond other women
 I have heard to be favoured with a spouse,
 For never at any time [1]
 Shall her husband die of old age.
 d I have not joyed, O Indrani,
 Without my friend Vrsakapi,
 Whose oblation rich in water
 Goeth dear to the gods.
 e He who first born in his wisdom
 A god, surpassed the gods in insight,
 From whose breath the sky and earth recoiled,
 In the greatness of his manhood, he, O ye men, is Indra.
 f Hitherward be thy might with aid, O dread Indra,
 What time the armies meet in combat,
 And the arrow flieth from the arms of the strong men;
 Let not thine [2] anger spread on every side.
 g Destroy us not; bring and give to us
 That plenteous bounty which thou hast to give to the pious man,
 For this new gift, this song we have sung to thee;
 Let us speak forth in praise of Indra.
 h Bring it to us, let none intercept it;
 For we know thee as wealth lord of riches;
 That mighty gift of thine, O Indra,
 Vouchsafe it us, O lord of the bay steeds [3].
 i With our oblation we summon
 Indra, the giver;
 Fill both thy hands with bounty;
 Give to us from the left and the right.
 k The giver, the bolt-bearer, the bull, the overpowering,

The impetuous, the king, slayer of Vrtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.
I Indra, the protector, the granter of aid with his aids;
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,
May we be lords of strength [4].
m May we enjoy the favour of him the worshipful,
And also his loving kindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.
n Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.
o To Indra, here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

PRAPKTHAKA VIII. THE RAJASUYA

i. 8. 1.

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

Go away, hail! rejoicing in the oblation.

This is thy share, O Nirrti;

O thou who hast prospered, thou art rich in oblation;

Free him from evil. Hail!

Honour to him who hath done this.

He offers an oblation to Aditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Visnu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (*caru*) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvati, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2.

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

i. 8. 3.

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

b The voracious we invoke,

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

c Be not against us in battles, O god Indra
Let there be expiation to satisfy thee, O impetuous one;
For great is the barley heap of this bountiful one;
Rich in oblation are the Maruts whom our song praises.'

d The wrong we have done in village or wild,
In the assembly, in our members,
The wrong to Çudra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation; hail!

e The doers of the deed have performed the deed,
With wondrous speech;
Having done the deed to the gods go ye
To your home, ye bounteous ones.

i. 8. 4.

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

b O ladle, fly away filled,
And well filled do thou fly back;
Like wares, O Çatakratu,
Let us barter food and strength.

c Give thou to me; I shall give to thee;
Bestow upon me; I shall bestow upon thee;
Accept my offering;
I shall accept thy offering [1].

d To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he offers to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, to Sarasvati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5.

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

b This for thee, O father, and for thy line;
This for thee, O grandfather, great-grandfather, and for thy line
Do ye Pitrs rejoice in your portions.

c May we gladden thee,
O bountiful one, fair to see;
Forth now with full chariot seat
Being praised, dost thou fare according to our will;
Yoke, O Indra, thy two bay steeds [1].

d They have eaten, they have rejoiced,
The dear ones have dispelled (evil),
The radiant sages have been praised with newest hymn;
Yoke, O Indra, thy two bay steeds.

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

f Go away, O ye Pitrs, Soma loving,
With your majestic ancient paths;
Then reach ye the kindly Pitrs
Who carouse in company with Yama.

h Mind let us summon hither
With the praise of Naraçansa
And the reverence of the Pitrs.

h Let mind return to us [2]
For vigour, for insight, for life,
And that long we may see the sun.'

i May the Pitrs restore mind to us,
May the host of the gods;
May we belong to the band of the living.

k Whatever hurt we have done to atmosphere, to earth, to sky,
To mother or to father,
May Agni of the house free me from this sin;
May he make me blameless
In respect of all the ill we have wrought.

i. 8. 6.

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

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

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

d Rudra alone yieldeth to no second.

e The mole is thy beast, O Rudra; rejoice in it.

f This is thy portion, O Rudra, with thy sister Ambika; rejoice in it.

g (Give) medicine for ox, for horse, for man,

And medicine for us, medicine

That it be rich in healing,

Good [1] for ram and sheep.

h We have appeased, O lady, Rudra,

The god Tryambaka;

That he may make us prosperous,

That he may increase our wealth,

That he may make us rich in cattle,

That he may embolden us.

i To Tryambaka we make offering,

The fragrant, increaser of prosperity;

Like a cucumber from its stem,

From death may I be loosened, not from immortality.

k This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mujavants.

l With unstrung bow, thy club in thy hand, clad in skins.

i. 8. 7.

a (He I offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Çunasira, milk to Vayu, to Sarya on one potsherd; the sacrificial fee is a plough for twelve oxen.

b To Agni he offers on eight potsherds, to Rudra an oblation of Gavidhuka, to Indra curds, to Varuna an oblation made of barley; the sacrificial fee is a cow for draught purposes.

c The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitr; that sit in the north, led by Varuna; that sit

above, led by Brhaspati; that slay the Raksases; may they protect us, may they help us; to them homage; to them hail! [1]

d The Raksases are collected, the Raksases are burnt up; here do I burn up the Raksases.

e To Agni, slayer of Raksases, hail! To Yama, Savitr, Varuna, Brhaspati, the worshipful, the slayer of Raksases, hail!

f The sacrificial fee is a chariot with three horses.

g On the instigation of the god Savity, with the arms of the Aṅvins, with the hands of Pusan, I offer (for) the death of the Raksases; the Raksases are slain; we have killed the Raksases.

h The sacrificial fee is what he wears.

i. 8. 8.

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

i. 8. 9.

To Brhaspati he offers an oblation in the house of the Brahman (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rajanya; the sacrificial fee is a bull. To Aditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nirrti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuna (he offers) on ten potsherds in the house of the minstrel; the sacrificial fee is a great castrated (ox). To the

Maruts (he offers) on seven potsherds in the house of the village headman; the sacrificial fee is a dappled (cow). To Savitr (he offers) on twelve potsherds [1] in the house of the carver; the sacrificial fee is a speckled (ox). To the Açvins (he offers) on two potsherds in the house of the charioteer; the sacrificial fee is two born of one mother. To Pusan (he offers) an oblation in the house of the divider; the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavidhuka in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

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

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

i. 8. 10.

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

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

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

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

e This kingdom hath verily been conferred,
Varuna hath diffused his own body;

We have become obedient to pure Mitra;

We have magnified the name of the great holy order.

f These have become all the hosts of Varuna,
Mitra in his course hath overcome hostility;

The worshipful ones have taken order according to sacred law:

Trita hath taken possession of our old age.

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

i. 8. 11.

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

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

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

i. 8. 12.

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

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

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

d The pure I purify you with the pure, the bright with the bright, the

immortal with ambrosia, hail! caring for the royal consecration.
 e Clothed in these (waters), sharing joy, glorious in strength,
 Undefeated and busy,
 In the waters hath Varuna made his abode,
 The child [1] of the waters in those most motherly.
 f Thou art the caul of kingly power, thou art the womb of kingly power.
 g Notified is Agni, lord of the house; notified is Indra, of ancient fame;
 notified is Pusan, all-knower; notified are Mitra and Varuna, increasing holy
 order; notified are sky and earth, of sure vows; notified is the goddess Aditi,
 of all forms; notified is he, N. N., descendant of N. N., in this folk, this
 kingdom, for great lordship, for great overlordship, for great rule over the
 people.
 h This is your king, O Bharatas; Soma is the king of us Brahmans.
 i Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.
 k Ye are overcomers of foes.
 l Protect me in front, protect me at the side, protect me from behind; from
 the quarters protect me; from all deadly things protect me.
 m Gold hued in the glowing of the dawns,
 Bronze pillared at the rising of the sun,
 O Varuna, O Mitra, mount your chariot seat,
 And thence behold ye Aditi and Diti.

i. 8. 13.

a Do I thou mount the kindling (quarter); let the Gayatri of metres help thee;
 the Trivrt Stoma, the Rathantara Saman, the deity Agni, the treasure the
 Brahman class.
 b Do thou mount the dread (quarter); let the Tristubh of metres help thee,
 the Pañcadaça Stoma, the Brhat Saman, the deity Indra, the treasure the
 ruling class.
 c Do thou mount the shining (quarter); let the Jagati of metres help thee,
 the Saptadaça Stoma, the Vairapa Saman, the deity the Maruts, the treasure
 the peasant class.
 d Do thou mount the northern (quarter); let the Anustubh of metres help
 thee [1], the Ekavinça Stoma, the Vairaja Saman, the deity Mitra and Varuna,
 the treasure the host.

e Do thou mount the zenith; let the Pañkti of metres help thee, the Trinava, and Trayastrinça Stomas, the Çakvara and Raivata Samans, the deity Brhaspati, the treasure radiance.

f Such like, other like, thus like, similar, the measured, commensurate, harmonious,

g Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order [2], beyond distress.

h To Agni hail! To Soma hail! To Savitr hail! To Sarasvati hail!

To Pusan hail! To Brhaspati hail! To Indra hail! To sound hail!

To verse hail! To Ança hail! To Bhaga hail! To the lord of the field hail!

i To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Naksatras hail! To the waters hail! To plants hail! To trees hail! To moving creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14.

a Thou art the glittering of Soma; as thine may my glittering be.

b Thou art ambrosia; from death protect me.

c From the thunderbolt protect me.

d Propitiated are biting flies.

e Cast away is Namuci's head.

f Soma, king Varuna, and the gods which instigate righteousness, may they instigate thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.

g With the glory of Soma I besprinkle thee, with the brilliance of Agni [1], with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuna, with the force of the Maruts.

h Thou art the lord of kingly powers.

i Protect from the sky.

k Out from below have they come,

Following the serpent of the deep;

On the back of the mountain, the hill,

The ships that pour spontaneously go ever.

l O Rudra, that highest active name of thee, to that thou art offered, thou art offered to Yama.

m O Prajapati, none other than thou
 Hath encompassed all these beings;
 Be that ours for which we sacrifice to thee
 May we be lords of wealth.

i. 8. 15.

a Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.
 b By the precept of Mitra and Varuna, the directors, I yoke thee with the
 yoking of the sacrifice.
 c Thou art the stepping of Visnu, thou art the step of Visnu, thou art the
 stride of Visnu
 d On the instigation of the Maruts may I conquer.
 e Be mind ready.
 f May I be united with power and strength.
 g Thou art the spirit of cattle; like them may my spirit be.
 h Homage to mother earth; may I not harm mother earth [1]; may mother
 earth harm me not.
 i So great art thou, thou art life, bestow life upon me; thou art strength,
 bestow strength upon me; thou art the yoker; thou art radiance, bestow
 radiance upon me.
 k To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's
 strength hail! To the Maruts' force hail!
 l The gander seated in purity, the bright one seated in the atmosphere,
 The Hotr seated at the altar, the guest seated in the house,
 Seated among men, seated in the highest, seated in holy order, seated in the
 firmament,
 Born of the waters, born of the cows, born of holy order, born of the
 mountain, the great holy order.

i. 8. 16.

a Thou art Mitra, thou art Varuna.
 b May I be united with the All-gods.
 c Thou art the navel of kingly power, thou are the womb of kingly power.
 d Sit thou on the smooth, sit thou on the pleasant seat.
 e May she hurt thee not; may she hurt me not.

f Varuna, of sure vows, hath set him down

In the waters, with keen insight, for lordship.

g O Brahman! Thou, O king, art the Brahman priest, thou art Savitr of true instigation. O Brahman! Thou, O king, art the Brahman priest, thou art Indra of true force [1]. O Brahman! Thou, O king, art the Brahman priest; thou art Indra, the kindly. O Brahman! Thou, O king, art the Brahman priest; thou art Varuna, of true rule.

h Thou art the bolt of Indra, slaying foes; with this subject to me.

i This king hath surmounted the quarters.

k O thou of good fame! O thou of prosperity! O thou of true rule!

l To the son of the waters hail! To the son of strength hail! To Agni, lord of the house, hail!

i. 8. 17.

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

i. 8. 18.

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

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

i. 8. 19.

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

i. 8. 20.

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

i. 8. 21.

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

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

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

d What then? As men who have barley
Reap the barley in order, removing it,

Hither bring the food of those

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

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

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

Varuna on ten potsherds.

g O Pitrs, beaded by Soma, rejoice.

h The sacrificial fee is a mare.

i. 8. 22.

a O Agni and Visnu, great is your greatness;

Rejoice ye in the secret names of the ghee;

Placing in every house seven treasures,

May your tongue move forth to the ghee.

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

Ye taste the ghee, rejoicing in its secrets;

In every home increasing lauds,

May your tongue move forth to the ghee.

c May the goddess Sarasvati

With strength, rich in mares,

Further us, she that aideth prayer.

d To us from the sky, from the great [1] mountain;

May Sarasvati, the worshipful, come to the sacrifice

May the goddess rejoicing in our supplication, rich in ghee,

May she hearken gladly to our effectual speech.

e O Brhaspati, with the All-gods,

Do thou rejoice in our oblations;

Grant riches to the generous giver.

f Then to the father, with the All-gods, to the strong one,

Let us pay honour with sacrifices, with reverence, with oblations;

O Brhaspati, with good offspring, with heroes,

May we be lords of wealth.

g That various wealth bestow upon us,

O Brhaspati, that shall surpass the enemy,

That shall shine glorious, with insight among men,

That shall be resplendent in glory, O thou who art born of holy order [2].

h O Mitra and Varuna,
 Bedew our pasturage with ghee
 With mead the regions, O ye wise ones.
 i Do ye unloose your arms for us to live;
 Do ye bedew our pasturage with ghee;
 Make us famous among the folk, O ye young ones;
 Hearken, O Mitra and Varuna, to these my supplications.
 k Agni for you I honour in song,
 The god first of the bright ones;
 Honouring him who prospereth the fields
 Like a much loved friend.
 l Swiftly (goeth) the chariot of the worshipper [3]
 Like a hero in every contest;
 He who by sacrifice is fain to win the mind of the gods
 Shall prevail over those who sacrifice not.
 m Thou art not harmed, O sacrificer,
 Nor thou, O pourer, nor thou, O pious one;
 There shall be wealth of heroes,
 And plenteousness of swift steeds;
 No one shall in act approach him,
 No one shall anticipate him nor stay him.
 n Streams, health-bringing, like milch cows,
 Pour up to the man who hath sacrificed and shall sacrifice;
 Him who filleth and satiateth [4], bringing fame,
 Streams of ghee approach on all sides.
 o O Soma and Rudra, do ye drive away
 The evil spirit that hath entered our abode;
 Far away from us smite misfortune;
 Whatever sin we have done remove from us.
 p O Soma and Rudra, do ye give to us,
 In our bodies, all these medicines;
 Loosen and remove the evil we have done
 That is bound within our bodies.
 q O Soma and Pusan, begetters of wealth,
 Begetters, of sky, begetters of earth,

Born as protectors of the whole world,
The gods have made (you) the navel of immortality.
r In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Pusan,
The Indra made the cooked (milk) among the raw cows.

KANDA II

PRAPATHAKA I. THE SPECIAL ANIMAL SACRIFICES

ii. 1. 1.

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

Soma and Pusan with their own share; verily they produce cattle for him; Soma is the depositor of seed, Pusan the producer of cattle; Soma deposits seeds for him, Pusan produces cattle. The sacrificial post is of Udumbara; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle.

ii. 1. 2.

Prajapati created offspring; they being created went away from him; they went to Varuna; he pursued them and asked them back; he would not give them back to him; he said, 'Choose a boon, and then give them back to me.' He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuna should offer this black (beast) with one white foot to Varuna. Verily he has recourse to Varuna [1] with his own share; verily he sets him free from Varuna's noose. It is a black (beast) with one white hoof, for it has Varuna for its deity (and serves) for prosperity. Svarbhanu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone became a barren ewe [2]. The gods said, 'Here has come into being a divine beast; to whom shall we offer him?' Now then the earth was small, plants were not born, they offered the barren ewe to the Adityas as desire.' Then the earth became broad, the plants grew. He who desires, 'May I be extended with cattle, with offspring be propagated' should offer this barren ewe to the Adityas as desire [3]. Verily he has recourse to the Adityas as desire with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewlapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one; verily by means of them they restored his brilliance, For him who desires splendour he should offer dewlapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours

to Indra; in the autumn in the after noon the white (beast) to Brhaspati. These are the brilliances of the sun, in the spring in the morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvati; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole. He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (be places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom, and forthwith appropriates it; they choose him as Purohita.

ii. 1. 3.

The gods and the Asuras strove for these worlds; Visnu saw this dwarf, he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Visnu; then he

becomes Visnu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra, the angry, the wise [1]. By power (*indriyá*), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for prosperity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vrtra; verily he overcomes the evil foe and attains support. 'He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his own share, and he drives away from him the enemy, the evil. He who being meet for kingship obtains not a kingdom should offer (a beast) with a spot on the forehead and horns bent forward to Indra of the thunderbolt. Verily he has recourse to Indra of the thunderbolt with his own share; he bestows his thunderbolt on him, the bolt kindles him for prosperity, the kingdom comes to him. It has a spot on its forehead and horns bent forward, that is the shape of the bolt, (and so it serves) for prosperity.

ii. 1. 4.

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

Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for long in labour as it were is the kingdom of him who is long in exile; (verily it serves) for prosperity. To Vayu [7] he should offer a calf; Vayu is their calf; these worlds are barren for him, the people are barren; verily also he who is long in exile has recourse to Vayu with his own share; verily Vayu causes these worlds and the people to give to him; these worlds drop milk for him; the people wait upon him in service.

ii. 1. 5.

Indra opened the hole of Vrtra; the topmost cattle he grasped by the back and pulled out; a thousand cattle followed it, it became hump backed. He who desires cattle should offer this humpbacked (one) to Indra; verily he has recourse to Indra with his own share; verily he bestows cattle upon him; he becomes possessed of cattle. It is humpbacked [1]; the hump backed is fortune a thousandfold; verily by fortune he wins cattle. When he obtains a thousand cattle, he should offer a dwarf (beast) to Visnu; upon it the thousand rested; therefore the dwarf, stretched out, affords support to cattle when born. 'Who can obtain a thousand cattle?' they say; verily he should make up a thousand days and nights and sacrifice. The days and nights [2] are cattle; verily he gives support to cattle when born. He who desires offspring should offer a barren cow to the plants, the plants hinder him from offspring who being fit for offspring does not obtain offspring; the plants indeed destroy the pregnancy of that one which becomes barren, verily he has recourse to the plants with their own share; verily they from his own self beget him offspring; he obtains offspring [3]. The plants are the waters, man is what is not; verily the waters give him being from non-existence; therefore they say, both he who knows thus and who (knows) not, 'The waters verily give being from non-existence.' He who desires prosperity should offer to Indra (a cow) which is barren after one birth; he is unborn who being fit for prosperity obtains it not; the (cow) became barren

after bearing Indra, [4]; verily he has recourse to Indra with his own share; verily he causes him to attain prosperity; he prospers. He should offer to Indra (the calf) through bearing which (the cow) became barren; that indeed is power (*indriyá*); verily straightway he obtains power. He whose ancestors and himself for three generations have not drunk Soma should offer (a bull) which has again been let loose to Indra and Agni; the Soma drinking of a Brahman is interrupted if his ancestors and himself for three generations have not drunk Soma [5]; verily he has recourse to Indra and Agni with their own share; verily they bestow on him the drinking of Soma, the drinking of Soma comes to him. In that it is offered to Indra, the Soma drink is power; verily he wins power, the Soma-drink. In that it is offered to Agni, the Brahman is connected with Agni, verily he continues his own deity. It is let loose again, for his drinking of Soma is as it were let loose again [6]; (verily it serves) for prosperity. When practising witchcraft, he should offer a hornless (beast) to Brahmanaspati; verily he has recourse to Brahmanaspati with his own share; verily he cuts him down to him; swiftly he reaches destruction. It is a hornless one; prosperity is razor-edged; in that it is hornless, (it serves) for prosperity. The sacrificial post is shaped like a wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 6.

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

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

ii. 1. 7.

The Vasat cry cleft the head of the Gayatri; the sap thereof fell away. Brhaspati seized it; it became a cow with a white back. The second (sap) which fell Mitra and Varuna seized; it became a cow of two forms. The third (sap) which fell the All-gods seized; it became a cow of many forms. The fourth (sap) which fell entered the earth; Brhaspati [1] seized it, (saying), 'Be this (mine) for enjoyment'; it became a bull and a cow. The blood which fell Rudra seized; it became a fierce red cow. He who desires splendour should offer to Brhaspati (a beast) with white back; verily he has recourse to Brhaspati with his own share; verily he bestows splendour upon him; he becomes resplendent. The cow is the sap of the metres [2]; splendour is as it were sap; verily with the sap of the metres he wins the sap which is splendour. He who desires rain should offer to Mitra and Varuna (a cow) of

two forms; the day is connected with Mitra, the night with Varuna; by day and night Parjanya rains; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night make Parjanya rain for him. The cow is the sap of the metres, the rain indeed is as it were sap; verily by the sap of the metres [3] he wins the sap which is rain. He who desires offspring should offer to Mitra and Varuna (a cow) of two forms; the day is connected with Mitra, the night with Varuna; by day and night indeed offspring are born; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night beget offspring for him. The cow is the sap of the metres, offspring indeed are as it were sap; verily with the sap of the metres he wins the sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Brhaspati a bull and a cow; verily he has recourse to Brhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily by will he wins will which is splendour. He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 8.

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

ii. 1. 9.

Food came not to Varuna when he had pressed. He beheld this black cow which is Varuna's; it he offered to its own deity; then food came to him. He to whom being fit for food food does not come should offer to Varuna this

black cow; verily he has recourse to Varuna with his own form; verily he gives him food; he becomes an eater of food [1]. It is black, for it has Varuna as its deity; (verily it serves) for prosperity. He who desires food should offer a white (beast) to Mitra and a black to Varuna at the union of the waters and the plants; the plants are connected with Mitra, and the waters with Varuna; on the sap of the water and of the plants do we live; verily he has recourse to Mitra and Varuna with their own share; verily they give him food; he becomes an eater of food [2]. He should offer at the union of the waters and of the plants, to attain both. The sacrificial post is bifurcate, for there are two deities; (verily it serves) for prosperity. He who is long ill should offer a white (beast) to Mitra, and a black to Varuna; in that one is offered to Mitra, by means of Mitra he appeases Varuna for him; in that one is offered to Varuna, straightway he sets him free from Varuna's noose; even if his life be gone, he yet lives. The gods could not find prosperity [3]; they saw it in the pair; they could not agree about it; the Aṅvins said, 'Ours is it; do not claim it.' It became the Aṅvins' only. He who desires prosperity should offer to the Aṅvins a twin cow; verily he has recourse to the Aṅvins with their own share; verily they bestow prosperity upon him; he prospers in offspring and cattle.

ii. i. 10.

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

recited the sun becomes not visible; he should offer to Surya (a beast) of many forms; verily he has resort to yonder sun with its own share; verily it drives away the darkness, the evil, from him, the dawn shines upon him, he strikes away the darkness, the evil.

ii. 1. 11.

a Indra on all sides.

b On Indra men.

c O Maruts, what time from the sky.

d The protection which ye.

e In contests we invoke Indra, swift to hear,
The divine folk working good, freeing from distress,
Agni, Mitra, Varuna, for gain, Bhaga,
Sky and earth, the Maruts for welfare.

f May the moving one who strikes at morning delight us;
May Vata delight us, pourer of waters;
Indra and Parvata quicken us;
May the All-gods vouchsafe us this.

g I hail the dear names [1] of yon impetuous ones,
That, O Maruts, calling they may rejoice.

h For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with
singers;

They wearing daggers, impetuous, fearless,
Here found the dear home of the Maruts.

i First let Agni with the Vasus aid us;
Let Soma with the Rudras protect (us);
Let Indra with the Maruts act in due course;
Let Varuna with the Adityas quicken us.'

k God Agni with the Vasus [2],
Soma with the dread forms,
Indra with the Maruts, worthy of sacrifice,
Varuna with the Adityas hath been in harmony with us.

l As the Adityas are united with the Vasus,
The Rudras with the Maruts,

So, O thou of three names,
 May the All-gods without anger be of one mind.
 m He in whose presence wheresoever
 Men rejoice in the dwellings of men,
 Whom in honour they kindle,
 Whom together they produce.
 n When we offer food,
 The oblations of men,
 He by the might of his glory [3],
 Graspeth the reins of sacred law.
 o The sacrifice seeketh the goodwill of the gods;
 Be kindly, O ye Adityas;
 Make your loving kindness turn (to us),
 Which shall more plenteously deliver us from distress.
 p Pure he dwelleth, undeceived,
 Among waters rich in grass, waxing old with noble sons;
 None slayeth him from near or from afar,
 Who is in the guidance of the Adityas.
 q Ye Adityas support the world,
 Gods, guardians of all the universe,
 Far-seeing, guarding [4] the holy,
 Righteous, enacting debts.
 r Three earths they support, and three skies;
 Three rules are in their ordinance;
 Through sacred law great is your mightiness, O Adityas;
 Sweet is that, O Aryaman, O Mitra, O Varuna.
 s Let us make supplication
 To those heroes, the Adityas,
 The tender, for help.
 t Nor right is visible, nor left;
 Nor the east, O Adityas, nor the west;
 Despite my feeble mind, O Vasus [5],
 Led by you, may I attain the light without fear.
 u With the most recent help of the Adityas,
 With their most present succour, may we be united;

May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.

v Hear my cry, O Varuna,
And be merciful this day;
Seeking for help I call on thee.

w I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuna;
O wide ruler, strike not away our life.

PRAPATHAKA II. THE SPECIAL SACRIFICES

ii. 2. 1.

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

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

verily on this earth he takes firm root. Thereafter let him make the offering to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2.

To Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity. To Agni, lord of vows [1] he should offer a cake on eight potsherds, who having established a sacred firebreaks his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Raksases, he should offer a cake on eight potsherds, whom Raksases infest; verily he has recourse to Agni, slayer of Raksases, with his own share; verily he smites away the Raksases from him. He should offer at night [2], for at night the Raksases are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Raksases entering; the Yajya, and the Anuvakya are Raksas-slaying, to lay low the Raksases. To Agni with the Rudras he should offer a cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds [3]; the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt; verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle [4]. He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him, lie should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to

frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

ii. 2. 3.

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

ii. 2. 4.

He who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should

offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby he bestows health upon him; in that (he offers) to Agni, the purifier [2], thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows life upon him; even if his life is gone, he yet lives. He who desires sight should make the same offering; in that he offers to Agni, the purifying, he thereby bestows breath upon him; in that (he offers) to Agni, the purifier, thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows sight upon him [3]; even if he is blind, he yet sees. He who desires offspring should offer a cake on eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra, who has sons; verily Agni begets offspring for him and Indra makes it grow. He who desires, 'May I be possessed of sap', should offer an oblation cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni, full of sap, with his own share; verily he makes him possessed of sap [4]; he becomes possessed of sap. It is cooked in goat's milk; the she-goat is connected with Agni; verily straightway he wins sap. He who desires, 'May I be possessed of wealth', should offer a cake on eight potsherds to Agni, possessed of wealth; verily he has recourse to Agni, possessed of wealth, with his own share, and he makes him possessed of wealth; he becomes possessed of wealth. When battle is joined, he should offer a cake on eight potsherds to Agni, the racer, for a race [5] he desires to run, who is fain to conquer in battle; Agni of the gods is the racer; verily he has recourse to Agni with his own share; he runs the race, he slays the foe, he conquers in the battle, and like Agni he is not to be overcome. He for whom fire they take out again (from the Garhapatya fire) to place on the Ahavaniya should offer a cake on eight potsherds to Agni with Agni; one of these (fires) has a portion assigned, one has not a portion assigned; they uniting overpower the sacrificer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni, he appeases him with his

own share; the sacrificer does not suffer ruin. He whose fire goes out after it has been taken out (from the Garhapatya) before the Agnihotra has been offered should offer a cake on eight potsherds to Agni with light; (they say), 'Should another be taken out, after lighting up (from the Garhapatya)'? That should not be done. Since the former is taken out for a definite share, how should another [7] be taken out for (it)? He should deposit the extinguished embers and produce fire by friction, (with the words), 'Hence first was Agni born, from his own womb, the all-knower; he with Gayatri, Tristubh, Jagati shall bear the oblation to the gods, the wise ones'; with the metres he begets him from his own womb; 'this is the fire', they say, 'I what falls from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5.

He who is calumniated should offer on twelve potsherds to Vaiçvanara, an oblation to Varuna, and an oblation to Dadhikravan; in that there is (an offering) on twelve potsherds to Vaiçvanara, and Agni Vaiçvanara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiçvanara, and Agni Vaiçvanara is the year; verily he propitiates the year with its own share; it propitiated begets offspring for him from his own womb; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiçvanara; in that there is (an offering) on eight potsherds, he purifies him with the Gayatri, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivrt (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Viraj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Tristubh; in that there is (an offering) on twelve

potsherds, he bestows cattle upon him with the Jagati; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle. He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has omitted the sacrifice either at the new or the full moon, he should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight potsherds, to Vaiçvanara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gayatri has eight syllables, Agni is connected with the Gayatri; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; the birthplace of Agni is the year; verily he makes him go to his own birth place; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiçvanara, and to the Maruts on seven potsherds. (the offering) to Vaiçvanara he places on the Ahavaniya, that to the Maruts on the Garhapatya, for the avoidance of confusion. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6.

He who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it. He who has come to the place should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year, the place of the gods is the year; from that place

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

ii. 2. 7.

He who desires cattle should offer an oblation to Indra; cattle are connected with Indra; verily he has recourse to Indra with his own share; verily he gives him cattle; verily he becomes possessed of cattle; it is an oblation; verily for him from his own place of birth he produces cattle. He who desires cattle should offer a cake on eleven potsherds to Indra, the powerful; cattle are

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

ii. 2. 8.

He who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp should offer an oblation to Indrani; the deity of the arrow is Indrani;

verily he has recourse to Indrani with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself, for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself. He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpellable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajapati, for him, he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yajya and the Puronuvakya of the Çakvari (metre); the Çakvari is the thunderbolt, the thunderbolt kindled him for prosperity [5], he became prosperous; having become prosperous, he became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajapati; Prajapati from the Çakvari fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puronuvakya, for atonement, to prevent burning; the Yajya is in the

Çakvari (metre) -, the Çakvari is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9.

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

Visnu; Sarasvati should have a share of the butter, and to Brhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gayatri has eight syllables, and the morning pressing is connected with the Gayatri, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Visnu; Sarasvati should have a portion of the butter and to Brhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Tristubh has eleven syllables, and the midday pressing is connected with the Tristubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Visnu on twelve potsherds; Sarasvati should have a share of the butter, and to Brhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagati has twelve syllables, and the third pressing is connected with the Jagati, he obtains thereby the third pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuna, this (offering) corresponds to his foe's cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10.

Yonder sun did not shine, the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra: verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tisya; Tisya is Rudra [1], the full moon is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. 'Too much splendour is produced', they say, 'he is liable to become a leper'; he should insert the

verses of Manu's; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, 'I shall become a leper', he should offer an oblation to Soma and Pusan; man has Soma as his deity, cattle are connected with Pusan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotr loosens him that is swallowed by Soma and Rudra and he is liable to be ruined; an ox must be given by the Hotr; the ox is a carrier, the Hotr is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, 'In his own abode may I produce a foe for him', should offer an oblation to Soma and Rudra; selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11.

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

cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnidh), he should say, 'Utter the Yajya for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering [2] should he make who desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yajya; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off from the All-gods, and then from Indra's [3]; verily with power (*indriyéna*) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe, for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya contain the word 'dear' [4]; verily he makes him dear to his fellows; the Purovakya, has two feet; verily he wins bipeds; the Yajya has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas. Indra had recourse to Prajapati; he made him [5] sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; then indeed the gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12.

a The golden germ.

b When the waters.

c O Prajapati.

d He as a son knoweth the father, he the mother,

He is a son, he is of generous returns;

He hath enveloped the sky, the atmosphere, he the heaven;

He hath become all the worlds, he hath come to be.

e Up that.

f The radiant.

g Thou from of old with thy new glory,

O Agni, with thy companion light,

Hast mightily outstretched.

h He doth put down the wise contrivings of every worshipper;

Bearing in his arm [1] many a manly deed;

Agni hath become the lord of riches,

Making ever all immortal things.

i To help us I summon

The golden-handed Savitr;

He as a god knoweth the place.

k Prosperity to-day, O Savitr prosperity to-morrow,

Day by day prosperity mayst thou procure for us;

Through this prayer may we win the prosperity

Of many a prosperous dwelling, O god.

l O earth, thou bearest

The weight of the mountains,

Thou that dost, O great earth,

With thy hills, quicken with thy might [2].

m The songs salute thee,

Thee that extendest far, each day,

Thee that, O bright one, dost shoot forward

The seed like great riches.

n May I be in companionship with the friend pleasant within,

Who being drunk shall not harm me, O thou of the tawny steeds;

This Soma that hath been deposited within us,

For that I go to Indra to prolong (my life).
 o Giving spirit when drunken, with swift onset,
 Impetuous, strong, bearing arrows, with the residue is Soma;
 All plants and trees deceived not aforetime
 As substitutes Indra.
 p Soma [3] the righteous as pressed becometh visible,
 Jamadagni singing the hymn to Indra;
 Thou art the mighty restrainer of impetuous might;
 Ward it off and strengthen the support for the singer.
 q In unison men that make prayers offer to thee this prayer
 That giveth delight and invigoration;
 When the hymn with the radiance of Soma shall speed forth,
 Then shall Indra show his might in the contests.
 r From the mouth to thee, O Visnu, do I utter the Vasat call;
 Do thou accept my oblation, O Çipivista [4];
 Let my fair hymns of praise cause thee to wax great;
 Do ye protect us ever with blessings.
 s That name of thee, the noble, to-day I celebrate,
 O Çipivista, knowing the ways;
 I, the weaker, sing thee the strong,
 That rulest beyond this region.'
 t What was there to be disclosed in thee, O Visnu,
 What time thou didst declare, 'I am Çipivista'?
 Conceal not from us that form of thine
 What time thou dost change thy shape in battle [5].
 u O Agni, give to the giver
 Wealth of heroes in abundance;
 Quicken us to richness in sons.
 v Give to us, O Agni, a hundred, give a thousandfold;
 Like doors disclose for us booty for renown;
 Make with the prayer sky and earth propitious;
 Like bright heaven the dawns have shone forth.
 w Agni give wealth that decketh the hero;
 Agni the Rsi who winneth thousands;
 Agni hath placed the oblation in the sky;

In many a place are the abodes of Agni.

x Destroy [6] us not.

y Bring to us.

z Thy body is faultless,

Like ghee purified, like pure gold

That of thine shineth like an ornament, O thou powerful one.

aa O bright one, in thy mouth thou cookest

Both ladles (full) of butter;

Do thou make us full

For our hymns, O lord of strength;

Do thou bear food to the praisers.

bb O Vayu, a hundred of bay (steeds)

Worthy of nourishment do thou yoke;

Or let the chariot of thee that hast a thousand (steeds)

Come with might.

cc The teams [7] wherewith thou comest to the giver,

O Vayu, for seeking in the house,

Grant us wealth rich in enjoyment,

And a treasure of heroes, of horses, of cows.

dd Rich banquets be ours with Indra,

With mighty strength,

Wherewith fed we may rejoice.

ee Rich should he be, the praiser

Of a generous and wealthy one like thee;

(Famed) be (the praiser) of thee that art famed, O thou with the bays.

PRAPATHAKA III. THE SPECIAL SACRIFICES (CONTINUED)

ii. 3. 1.

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

of the Maruts; verily with might he attains the people; seven are they, the Maruts are in seven troops; verily in troops he attains the people.

ii. 3. 2.

The gods were afraid of death; they had recourse to Prajapati for them he offered this (offering) to Prajapati of a hundred Krsnalas in weight verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajapati this (offering) of a hundred Krsnalas: verily he has recourse to Prajapati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Krsnalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life and immortality; four Krsnalas weight on each occasion he cuts off to obtain the four cuttings-off; one by one he brings to the Brahman priest, and one by one he bestows life upon the sacrificer. Yonder sun did not shine, the gods sought an atonement for it, for it they offered this oblation to Surya; verily thereby they bestowed upon it [2] radiance. For him who desires splendour he should offer this oblation to Surya; verily he has recourse to yonder sun with his own share; verily he bestows upon him splendour; he becomes resplendent. On both sides are ornaments (of gold); verily on both sides he bestows radiance upon him. At each fore-offering he offers a Krsnala weight; verily from the quarters he wins splendour for him, He should offer on eight potsherds to Agni, on twelve potsherds to Savitr, and an oblation to earth [3] who desires, 'May I gain gold; may gold resort to me.' In that it is (offered) to Agni, gold is connected with Agni; verily by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; verily on it he gains it; gold resorts to him. He who gains gold is deprived of power and strength; the same offering should he make who gains gold; he is not deprived of power and strength. The same [4] offering he should make whose gold is lost; in that it is (offered) to Agni, and gold is connected with Agni, by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; in this what is lost is lost; verily in it he gains it. Indra [5] by force drunk the Soma of Tvastr, he went apart on all sides, he was deprived of power, of Soma drinking; what he vomited up, that became

panic seeds; he had recourse to Prajapati; for him he offered this oblation of panic seeds to Soma and Indra; verily thereby he bestowed upon him power and Soma drinking; he who vomits Soma is deprived of power, of Soma drinking; for him who vomits Soma [6], he should offer this oblation of panic seeds; verily he has recourse to Soma and Indra; verily they bestow upon him power and Soma drinking; he is not deprived of power and of Soma drinking. In that it is (offered) to Soma, he wins Soma drinking; in that it is (offered) to Indra, and Soma drinking is power, verily he wins power and Soma drinking; it is of panic seeds, Soma is it [7]; verily straightway he wins Soma drinking. He who desires cattle should offer a cake on eight potsherds to Agni, the giver, and a cake on eleven potsherds to Indra, the bestower; verily Agni produces cattle for him, Indra makes them grow up. These are curds, honey, ghee, waters, and parched grain; that is the form of cattle; verily by their form he wins cattle; there are five takings, for cattle are fivefold; I it is of many forms, for cattle are of many forms [8], (verily it serves) for completion; it is offered to Prajapati; cattle are connected with Prajapati; verily Prajapati produces cattle for him; honey is the body of man; in that he offers honey on the fire, verily thus the sacrificer places his body in the fire; the Yajya and the Anuvakya are in the Pañkti metre, man is fivefold, cattle are fivefold; verily ransoming his body from death he wins cattle.

ii. 3. 3.

The gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them be said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him who is parted from the sacrifice he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra; verily he unites him with brilliance and

splendour [2]. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent [3]. In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer, an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmanaspati [4]; verily he has recourse to Brahmanaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya have the word 'troop'; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, 'May I bring the people to ruin with respect to the Brahman'; he should use as the Yajya and the Anuvakya verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4.

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

depths he led him to the top; for the prince who is low in rank he should offer to Indra on eleven potsherds this (offering) of the after-shoots of rice; verily he has recourse to Indra with his own share; verily he leads him to the top of his fellows; the Yajya, and the Anuvakya contain the words 'depth' and 'top'; verily from the depth he leads him to the top [3]; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity. For the Brahman who is low in rank he should offer to Brhaspati this oblation of the after-shoots of rice; verily he has recourse to Brhaspati with his own share; verily he leads him to the top of his equals; the Yajya and the Anuvakya contain the words 'depth' and 'top'; verily he leads from the depth to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity.

ii. 3. 5.

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

ii. 3. 6.

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

ii. 3. 7.

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

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

ii. 3. 8.

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

ii. 3. 9.

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

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

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

ii. 3. 10.

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

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

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

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

e Him quicken, O Agni, for life, for radiance,
Make dear his seed, O Varuna, O Soma, O king;
Like a mother, O Aditi, give him protection,

O ye All-gods, that he may win old age.

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

ii. 3. 11.

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

hundred (Krsnalas) in weight; man has a hundred (years) of life, a hundred powers; verily he finds support in life, in power. Or as many seasons as he deems that he will live, so many be the number, for prosperity. 'Him quicken, O Agni, for life, for radiance', he says; verily he bestows life and radiance upon him. 'O ye All-gods, that he may win old age', he says; verily he makes him win old age. 'Agni is full of life', (with these words) he takes his hand; these gods are full of life, they bestow life upon him, he lives all his life.

ii. 3. 12.

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

ii. 3. 13.

a That body of yours, to be striven for, 'O Indra and Varuna, with that do ye free this one from tribulation; that strong, protecting, brilliant body of yours, with that do ye free him from tribulation.

b That disease of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby; that disease of yours, O Indra and Varuna, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees, that of yours I appease hereby.

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

ii. 3. 14.

a Thou from of old.

b The wise contrivings.

c Indra on all sides.

d Indra men.

e Do thou guard us, O Soma, on all sides,

O king, from him who plots evil;

Lot not the friend of such as thou come to harm.

f Thy places in the sky, in the earth,

In the mountains, in the plants, in the waters,

With all of these, kindly and without anger,

Do thou, O king Soma, accept our oblations.

g O Agni and Soma, united,

With common offering, accept our prayers,

Ye were born together among the gods.

h Ye [1], O Agni and Soma, with common inspiration,

Placed these lights in the sky;

Ye freed the streams from the dread imprecation
When they were held fast.

i O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.

k One from the sky Matariçvan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.

l O Agni and Soma, the oblation which is set forth [2],
Do ye taste, accept it, rejoice in it, O ye strong ones
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.

m Swell.

n Together thee.

o Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Harkening to us with help do thou sit on thy place.

p He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.

q He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Brhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.

r O Maruts, what time from the sky.

s The protections that ye.

t Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in his
arm,

May the god bestow upon us wealth.

u Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4],
With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.

v From the depth to the top, sung by the Angirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;
These things did Indra in the joy of the Soma.

w From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly he freed them with paths of long wanderings;
These things did Indra in the joy of the Soma [5].

x Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will.

y Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth he hath won to the top with his race,
Whose deity is Brhaspati, the sovereign.

z Him who with might riseth from the depth to the top,
Brhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.

PRAPATHAKA IV. THE SPECIAL SACRIFICES (CONTINUED)

ii. 4. 1.

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

ii. 4. 2.

The gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).' He said, 'This is that which frees from tribulation; this is that which drives away the foe; this is that which has power' [1]. They offered to

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

ii. 4. 3.

The gods and the Asuras were in conflict; the Gayatri, grasping and taking their force, might, power, strength, offspring, and cattle, remained away; they reflected, I Whomsoever of us she shall resort to, they shall become this (world)'; they hailed her in rivalry, 'O All worker', said the gods; 'O Deceiver', said the Asuras; neither did she resort to. The gods saw this formula, 'Thou art force, thou art strength, thou art might [1], thou art blazing, thou art by name the home of the gods, thou art all, of all life thou art everything, thou art of every life, the overcoming.' (So saying) the gods appropriated the force, might, power, strength, offspring, and cattle of the Asuras. Because the Gayatri remained away, therefore they style this offering the Gayatri; the Gayatri is the year, so the year remained away; because the gods thereby appropriated the force, might, power, strength [2], offspring, and cattle of the Asuras, therefore they style this offering the

gatherer. He who has foes should in conflict sacrifice with this offering. To Agni, the gatherer, he should offer a cake on eight potsherds; this when cooked and put in place he should stroke with this formula; verily he appropriates the force, might, power, strength, offspring, and cattle of his foe; he prospers with himself, his foe is defeated.

ii. 4. 4.

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

ii. 4. 5.

a O Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.
b Savitr, the thousandfold,
May he delight us in our homes;
May Pusan come, may wealth (be ours).
c May Dhatr give us wealth,
The lord, the ruler of the world;
May he favour us with a full (gift).

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

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

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

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

ii. 4. 6.

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

ii. 4. 7.

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

b Stay, O Maruts, the speeding falcon,
 Swift as mind, the strong, the glorious;
 That whereby the dread host goeth set loose,

Do ye, O Aṣvins, put around; hail!

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

d Gladdening, obedient, purifying, agile,
Full of light, full of darkness, flooding, with fair foam,
Supporting friends, supporting the warrior caste,
With fair realms, do ye help me.

e Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8.

a O gods granting protection, O Mitra and Varuna, Aryaman;
O gods who drink together, O son of the waters, with swift onset,
Give of the water, cleave the holder of the waters; from the sky, from
Parjanya, from the atmosphere, from the earth, thence do ye help us with
rain.

b Even by day they make the darkness,
With Parjanya, water bearer;
What time they inundate the earth.

c The treasure-house of sky which the heroes rich in dew
Make to shake for the generous giver,
The Parjanyas set thee free from along the firmaments;
The rains pour over the desert [1].

d From the ocean, O Maruts, ye make (the rain) to start,
Ye make the rain to fall, O ye that are rich in moisture;
Your cows, O ye wondrous, fail not;
As ye fly swiftly your chariots turned.

e Set free the rain from heaven;
With waters fill the ocean;
Thou art born of waters, first-born;
Thou art the might of the ocean.

f Flood the earth,

Break this divine cloud;
 Give to us of the divine water,
 Ruling loosen the water bag.

g The gods whose portion is in the sky, the gods whose portion is in the atmosphere, the gods whose portion is on earth, may they aid this sacrifice, may they enter this place, may they inhabit this place.

ii. 4. 9.

'Thou art connected with the Maruts, thou art the force of the Maruts', (with these words) he puts on a black garment with a black fringe; that is the hue of rain; verily becoming of like hue he causes Parjanya to rain. 'Stay, O Maruts, the speeding falcon', (with these words) he pushes back the west wind; verily he produces the east wind, to win the rains. He makes offering to the names of the wind; the wind rules the rain; verily he has recourse to the wind with its own share; verily it makes Parjanya rain for him. Eight offerings [1] he makes; the quarters are four, the intermediate quarters are four; verily from the quarters he makes the rain to move. He unites (them) on a black antelope skin; verily he makes the offering; he unites within the Vedi, for accomplishment. When the Yatis were being eaten, their heads fell away; they became Kharjuras; their sap rose upwards, they became Kariras; the Kariras are connected with Soma; the offering connected with Soma makes rain to move from the sky; in that there are Kariras (in the sacrifice) [2], by means of an offering which is connected with Soma he wins the rain from the sky. With honey he unites (them); honey is the sap of the waters and the plants; verily it rains from the waters and the plants; verily also he brings down rain from the waters and the plants. 'Gladdening, obedient', (with these words) he unites (them); verily he approaches them by their names; just as one may say, 'Come hither, N. N.', so by their names [3] he makes them move forward. Thou art the fetter of the strong horse; for rain I yoke thee', he says the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10.

'O gods having wealth, O gods granting protection, O gods drinking together', (with these words) he ties on; verily by means of the gods he daily

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

ii. 4. 11.

'All' the metres are to be recited in this sacrifice', they say; the Kakubh is the strength of the Tristubh, the Usnih of the Jagati; in that he repeats the Usnih and the Kakubh, thereby he wins all the metres. The Usnih is the Gayatri; the four syllables over are fourfooted cattle; just as cake is over cake, so it is with the syllables which are over the verse; if he were to close with a Jagati [1], he would end the sacrifice; he closes with a Tristubh, the Tristubh is power and strength; verily he establishes the sacrifice on power and strength, he does not end it. 'O Agni, three are thy strengths, three thy abodes', with this (verse) containing the word 'three' he closes, for similarity of form: that which has three constituents is the whole of the sacrifice; for every desire it is employed, for the sacrifice is employed for all desires. He who is practising witchcraft should sacrifice with that of three constituents; that which has three constituents is the whole of the sacrifice [2]; verily with the whole of the sacrifice he bewitches him, and lays him low. With the

same (offering) should he sacrifice who is practised against, that which has three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and he who practises witchcraft does not lay him low. With the same (offering) should he sacrifice who is going to sacrifice with a thousand; verily he produces and gives (it). He who has sacrificed with a thousand should sacrifice with the same (offering) he goes to the end of cattle [3] who sacrifices with a thousand; Prajapati created cattle; he created them with (the offering) of three constituents; he who knowing thus sacrifices, desirous of cattle, with (the offering) of three constituents, creates cattle from the very source whence Prajapati created them; and the thousand resorts to him. He becomes a prey to the gods who having said, 'I shall sacrifice', does not sacrifice; he should sacrifice with (the offering) of three constituents; (the offering) of three constituents [4] is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and does not become a prey to the gods. The cake is on twelve potsherds; these are three (sets of) four potsherds, to bring about the three. There are three cakes, these worlds are three; (verily they serve) to win these worlds. Each one above the other is larger, for so as it were are these worlds. The middle one is made of barley, that is the form of the atmosphere; (verily it serves) for prosperity. He cuts off from all (the cakes) as he sets them up without making a failure. He gives gold; verily he wins brilliance [5]; he gives the silken garment; verily he wins cattle; he gives a cow; verily he wins his prayers; gold is the colour of the Saman, the silken garment of the formulae, the cow of the praises and rejoicings; verily he wins all these colours.

ii. 4. 12.

Tvastr, his son slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him, (saying), 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), saying, 'Hail! wax great, Indra's foe. While (the fire) was flaming upwards to strike, just then of itself it stayed; whether so much was before [1], or so much was over the fire, he sprang up alive and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him, and

Tvastr too; Tvastr dipped his bolt for him; the bolt was fervour; he could not restrain it. Visnu [2] was another god; he said, 'Visnu, come hither; we will grasp that by which he is this world. Visnu deposited himself in three places, a third on the earth, a third in the atmosphere, a third in the sky, for he was afraid of his growth. By means of the third on earth Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [3] strength in me; I will give it to you.' He gave it to him, he accepted it, and (saying), 'Thou didst further me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power (*indriya*) in us.' By means of the third in the atmosphere Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [4] strength in me; I will give it to you.' He gave it to him; he accepted it, and (saying), 'Twice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' By means of the third in the sky Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; I will give to thee that by which I [5] am this world! He said, 'Yes.' (He replied), 'Let us make a compact; let me enter thee.' 'If thou dost enter me, in what way wilt thou enjoy me?' 'I will kindle thee; I will enter thee for thine enjoyment', he answered. Vrtra entered him. Vrtra is the belly; hunger is man's enemy; he who [6] knows this slays the enemy hunger. He gave it to him; he accepted it, and (saying), 'Thrice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' In that thrice he gave and thrice he accepted, that is the reason of the threefold character of the threefold. In that Visnu aided him and he gave (it) to Visnu, therefore the offering belongs to Indra and Visnu. Whatever there is here he gave to him, the Rces, the Samans, the Yajuses. A thousand he gave to him; therefore there are a thousand gifts.

ii. 4. 13.

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

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

ii. 4. 14.

a He is born ever new;

The banner of the days goeth before the dawns.

He appointeth their portion to the gods as he advanceth

The moon extendeth length of days.

b The drop which the Adityas make to swell,

The imperishable which the imperishable drink,

With that may king Varuna, Brhaspati,

The guardians of the world make us to swell.

c In the eastern quarter thou art king, O Indra

In the northern, O slayer of Vrtra, thou art slayer of foes

Where the streams [1] go, thou hast conquered;

On the south be the bull whom we invoke.

d Indra shall conquer, he shall not be conquered;

Over-lord among kings shall he rule;

In all conflicts shall he be a protector,

That he may be revered and honoured.

e His greatness surpasseth

Sky or earth or heaven;

Indra sole lord, hailed by all, in his home

Boisterous and brave, waxeth great for the conflict.

f We call on thee, O hero, in praise,

Like kine un milked,

Lord [2] of this moving world, seeing the heavenly light,

Lord, O Indra, of what standeth.

g We call on thee,

We poets, to gain the prize;

Men call on thee, lord of heroes, O Indra, amongst foes,

On thee in the racing of the horse.

h If, O Indra, a hundred skies,

A hundred earths were thine,

Not a thousand suns could match thee at birth,

Nor the two worlds.

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

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

l O Agni, thy pure.

m With the light.

n Thee, Jatavedas.

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

p The radiant countenance of the gods hath arisen,
 The eye of Mitra, Varuna, and Agni;
 He hath filled the sky, the earth, and the atmosphere;
 Surya is the soul of that which moveth and standeth [4].

q May the All-gods who further right,
 Who hearken to the call in due season,
 Find pleasure in this proper drink.

r O ye All-gods, hear my invocation,
 Ye that are in the atmosphere, ye that are in the sky;
 Ye with Agni as your tongue, worthy of sacrifice,
 Sit on this strew and rejoice.

PRAPATHAKA V. THE NEW AND FULL MOON SACRIFICES

ii. 5. 1.

a Viçvarupa, son of Tvastr, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sura, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sura a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with

(a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who [6] anoints herself has a skin disease; (the son born) of one who combs her hair is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained; (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.

ii. 5. 2.

Tvastr, his son being slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him; (saying) 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), (saying), 'Hail! wax great, Indra's foe.' In that he cast it (*avartayat*), Vrtra is Vrtra; in that he said, 'Hail! wax great, Indra's foe', therefore [1] Indra became his foe. He sprang into life and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him. He ran up to Prajapati, (saying), 'A foe has sprung up for me.' He dipped his bolt and gave it to him, (saying), 'Slay with it.' He went against (him) with it. Agni and Soma said, 'Hurl it not [2]; we are within.' 'Ye are mine', he replied, 'come to me.' They asked for a share; he gave them at the full moon this offering for Agni and Soma on eleven potsherds. They said, 'We are bitten all round, and cannot come.' Indra produced from himself cold and fever heat; that was the origin of cold and fever heat. Him who knows thus the origin of cold and fever

heat [3] neither cold nor fever heat slays. By them he led him on, and as he gaped Agni and Soma went forth from him. Then expiration and inspiration deserted him; skill is expiration, intelligence is inspiration; therefore one who gapes should say, 'Skill and intelligence (remain) in me'; verily he places expiration and inspiration in himself and lives all his days. He, having called off the gods from. Vrtra offered at the full moon the oblation to the Vrtra slayer; they slay him at the full moon [4], but make him swell at the new moon; therefore verses are uttered at the full moon referring to the slaying of Vrtra, at the new moon referring to his increase. Having performed the oblation to the Vrtra slayer, he took his bolt and again went against (him). Sky and earth said, 'Hurl it not; he rests in us two.' They said, 'Let us choose a boon.' 'May I be adorned with the Naksatras', said yonder (sky); I May I be adorned with variegated things', said this (earth). Therefore yonder (sky) is adorned with the Naksatras, this (earth) with variegated things. He who knows thus the boon of sky and earth [5] attains a boon. Indra thus impelled by these two slew Vrtra. The gods having slain Vrtra said to Agni and Soma, 'Bear the offering for us.' They said, 'We two have lost our brilliance, our brilliance is in Vrtra.' They said, 'Who is there to go for it?' 'The cow', they said, 'The cow is the friend of all.' She said [6], 'Let me choose a boon; ye shall feed off both when they are in me.' The cow brought the (brilliance); therefore they feed off both things that are in the cow; ghee indeed is the brilliance of Agni, milk the brilliance of Soma. He who knows thus the brilliance of Agni and Soma becomes brilliant. The theologians say, 'What is the deity of the full moon (rite)?' He should reply, 'Prajapati; by means of it he established his eldest son, Indra.' Therefore they establish their eldest sons with wealth.

ii. 5. 3.

When Indra had slain Vrtra, his enemies threatened him. He saw this enemy-dispelling (oblation) to be offered subsequently at the full moon. He offered it, and with it drove away his enemies. In that the enemy-dispelling (oblation) is to be offered subsequently at the full moon, the sacrificer by it drives away his enemies. Indra, having slain Vrtra, lost the gods and his power. He saw the (offering) to Agni on eight potsherds at the new moon, and the curds for Indra [1]. He offered it, and by it he won the gods and his

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

ii. 5. 4. The theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full moon there is the subsequent offering of the enemy-dispelling (oblation), and by it the full

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

ii. 5. 5.

No one who is not a Soma sacrificer should offer the Samnayya. For the milk of him who is not a Soma sacrificer is imperfect, and if one who is not a

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

desires distinction should sacrifice with it, for this sacrifice has a razor edge, and swiftly he becomes holy or perishes. His vow is: he shall not speak untruth; he shall not eat meat; he shall not approach for all a woman; they shall not clean his raiment with cleansing stuff; for all these things the gods do not do.

ii. 5. 6.

The new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices) Sacrifices with Soma, rests in the chosen resting-place of the gods which is conspicuous for its chariot (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon (sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder. He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessiug an oblation holder, everything is given as on the strew. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights

of the half-month were the wives of King Soma; of these he did not approach the new moon night and the full moon night [4]. They grasped him about, and illness seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil'. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya), him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitrs in a month, trees in a year. Therefore day by day men desire food, at the half-month the gods are sacrificed to, every month offering is made to the Pitrs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

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

ii. 5. 7.

The gods could not rest on the Rc or the Yajus. On the Saman only could they rest. He makes the noise 'Him'; verily he makes the Saman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuity of the breaths and of food, and for the smiting away of the Raksases. The first he repeats is connected with the Rathantara (Saman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice; these worlds are three; verily he conquers these worlds. The last he repeats is connected with the Brhat (Saman); yonder world is connected with the Brhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajapati. Prajapati is the sacrifice; verily he grasps the sacrifice as Prajapati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your

viands', he repeats; therefore seed is deposited in front. 'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour' is the sacrificer. 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrifice. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then continuously the next half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Samidhenis, puts his enemy in his elbow. He joins the half-verses; this is the elbow of the Samidhenis; he who knows thus puts his foe in his elbow. The Samidhenis were brought out by Rsi after Rsi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and secured they yield him all his desires.

ii. 5. 8.

Without a Saman there is no sacrifice. 'O Agni, come hither for the feast', he says; this is the character of the Rathantara. 'Thee with the kindling-sticks, O Angiras', he says; this is the character of the Vamadevya. 'The great and powerful one, O Agni', he says. This is the character of the Brhat. In that he repeats this Trca, he makes the sacrifice have Samans. Agni was in yonder world, the sun in this; these worlds were disturbed [1]. The gods said, 'Let us change them about.' (Saying), 'O Agni, come hither for the feast', they placed Agni in this world, and (saying), 'The great and powerful one, O Agni', they placed the sun in yonder world. Then indeed these worlds became calm. In that he repeats (it) thus, (it serves) for the calming of these worlds; these worlds become calm for him who knows thus. He repeats fifteen Samidhenis [2]. The nights of the half-month are fifteen; the year is made up of half-months. There are three hundred and sixty syllables in the Samidhenis; there are as many nights in the year; verily by syllables he obtains the year. Nrmedha and Paruchepa had a theological dispute (and said), 'Let us generate fire in the dry wood (to see) which of us two is the

more of a theologian.' Nrmmedha spoke; he generated smoke. Paruchepa spoke; he generated fire. 'O Rsi', he said, [3], 'seeing that our knowledge is equal, how didst thou generate fire and not I?' 'I know the character of the Samidhenis', he replied. The character of the Samidhenis is the quarter-verse which is repeated with the word 'ghee' in it. 'Thee with the kindling-sticks, Angiras', he says; verily he generates light in the Samidhenis. They are feminine in that they are Rc (verses), they are feminine in that they are Gayatri (verses), they are feminine in that they are Samidhenis. He repeats a verse with the word 'Male' in it [4]. By it he gives them a husband, makes them possess Indra, and mates them. Agni was the messenger of the gods, Uçanas Kavya of the Asuras. They went to question Prajapati; he turned away (from Uçanas) (with the words). 'Agni as messenger we choose.' Then the gods prospered, the Asuras were defeated. The man for whom, knowing thus, he repeats, 'Agni as messenger we choose, prospers himself, his enemy is defeated. He repeats a verse with the word 'imperishable'; verily by it he causes his enemy to perish [5]. 'The flaming locked, him we adore', he says; that is purifying; verily with it he makes pure the sacrificer. 'Thou art lit, O Agni, worshipped', he says; verily he places around a barrier that may not be climbed. If he were to add anything further, it would be just as when (a libation) falls outside the barriers. There are three Agnis, the oblation bearer of the gods, the bearer of the offering of the Pitrs, the guardian of the Asuras. They repeat, 'Me will he choose, me' [6]. 'Choose ye the bearer of the oblation', he says; 'let him choose him who is of the gods. He chooses one of a Rsi's family; verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitrs drink after men in order of descent, beginning at the further end.

ii. 5. 9.

'O Agni, thou art great', he says, for Agni is great. 'O Brahman', he says, for he is a Brahman. 'O Bharata', he says, for he bears the sacrifice to the gods. 'Kindled by the gods', he says, for the gods kindled him. 'Kindled by Manu', he says, for Manu kindled him after the gods. 'Praised by the Rsis', he says, for the Rsis praised him. 'Rejoiced in by sages', he says [1], for learned people are sages. 'Celebrated by the poets', he says, for learned people are

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

ii. 5. 10.

In the case of a Rajanya let him repeat the Trcas thrice three other sorts of men are there besides the warrior, the Brahman, Vaiçya and Çudra; verily he makes them obedient to him. He should repeat fifteen (Samidhenis) in the

case of a Rajanya; the Rajanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Tristubh; the Tristubh is power, the Rajanya sacrifices in desire of power; verily by the Tristubh he secures power for him. If he desires [1], 'May there be splendour', he should surround it with a Gayatri, the Gayatri is splendour; verily there is splendour. He should repeat seventeen for a Vaiçya; the Vaiçya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagati; cattle are connected with the Jagati, the Vaiçya sacrifices in desire of cattle; verily by the Jagati he secures cattle for him. He should repeat twenty one for one who desires support; the Ekaviñça is the support of the Stomas; (verily twenty-one serve) for support [2]. He should repeat twenty-four for one who desires splendour: the Gayatri has twenty-four syllables, splendour is the Gayatri; verily by the Gayatri he secures splendour for him. He should repeat thirty for one who desires food; the Viraj has thirty syllables, the Viraj is food; verily by the Viraj he secures food for him. He should repeat thirty-two, for one who desires support; the Anustubh has thirty-two syllables, the Anustubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six for one who desires cattle; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he secures cattle for him [3]. He should repeat forty-four for one who desires power, the Tristubh has forty-four syllables, the Tristubh is power; verily by the Tristubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily with the Jagati he secures cattle for him. He should repeat all the metres for one who makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11.

The thread is worn around the neck for men, over the right shoulder for the Pitrs, over the left for the gods. He puts it over the left shoulder; verily he makes the mark of the gods. He repeats standing, for standing he speaks more audibly. He repeats standing, to conquer the world of heaven. He sacrifices sitting; verily he finds support in this world. In that he repeats in the Krauñca, note, that is connected with the Asuras, in the low note, that is

connected with men, in the intermediate note, that is connected with the gods. One should repeat in the intermediate note, to secure the gods. Clever indeed [1] were the Hotrs of old; there fore the ways were held apart, and the paths did not conflict. One foot should be within the sacrificial altar, the other outside; then he repeats, to hold the ways apart and to avoid conflict of the paths. Then does he win the past and the future, the measured and the unmeasured does he win, domestic and wild cattle both does he win [2]; verily also the world of the gods and the world of men he conquers.

The gods having repeated the Samidhenis could not see the sacrifice. Prajapati in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others). He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech and mind disputed; 'I will bear the offering to the gods', speech said; 'I to the gods', mind said. They went to question Prajapati; he said [4], Prajapati, 'Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech'. 'Then assuredly they will not sacrifice to you with speech', said (speech). Therefore in the mind they offer to Prajapati, for Prajapati is, as it were, the mind; (verily it serves) to obtain Prajapati. He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food and for the smiting away of the

Raksases. If he desire of a man, 'May he be likely to perish', he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajapati. Prajapati spake to a Brahman (saying), 'Explain the phrase, "Make announcement"', 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotr', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors, prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself therefore one should not oppose a Brahman.

ii. 5. 12.

a Life to thee.

b Life-giving, O Agni,

c Swell up.

d Together thee.

e Thy wrath.

f The uppermost.

g Forward, O goddess.

h From the sky to us.

i O Agni and Visnu.

k O Agni and Visnu.

l This for me, O Varuna.

m To thee for that I go.

n Upwards that.

o The radiant.

p The child of the waters hath mounted the lap

Of the devious ones, rising up and clothed in the lightning;

Bearing his highest greatness

The golden-coloured young ones go about.

q Some [1] meet, some go up,

The streams fill their common stall;
 Round the pure shining son of the waters
 The pure waters stand.
 r The austere maidens, go around the youth;
 The waters, making him clean;
 Agni shineth forth with pure radiance with wealth,
 Unkindled, butter-clad in the waters.
 s I seek the help
 Of Mitra and Varuna, joint kings;
 May they be gracious to such as I.
 t O Indra and Varuna, grant ye great protection
 To our tribe, our people, for the sacrifice [2]
 May we conquer in battle the evil-minded,
 Him who is fain to overpower the man who long sacrificeth.
 u To us, O Mitra and Varuna.
 v Forth your arms.
 w O Agni, do thou, wise one,
 Appease by sacrifice for us the wrath of Varuna;
 Best sacrificer, best of bearers, radiant,
 Free us from every foe.
 x Do thou, O Agni, be nearest to us,
 Closest to help, at the dawning of this dawn;
 Appease for us by sacrifice Varuna [3], bestowing (on him);
 Show thy mercy and be ready to hear our call.
 y Far-famed is this Agni of Bharata,
 Since his great light shineth like the sun;
 He who overcame Puru in battle,
 Hath shone forth, the heavenly guest, propitious for us.
 z I sacrifice to thee, I cast forward my prayer to thee,
 That thou mayst be invoked at our invocation;
 Thou art like a well in the desert,
 Thou, O Agni, to the man eager to worship, O ancient king [4].
 aa With his lustre.
 bb With light.
 cc Agni, with thy front,

Burn the sorceresses,
Shining in the broad dwellings.
dd Thee of fair face, of fair look, the rapid one,
The wiser, let us ignorant people follow;
Let him sacrifice who knoweth all the ways,
Let him proclaim the oblation among the immortals.
ee To the freer from trouble.
ff Which hath entered me.
gg Away for us, O Indra.
hh O Indra, might.
ii Powers, O Çatakratu.
kk To thee hath been given.

PRAPATHAKA VI. THE NEW AND FULL MOON SACRIFICES

ii. 6. 1.

He offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanunapat; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial stew, verily he wins autumn. He offers with the cry of 'Hail!'; verily he wins the winter. Therefore in winter animals over which the cry of 'Hail!' is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanunapat; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial stew; verily he wins offspring. He takes (the oblation) from the Upabhrt. The oblation is brilliance, the sacrificial stew off spring; verily he places brilliance in offspring. He offers with the cry of 'Hail!'; verily he wins speech. They make up ten, the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanunapat [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial stew; verily he finds support in the paths that lead to the gods. He offers with the cry of 'Hail!'; verily he finds support in the world of heaven. So many are the worlds of the gods; verily in them in order he finds support. The gods and the Asuras contended as to these worlds. The gods by the fore-sacrifices drove the Asuras away from these worlds; that is why the fore-sacrifices [3] are so called. He for whom knowing thus are offered the fore-sacrifices, drives his enemy away from these worlds. He offers stepping near, for conquest. He who knows the pairing of the fore sacrifices is propagated with offspring, with cattle, with pairings. He offers to the kindling-sticks as many, to Tanunapat as one, and that makes a pair. He offers to the kindling-sticks as many, to the sacrificial stew as one, and that makes a pair. That is the pairing of the fore-sacrifices. He who knows thus [4] is propagated with offspring, with cattle, with pairings. These deities were not sacrificed to by the gods; then the Asuras were fain to harm the sacrifice. The gods divided the Gayatri, five syllables in front and three behind. Then the sacrifice was protected, and the sacrificer. In that the fore-

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

ii. 6. 2.

The two portions of the oblation are the eyes of the sacrifice. In that he offers the two portions of the oblation, he inserts the two eyes of the sacrifice. He offers in the front place; therefore the eyes are in front. He offers evenly; therefore the eyes are even. By Agni the sacrificer discerns the world of the gods, by Soma the world of the Pitrs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods. Therefore men are separated by the king. The theologians say, 'What is it that the sacrificer does in the sacrifice to support both those animals which have incisors on one side only and those which have incisors on both?' When he has repeated a Rc, he makes an offering of the portion of the oblation with the *jusana* formula; by that means he supports those with incisors on one side only. When he has repeated a Rc, he makes an offering of the sacrificial food (*havis*) with a Rc; by that means he supports those with incisors on both sides. The Puroṇuvakya contains the word 'head'; verily he makes him head of his peers [2]. He offers with averse containing the word 'team' (*niyut*); verily he appropriates (*ni-yu*) the cattle of his enemy. Keçin

Satyakami said to Keçin Darbhya, 'The seven-footed Çakvari I shall use for thee at the sacrifice to-morrow, by whose strength one defeats the enemies that have arisen and those that shall be, by the first half of whose strength the ox feeds, by the second half the cow.' The Puroṇuvakya is marked in front; verily he defeats the enemies that have arisen; the Yajya is marked behind [3]; verily he defeats the enemies that shall be. The Puroṇuvakya is marked in front; verily he places light in this world; the Yajya is marked behind; verily he places light in yonder world. Full of light become these worlds to him who knows thus. The Puroṇuvakya, is marked in front; therefore the ox feeds with the first half. The Yajya is marked behind; therefore the cow feeds with the second half. Him who knows thus these two enjoy. The oblation is a bolt, the portions of the oblation are a bolt [4], the Vasat call is a bolt; thus forges be a threefold bolt and hurls it at his foe, so as not to make a failure. He utters the Vasat call in anger, to lay low his foe. The Puroṇuvakya is the Gayatri, the Yajya the Tristubh; verily he makes the ruling class dependent on the priestly class; therefore the Brahman is the chief. The chief he becomes who knows thus. He proclaims him with the Puroṇuvakya, leads him forward with the Yajya, and makes him go with the Vasat call. He takes him with the Puroṇuvakya, he gives him with the Yajya, and [5] establishes him with the Vasat call. The Puroṇuvakya has three feet; these worlds are three; verily he finds support in these worlds. The Yajya has four feet; verily he wins four footed cattle. The Vasat call has two syllables, the sacrificer has two feet; verily afterwards he finds support in cattle. The Puroṇuvakya is the Gayatri, the Yajya, the Tristubh, and this is the sevenfooted Çakvari. Whatever the gods were fain to do by it, that they were able to do; he who knows thus can do whatever he is fain to do.

ii. 6. 3.

Prajapati assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Let them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it).' Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh?' He should reply, 'Because it is Prajapati's [1], for Prajapati is

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

ii. 6. 4.

(Saying) 'On the impulse of the god Savitr thee', he takes the sword, for impelling. 'With the arms of the Aṅvins', he says, for the Aṅvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraint.

'Thou art a hundred-edged, of the tree, slayer of the foe', he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus. The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitrs for its deity; so much does he dig as is measured [2] by Prajapati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south; verily he makes it the form of the sacrificial ground. He makes it full of loose earth; loose earth is offspring and cattle; verily he makes him full of offspring and cattle. He performs the second drawing of a boundary. The earth is the size of the altar; verily having excluded his enemy from so much of it, he performs the second drawing of a boundary for himself. Cruelly he acts [3] in making an altar. (With the words) 'Thou art the holder, thou art the self holder', it is made smooth, for healing. He places the sprinkling waters; the waters are Raksas-slaying; (verily they serve) for slaying the Raksases. He places them in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble upon him.

ii. 6. 5.

The theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman)', he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajapati as the mouth of the sacrifice. He spreads the sacrificial strew,

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

ii. 6. 6.

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

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

ii. 6. 7.

Manu desired what of earth was sacrificial. He found the poured out ghee. He said, 'Who is able to produce this also at the sacrifice?' Mitra and Varuna said, 'We are able to produce the cow.' Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. 'The Rathantara is invoked with the earth', he says [1]. The Rathantara is this (earth); verily he invokes her with food. 'The Vamadevyia is invoked with the atmosphere', he says. The Vamadevyia, is cattle; verily he invokes cattle with the atmosphere. 'The Brhat is invoked with the sky', he says. The Brhat is connected with food; verily he invokes food with the sky. 'The seven Hotras are invoked', he says; verily he invokes the Hotras. 'The cow is invoked with the bull', he says [2]; verily he invokes a pair. 'The friend food is invoked', he says; verily he invokes the Soma drink. 'It is invoked; ho!' he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. 'Offspring of Manu', he says, for Manu first saw her [3]. 'Ghee-footed', he says. Because ghee was pressed out of her foot, therefore he says thus. 'Of Mitra and Varuna', he says, for Mitra and Varuna set her in motion. 'The Brahman, god made, is invoked', he says; verily he invokes the Brahman. 'The divine Adhvaryus are invoked, the human are invoked', he says; verily he invokes the gods and men. 'Who shall help this sacrifice and make the lord of the sacrifice prosper', he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. 'Sky and earth are invoked', he says; verily he invokes sky and earth. 'Born of yore, the righteous', he says, for they were born of yore and are righteous. 'Divine, with gods for children', he says, for they are divine and have gods for children. 'Invoked is this sacrificer', he says; verily he invokes the sacrificer. 'Invoked in the highest sacrifice, invoked in the greater offering, invoked in the divine abode' [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), 'Thou art this; thou art this', he invokes the dear abode of the sacrifice. 'All that is dear to it is invoked', he says; verily not vainly does he invoke.

ii. 6. 8.

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

have eaten.' 'With the belly of the Brahman', he said, for nothing harms the belly of the Brahman. 'With the holy power (Brahman) of Brhaspati', (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9.

He takes a portion for the Agnidh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each once, for the sacrifice there is as it were turned away. It makes up four, cattle are four-footed; verily he wins cattle. 'O Brahman, will we set out?' he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice would not proceed; he should say, 'Set out! In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. 'O god Savitr, that he [2] hath proclaimed to thee', he says, for impelling. 'Brhaspati is the (priest) Brahman', he says, for he is fullest of the holy power (Brahman). 'Do thou guard the sacrifice, guard the lord of the sacrifice, guard me', he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to call out, he says, 'Utter the verse for sacrifice to the gods.' The theologians say, 'The gods have been sacrificed to; what gods are they?' 'The metres', he should reply, 'Gayatri Tristubh [3], and Jagati.' Then they say, 'The metres are the Brahmans'; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadu. He then appropriated the blessing of the sacrifice. If one were to say, 'That indeed (*etád u*) hath been glorious, O sky and earth' [4], one would cause Etadu to attain the blessing of the sacrifice. 'This (*idám*) has been glorious, sky and earth', he should say; verily he makes the sacrificer attain the

blessing of the sacrifice. 'We have won the utterance of prayer and homage', he says; 'we have won this', he says in effect. 'It resteth on sky and earth', he says, for the sacrifice rests on the sky and earth. 'Helpful for thee in this sacrifice, O sacrificer, be sky and earth' [5], he says; verily he invokes this blessing. If he were to say, 'easy of access and easy to dwell on', the sacrificer would be likely to perish, for when he perishes he has recourse to this (earth). 'Easy of approach, and easy to move on', he should say; verily he invokes for him a wider sphere, and he is not likely to perish. 'In the knowledge of these two Agni hath rejoiced in this offering', he says; 'the gods we have sacrificed to [6], we have made them to prosper', he says in effect. If he were not to indicate (the sacrificer), the blessing of the sacrifice would go to his neighbour. 'This sacrificer imploreth (a blessing) N. N.', he says; verily by indicating him he makes him attain the world of heaven. 'He imploreth length of days, he imploreth a noble offspring, he says; verily he invokes this blessing. 'He imploreth superiority over his equals', he says; his equals are the breaths; verily he does not obstruct his breaths [7]. 'Agni shall win, god, from the gods, we men from Agni', he says, 'Agni wins from the gods, we from men', he says in effect. 'Here is the path of favour, and this our homage to the gods', he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10.

The gods could not find any one to utter the call Svaga at the sacrifice. They spoke to Çamyu Barhaspatya, 'Perform the Svaga call at this sacrifice for us.' He said, 'Let me choose a boon; if a faithless man sacrifice, or a man sacrifices without prescription, let the blessing of such a sacrificer be mine.' Therefore if a faithless man sacrifices, or a man sacrifices without prescription, the blessing of such a sacrifice goes to Çamyu Barhaspatya. 'That is mine', he said, 'What is to belong to my offspring? [1].' 'Him, who reviles him, he shall fine with a hundred; him, who strikes him, he shall fine with a thousand; he, who draws blood from him, shall not behold the world of the Pitrs for as many years as are the grains of dust which the blood in its fall seizes upon', (they replied). Therefore one should not revile a Brahman, nor strike him, nor draw blood from him; for so great is his sin. 'That health

and wealth we choose', he says; verily he utters the call Svaga, over the sacrifice. 'That [2] health and wealth we choose', he says; verily he gives Çamyu Barhaspatya his portion. 'Success to the sacrifice, success to the sacrificer', he says; verily he invokes this blessing. He sacrifices to Soma; verily he places seed; he sacrifices to Tvastr; seed is placed and Tvastr moulds forms; he sacrifices to the wives of the gods, to make a pair; he sacrifices to Agni, lord of the house, for support. There is sameness in the sacrifice [3] in that the fore-sacrifices are offered with butter, and the sacrifices to the wives (are offered) with butter. Having repeated the Rc, of the sacrifices to the wives he offers with a Rc, to prevent sameness, and to make a pairing. The sacrifice has a fivefold prelude and a fivefold end; there are offered five fore-sacrifices; there are four sacrifices to the wives, the fifth is the Samistayajus by they make up five as a prelude, and five as an end.

ii. 6. 11.

- a. Yoke like a charioteer, Agni,
The steeds that best invite the gods
Set down as ancient Hotr.
- b And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;
- c Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.
- d This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.
- e Bring him hither with common call
Lower to our sacrifice, O Angiras.
As the Rbhus bend the felly (of the chariot) [1]
- f To him, the heavenly,
Now with constant voice, O Virupa,
To the strong one urge the hymn of praise.
- g What Pani shall we lay low among the kine

With the missile of this Agni
 Who seeth from afar?
 h May not the clans of the gods forsake us,
 Like the dawns entering the waters,
 As cows a poor man.
 i Let not the assault
 Of any ill-minded foe smite us,
 As a wave a ship.
 k Homage to thee, O Agni, for might,
 The people sing, O god;
 With strength [2] trouble thou the foe.
 l Wilt thou not, O Agni,
 Bring us wealth for our quest for cattle?
 O room maker, make room for us.
 m Cast us not aside in this great contest,
 Like a bearer his burden;
 Gather wealth and conquer it.
 n May this terror, this misfortune,
 O Agni, fasten on another than us;
 Increase our impetuous strength.
 o The reverent or generous man
 In whose offering he hath delighted,
 Agni aideth indeed with furtherance.
 p From a far [3] region
 Come hither to these lower ones,
 Favour those in the region where I am.
 q Since we have known of old
 Of thy help, O Agni, as a father's,
 Now we seek thy favour.
 r Thou, who art like a mighty man who slayeth with the dart
 Or a sharp-horned bull,
 O Agni, hast rent the forts.
 s O friends, together (offer) fit
 Food and praise to Agni,
 Highest over the folk,

The son of strength, the mighty.
 t Thou gatherest, O strong one,
 All that belongeth, O Agni, to the niggard;
 Thou art kindled in the place of offering;
 Do thou bear us good things.
 u O Prajapati.
 v He knoweth.
 w O Soma and Pusan.
 x These gods.

ii. 6. 12.

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

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

Rejoice, O king, in this offering.

Come with the Angirases who deserve the sacrifice

Yama, rejoice here with the Vairupas;

I summon Virasvant who is thy father,

Sitting down on the strew at this sacrifice.

r The Angirases, our fathers, the Navagvas,

Atharvans, Bhrgus, who love the Soma;

May we be in the favour of those ones worthy of sacrifice,

May we have their kindly good will.

KANDA III

PRAPATHAKA I. THE SUPPLEMENT TO THE SOMA SACRIFICE

iii. 1. 1.

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

iii. 1. 2.

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

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

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

He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma) [1], and he becomes lord of his own. He, who knows the support of the Tanunaptra finds support. The theologians say, 'They do not eat, nor offer; then where does the Tanunaptra find support?' 'In Prajapati, in the mind, he should reply. He should smell at it thrice, (saying), 'In Prajapati thee, in the mind I offer'; this indeed is the support of the Tanunaptra; he who knows thus finds support. He who [2] knows the support of the Adhvaryu finds support. He should call (on the Agnidhra) standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support; therefore he should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering-spoon, his possession is the Vayu cup, his [3] possession is the beaker. If he were to call without holding the Vayu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma," the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vayu cup, the support of it is the beaker, (the support) of the Stoma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (*eva*) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

iii. 1. 3.

They gather together the sacrifice when (they gather the dust of) the footprint of the Soma cow; the oblation-holders are the mouth of the sacrifice; when they move forward the oblation-holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to

become terrible (*rudrá*) [1], and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Apris have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Ahavaniya is the sacrificer; if they take (the fire) for cooking the victim from the Ahavaniya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer's body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, 'May they come to ruin', he should make an offering in the Agnidh's altar with the Rc containing the word 'paying of homage' (and beginning), 'What then?' Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4.

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

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

iii. 1. 5.

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

iii. 1. 6.

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

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

c Agni is the deity, Gayatri the metre, thou art the vessel of the silent offering. Soma is the deity, Tristubh the metre, thou art the vessel of the restrained offering. Indra is the deity, Jagati the metre, thou art the vessel of Indra and Vayu. Brhaspati is the deity, Anustubh the metre, thou art the vessel of Mitra and Varuna. The Aṅvins are the deity, Pañkti the metre, thou

art the vessel of the Aṇvins. Surya is the deity, Brhati the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobrhati the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Usnih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Viraj the metre, thou art the vessel of the reserved (offering).

iii. 1. 7.

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

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

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

perform an Atiratra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8.

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

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

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

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

iii. 1. 9.

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

b May Agni protect us at the morning pressing,
 He that belongeth to all men, all-wealful in his might;
 May he, the purifier, grant us wealth [1];
 May we that share the draught be long-lived
 c May the All-gods, the Maruts, Indra,
 Not leave us at the second pressing;
 Long-lived, speaking what is pleasing to them,
 May we enjoy the favour of the gods.
 d This third libation belongeth to the sages
 Who righteously set the beaker in motion;
 May these Saudhanvanas, who have attained heaven,
 Bear our good offering to what is better

e Some libations have bases, some have not. Those which have a sprinkling have bases, those [2] of Soma have not bases. Taking (the cup) for Indra and Vayu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art; swell like ghee, O god Soma.' Verily so he makes the libations of Soma to have a base. He becomes possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon [3] who knows thus.

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

g Manu divided his property among his sons. He deprived Nabhanedistha, who was a student, of any portion. He went to him, and said, 'How hast thou deprived me of a portion?' He replied, 'I have not deprived you of a portion; the Angirases here are performing a Sattrā; they [4] cannot discern the world of heaven; declare this Brahmana to them; when they go to the, world of heaven they will give thee their cattle.' He told them it, and they when going to the world of heaven gave him their cattle. Rudra approached him as he went about with his cattle in the place of sacrifice, and said, 'These are my cattle.' He replied, 'They have given them [5] to me.' They have not the power to do that', he replied, (whatever is left on the place of sacrifice is mine.' Then one should not resort to a place of sacrifice. He said, 'Give me a

share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

iii. 1. 10.

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

b By the Rc make the Soma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.

c The drop that falleth of them, that shoot,
Shaken by the arms, from the womb of the pressing-planks,
Or from the filter of the Adhvaryu,
Over it I say Hail! and offer it to Indra.

d The drop, the shoot, that hath fallen on the ground,
From the rice grains [1], the cake, the mush,
From the Soma with grain, from the mixed, O Indra, from the pure,
Over it I say Hail! and offer it to Indra.

e Thy sweet drop, powerful,
Over which Hail! is said and which goeth back to the gods
From the sky, the earth, the atmosphere
Over it I say Hail! and offer it to Indra.

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

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

iii. i. 11.

a By Agni may one win wealth
And abundance day by day,
Glory, full of heroes.

b Rich in cattle, in sheep, O Agni, in horses is the sacrifice;
With manly companions, ever unalterable;
Rich in food is this, O Asura, in offspring,
Enduring, wealth, deep based and rich in houses.

c Swell up.

d Together for thee.

e Here Tvastr the first,
Of all forms, I call.

May he be ours only.

f That procreant strength for us do thou,
O God Tvastr, graciously lot loose,
Whence is born a hero [1] of great deeds, of skill,
Who wieldeth the pressing-stone and loveth the gods.

g Come hither, O Tvastr, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.,

h The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvastr accord us offspring and descendants;
May he go to the place of the gods.

i Forth for us, O goddess.

k From the sky.

l May we milk offspring and food
From Sarasvant's breast,
Swelling for all to see [2].1

m May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.

n Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,

And in whose ordinance the lord of increase doth rest.

o The divine, well-feathered bird, the great one,
Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.

p O Sinivali, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which is made;
Reveal, O goddess, offspring unto us.

q To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinivali,
Pour the offering.

r Indra from all sides.

s Indra men.

t The dark-coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.

u He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).

v Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.

w Like a cow the lightning loweth;
It tendeth its young like a mother,
When their rain hath been let loose.

x The mountain that hath waxed great is afraid
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.

y Roar and thunder, deposit a germ,

Fly around with thy chariot water-laden;
 Draw downward thy opened water-skin,
 And let the heights and the depths be level.

z Even these immovable things (dost thou eat),
 O Agni, like a beast at grass;
 What time, O immortal, the hosts of thee,
 The strong, rend the woods.

aa O Agni, many are the hosts of the immortal all-knower,
 O God, powerful; and (many) the [6] wiles of the wily
 Which of yore they deposited in thee,
 O thou that impellest all, O seeker of friends.

bb From the sky grant us rain, O ye Maruts;
 Make ye to swell the streams of the strong steed
 Come hither with this thunder,
 Pouring the waters, the Asura our father.

cc The bounteous Maruts make to swell the waters
 Which yield milk with ghee for the sacrifices;
 The strong steer they lead about as it were for rain;
 They milk the thundering and never-failing spring.

dd O ye Maruts, swimming in water, send forth
 The rain [7], which all the Maruts strengthen;
 May it call aloud like a maiden,
 Like a wife with her husband in union.

ee With ghee anoint sky and earth, with honey;
 Make the plants rich in milk, the waters;
 Make to swell strength and goodwill,
 When, O hero Maruts, ye pour the honey,
 ff Upwards that.

gg The radiant.

hh Like Aurva, like Bhrgu, like Apnavana,
 I summon the pure
 Agni who is clothed with the sea.

ii As the impulse of Savitr,
 The favour of Bhaga, I call
 Agni who is clothed with the sea.

kk I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.

PRAPATHAKA II. THE SUPPLEMENT TO THE SOMA SACRIFICE (CONTINUED)

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

iii. 2. 2.

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

Two oceans are there extended, unperishing;
They revolve in turns like the waves in the bosom of the sea;
Seeing they pass over one of them,

Seeing not [1] they pass over the other with a bridge.
 Two garments continuous one weareth;
 With locks, knowing all the worlds;
 He goeth in secret clad in the dark;
 He putteth on his bright robe abandoning that of the worn-out one.

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

iii. 2. 3.

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

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

c For my inspiration;

d For my cross-breathing;

e For my speech [1];

f For my skill and strength;

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

h For my ear;

i For my trunk;

k For my members;

l For my life;

m For my strength

n Of Visnu,

o Of Indra,

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

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

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

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

iii. 2. 4.

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

b May sky and earth invite me;

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

(May) the gods, the sacrifice,

The Hotras call upon me in invitation.

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

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

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

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

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

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

i O ye divine doors, oppress me not.

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

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

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

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

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

iii. 2. 5.

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

thou art dear to my heart.

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

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

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

e Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.

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

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

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

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

k Swell up, let thy strength be gathered

From all sides, O Soma;

Be strong in the gathering of might.

l Impel my limbs, O thou with tawny steeds,

Do not distress my troops;

Propitious do thou honour for me the seven sages;

Do not go below my navel [3].

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

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

What can the enmity, what the treachery,

Of mortal man do to us, O immortal?

n Whatever fault has been mine,

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

Agni hath given back the eye,

Indra and Brhaspati have given it back;

Do ye two, O Aṣvins,

Replace my eye within its sockets.

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

p Ye are to be filled; fill me

With offspring and wealth.

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

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

s Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers; homage to your [5] custom, O fathers; homage to your anger, O fathers; homage to your terrors, O fathers; O fathers, homage to you.

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

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

v O Prajapati, none other than thou

Comprehendeth all these creatures [6].

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

May we be lords of riches.

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

x Of thee, O god Soma, that art purified in the waters, that art pressed by men, over whom the Yajus is spoken, the Stoma sung, the Ḍastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.

iii. 2. 6.

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

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

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

iii. 2. 7.

a O God Savitr, he hath declared that to thee; that do thou impel and offer.

b The Brahman is Brhaspati.

c Depart not from the life-giving Rc, from the Saman which protecteth the body.

d Let your wishes be accomplished, let your purposes (be accomplished).

e Speak right and truth.

f Praise ye on the impulse of the god Savitr.

g The praised of the praised art thou, may the praised milk strength for me,

may the praised of the praised come to me.

h Thou art the Çastra of the Çastra [1], may the Çastra milk strength for me, may the Çastra of the Çastra come to me.

i With power may we conquer,
May we milk offspring and food.

k May my wish be accomplished among the gods.

l May splendour come to me.

m The sacrifice hath become, it hath come into being,

It hath been born, it hath waxed great;

It hath become the overlord of the gods,

May it make us overlords,

May we be lords of wealth.

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

iii. 2. 8.

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

b Let the Hotras delight in the sweet ghee.

c To the lord of the sacrifice the Rsis said,

'By thy sin [1] creatures are famishing and troubled';

He did not secure the two drops of honey;
 May Viçvakarman unite us with them.
 d Dread are the Rsis; homage be to them,
 In the union with their eye and mind;
 To Brhaspati great, real, and glorious reverence;
 Homage to Viçvakarman; may he guard us.
 e Deeming that the Soma-drinkers are his own,
 Knowing the breath like a valiant man in battle,--
 He hath committed a great sin and is bound by them--
 Him set free, O Viçvakarman [2], for safety.
 f Those who eating deserved not riches,
 Whom the fires of the hearths did trouble,
 That is their offering to expiate the ill sacrifice
 A good sacrifice for us may Viçvakarman make it.
 g Homage to the Pitrs, who have watched around us,
 Making the sacrifice, loving the sacrifice, the benignant deities;
 We have not brought you the offering without desires;
 Trouble us not for this sin.

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

i Ye gods, have regard to this wonder,
 The good thing which the husband and wife win with the milk admixture;
 A male child is born, be findeth riches,
 And all the house prospereth unhurt.
 k May the husband and wife who give the milk admixture win good;
 May wealth unharmed attend them dwelling in harmony;
 May he, who poureth that which hath been milked together with the pot (of
 Soma),
 By the sacrifice leave misfortune on his way.
 l Butter-necked [4], fat is his wife;
 Fat his sons and not meagre,
 Who with his wife eager to offer a good sacrifice
 Hath given to Indra the milk admixture together with the pot (of Soma),.

m May the milk admixture place in me strength and good offspring
 And food, wealth and fair fame,
 (Me that am) conquering the fields with might, O Indra,
 And casting down my rivals.

n Thou art being, place me in being; thou art the mouth, may I be
 the mouth.

o From sky and earth I take thee.

p May the All-gods, belonging to all men [5], move thee forward.

q In the sky make firm the gods, in the atmosphere the birds, on earth the
 creatures of earth.

r With the firm offering the firm
 Soma, we transfer,
 That the whole world may be for us
 Free of sickness and of kindly intent;

s That Indra may make
 All the clans for us of one mind,
 That all the quarters
 May be ours alone.

iii. 2. 9.

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

midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, [2], the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily at the morning pressing he produces the metres in the response; now the Gayatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily at the midday pressing he produces the metres in the response; now the Tristubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagati; verily at the third pressing he produces the metres in the response; now the Jagati is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself that the Hotr addresses the Adhvaryu, he puts fear in him; if he were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice', he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meet the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are similar for the priests, the Udgitha for the Udgatrs, [5], the Rces and the Pranavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotr is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotr goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he

responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotr addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the West; verily he overcomes the thunderbolt.

iii. 2. 10.

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

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

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

d For the gods thee!

e For the All-gods thee!

f For all the gods thee!

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

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

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

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

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

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

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

Who seeketh to assail us, O lords of splendour,

May I here burl him below my feet,

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

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

p (The foe who), O Açvins, &c.

iii. 2. 11.

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

Then said Indra, about to slay Vrtra,
'O friend Visnu, step thou more widely.'

PRAPATHAKA III. THE SUPPLEMENT TO THE SOMA SACRIFICE (CONTINUED).

iii. 3. 1.

a O Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee.

b Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.

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

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

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

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

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

iii. 3. 2.

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

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

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

d May Brhaspati recite the hymns and acclamations.

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

f O earth mother, do not harm me.

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

h May the gods aid me to radiance, may the Pitrs rejoice in me.

iii. 3. 3.

a Let the Vasus press thee with the Gayatri metre; go thou to the dear place of Agni.

b Lot the Rudras press thee with the Tristubh metre; go thou to the dear place of Indra.

c Let the Adityas press thee with the Jagati metre; go thou to the dear place of the All-gods.

d The pure for thee, O pure one, I stir in the gladdening (water);

e In the joyous (ones);

f In the Kotanas;

g In the new (ones);

h In the Regis;

i In the Mesis;

k In the roaring (ones);

l In the all-supporting (ones);

m In the sweet (ones);

n In the lofty (ones);

o In the strong (ones) [1];

p In the pure ones, I stir the pure for thee, O pure.

q The pure for thee I take with the pure form of day, with the rays of the sun.

r Herein the dread (ones) have moved themselves,

The streams of the sky have consorted.

s The lofty form of the bull shineth on high;

Soma precedeth Soma,

The pure precedeth the pure.

t That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!

u Gladly do thou, O god Soma, go to the dear place of Agni [2] with the

Gayatri metre.

v Willingly do thou, O god Soma, go to the dear place of Indra with the Tristubh metre.

W Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagati metre.

x Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!

y May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Aṅvins.

z When one doth hasten after him,
Or uttereth prayers, he doth accept it
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4.

The stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is of the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves' [1], he says; that is as in the text. 'The lofty form of the bull shineth on high,' he says; the rain is in its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of thine, O Soma', he says; he indeed offers an oblation with an oblation who drawing the Adabhya (cup) offers it to Soma. The life and breath him [2] who draws the Anṅu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon him self. It is of a hundred (Krsnalas) in weight; man has a hundred years of life, a hundred powers; verily he finds

support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5.

a Thou art the wind, expiration by name, in the lordship of Savitr give me expiration.

b Thou art the eye, the ear by name, in the lordship of Dhatr give me life.

c Thou art the form, colour by name, in the lordship of Brhaspati, give me offspring.

d Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.

e Thou art the past, the future by name, in the lordship of the Pitrs, expugnate the waters and the plants.

f Thee for the realm of holy order!

g Thee for the might of holy order! [1]

h Thee for the circumference of holy order!

i Thee for the truth of holy order!

k Thee for the light of holy order!

Prajapati saw the Viraj; by it he created the past and the future; he concealed it from the Rsis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy

order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, the eating of food.

iii. 3. 6.

What the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days they are drawn hitherward from yonder, verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and offspring are born through Prajapati?' 'Through the Paras', he should reply. In that he draws (saying), 'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajapati I take', therefore through Prajapati offspring are born.

iii. 3. 7.

Prajapati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajapati; Prajapati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the

metres--'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call-- prospers himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call, that is the strength of the metres [2]; he who knows thus sings what ever he sings with the metres in full strength. 'In that Indra, slew Vrtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8.

a Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

b That loan which I have not yet paid back [1],
The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.

c O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater
of that which is gathered;
May they make for us medicine,
An abode, delightful strength.'

d May he that fatteneth protect us
From in front with the cloud
Many be our houses,
That houses fail us not.

e Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.

f O god that dost fatten, thou art a lord of a thousandfold prosperity; do
thou give us increase of wealth unfailing, rich in heroes, prosperity abiding
through the year.

Yama is Agni, Yama is this (earth); the sacrificer becomes under a debt to
Yama in that he strews the altar with plants; if he were to go away with out
burning (them), they would drag him about bound by the neck [3] in yonder
world. In that he burns, (saying) 'The loan which I have not yet paid', being
here, having made requital of the loan to Yama, he goes freed from the debt
to the world of heaven. If he does manifold things as it were, he should offer
in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvanara;
verily he appeases him. On the Ekastaka the divider of the days, he should
cook a cake of four Çaravas in size, and early with it should fire the thicket; if
[4] it burns, it becomes a good season, if it does not burn, a bad season. By
this mode of prognostication the seers of old used to undertake a long
Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united
in yonder world with what he has sacrificed and bestowed. The seer is Agni,
the hearer is Vayu, the reciter Aditya; he, who offers knowing thus to them,
in yonder world is united with what he has sacrificed and bestowed. 'May he
from in front with the cloud' [5], he says; (he that is) from in front with the
cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of
cloud', he says; the lord of cloud is Vayu; verily he says to Vayu, 'Guard this
for me.' 'O god, that dost fatten', he says; the god that fattens is yonder
Aditya; verily he says to Aditya, 'Guard this for me.'

The Special Animal Offerings

iii. 3. 9.

a This young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.

b Homage to thy greatness, to thine eye,
 o father of the Maruts, that do I sing;
 Be propitious, with a fair sacrifice may we offer;
 Be this oblation acceptable to the gods.

c This was the bundle of the gods,
 The germ of the waters smeared upon the plants;
 Pusan chose a drop of Soma [1];
 A great stone was there then for them.

d Father of calves, husband of cows,
 And father too of great gulfs,
 Calf, afterbirth, fresh milk, beestings,
 Clotted milk, curd, ghee is his seed.

e Thee the cows chose for lordship,
 Thee the Maruts, sweet singers, bailed;
 Resting on the summit, the pinnacle, of lordly power,
 Then O dread one to us assign wealth.

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10.

a Surya, the god, for those that sit in the sky, Dhatr for lordly power, Vayu for offspring, Brhaspati for Prajapati offer thee radiant.

b Thee have I united with the gods,
 Who hast a tawny embryo
 And a womb of gold,
 Whose limbs are uninjured.

c Bring near, O bringer,
 Remove away, O remover,
 O Indra Nardabuda,
 With the four quarters of the earth
 Do thou bring near.

d I split apart thy urinator,
 Thy womb, the two groins, [1]
 The mother and the child,
 The embryo and the after-birth.

e Apart from thee let it be. So!
 f The drop, far extending, of all forms,
 Purified, wise, hath anointed the embryo.
 g With one foot, two feet, three feet, four feet, five feet, six feet, seven
 feet, eight feet may she extend over the worlds; hail!
 h Nay the two great ones, sky and earth,
 Mingle for us this sacrifice,
 May they sustain us with support.

iii. 3. 11.

a This oblation is dear in your mouth,
 O Indra and Brhaspati,
 The hymn and acclamation is recited.
 b This Soma is poured for you,
 O Indra and Brhaspati,
 Dear for delight, for drinking.
 c To us, O Indra and Brhaspati,
 Grant wealth of a hundred kine,
 Of horses a thousandfold.
 d From behind may Brhaspati guard us,
 From above, from below, from the plotter of evil;
 May Indra from the front, from the middle,
 Friend to friend, grant us wide room.
 e Sped by the winds on all sides, O Agni,
 Thy flames [1], O pure one, pure are diffused
 Mightily destroying, the divine ones, the Navagvas
 Assail the forests, rudely crushing (them).
 f Thee, O Agni, the tribes of men praise,
 Who knowest the Hotr's duty, discerning, best bestower of jewels,
 Who art in secret yet, O happy one, seen by all,
 Of impetuous spirit, a good sacrificer, brilliant with ghee.
 g May Dhatr give us wealth,
 The lord the ruler of the world,
 May he favour us with a full (gift).
 h Dhatr is lord of offspring and of wealth,

Dhatr created all this world.
 Dhatr giveth a son to the sacrificer [2]
 To him let us offer the oblation rich in ghee.
 i may Dhatr give us wealth,
 Life in days to come and unailing;
 May we obtain the favour
 Of the god whose gifts are true.
 k May Dhatr give wealth to the giver,
 Desiring offspring, generous in his home;
 Let all the immortal gods roll themselves up for him,
 The All-gods and Aditi in unison.
 l For us to-day may Anumati
 Among the gods favour our sacrifice,
 And be she and Agni, bearer of the oblation,
 A joy to the giver.
 m Accord thy favour, O Anumati [3],
 And grant us wealth;
 For inspiration, for insight impel us,
 Lengthen our days for us.
 n May she favouring, favour (us)
 With wealth, undecaying, rich in offspring;
 In her disfavour may we not fall;
 May the goddess easy to invoke grant us protection.
 o Anumati men reverence in the quarter
 Wherein is that which shineth;
 May she in whose lap is the broad atmosphere,
 The goddess, easy to invoke, grant us protection [4].
 p Raka, easy to invoke, I invoke with fair praise;
 May the fortunate one hear us and be aware of us
 With needle that breaks not may she sew her task;
 May she give a hero, whose wergild is a hundred, worthy of song.
 q The fair thoughts of thine, O Raka,
 Whereby thou art wont to give wealth to the giver,
 With them to-day come to us in kindness,
 Granting, O fortunate one, a thousandfold prosperity.

r O Sinivali,
s The fairhanded.
t I invoke at the sacrifice Kuhn the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.
u Kuhn, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.

PRAPATHAKA IV. THE OPTIONAL AND OCCASIONAL OFFERINGS

iii. 4. 1.

The sacrifice of him whose offering is too large is unsuccessful; 'Surya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajapati he makes good the deficiency in the sacrifice. Now the Raksases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Raksases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is the embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Visnu Çipivista; Visnu Çipivista is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures, for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2.

a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink bath been drawn,
Whereof, O God, thou hast the first drink.

b For intent thee, for desire thee, for prosperity thee; Kikkita thy mind! to
Prajapati hail! Kikkita thy breath, to Vayu hail! Kikkita thy eye, to Surya hail!
Kikkita thy ear, to sky and earth hail! Kikkita, thy speech, to Sarasvati hail! [1]

c Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.

d Thou art the goat, resting on wealth, sit on the earth, mount aloft on the
atmosphere, in the sky be thy great radiance.

e Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.

f Weave ye without a flaw the work of the singers;
Become Manu; produce thou. the host divine.

g Thou art the offering of mind, the colour of Prajapati, may we share thy
limbs.

iii. 4. 3.

These two were together, Vayu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajapati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vayu blew (them apart), therefore is it connected with Vayu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, there fore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajapati redeemed it from Agni, therefore is it connected with Prajapati; the barren goat is connected with all the gods. To Vayu should he offer it who desires wealth. the swiftest deity is Vayu; verily he has recourse to Vayu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in

ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvati should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajapati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajapati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse addressed to Vayu; verily winning it from Vayu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound *kikkita*; at the sound *kikkita* the domestic animals stop, the wild run away. In that he offers with the sound *kikkita*, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire [5] of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers, [6], he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered [7]; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters, he would confuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattrā,

him who offers with a thousand (gifts), and him who is a domestic sacrificer; with it let them sacrifice, for them is it fit.

The Jaya, Abhyatana, and Rastrabhrt Offerings

iii. 4. 4.

a Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhat and the Rathantara.

b Prajapati bestowed victories on Indra
The strong, he who is dread in battle contest,
To him all the people bowed in reverence,
For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajapati, to him he gave these victories (offerings); he offered them; then indeed were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5.

a Agni overlord of creatures, may he help me; Indra of powers, Yama of earth, Vayu of the atmosphere, Surya of the sky, Candramas of Naksatras, Brhaspati of holy power, Mitra of truths, Varuna of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitr of instigations, Rudra of cattle, Tvastr of forms, Visnu of mountains, the Maruts of troops overlords, may they help me.

b O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me.

c In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6.

What the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Hommas), they performed them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers.

In that the All-gods brought together (the materials), the Abhyatanas are connected with the All-gods; in that Prajapati bestowed the victories (Jayas), therefore the Jayas are connected with Prajapati [1]; in that they won the kingdom by the Rastrabhrts, that is why the Rastrabhrts (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyatanas, conquered them with the Jayas, and won the kingdom with the Rastrabhrts; in that the gods overpowered (*abhyátanvata*) the Asuras with the Abhyatanas, that is why the Abhyatanas have their name; in that they conquered (*ájayan*) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rastrabhrts, that is why the Rastrabhrts have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyatanas he overpowers his foes, by the Jayas he conquers them, by the Rastrabhrts he wins the kingdom; he prospers himself, his foe is defeated.

iii. 4. 7.

a Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail!

b The compact, possessing all the Samans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.

c The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c.

d The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

e Prajapati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Rc and Saman verses, (called) hymns, &c.

f The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

g O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailling, rich in heroes, prosperity abiding through the year.

h The supreme ruler, the overlord, death is the Gandharva; his Apsarases are

the whole (world), (called) the worlds. &c.

i With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya. is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.

k Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.

l The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!

m O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8.

They should be offered for one who desires the kingdom; the Rastrabhrtas are the kingdom; verily with the kingdom he wins the kingdom for him; he becomes the kingdom. They should be offered for oneself; the Rastrabhrtas are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rastrabhrtas are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place; verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rastrabhrtas are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked'; verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rastrabhrtas are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle.

The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rastrabhrtas are the Gandharva and the Apsarases. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Aṣvattha, or Plaksa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is practising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vasat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajapati; verily by Prajapati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajapati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Ṣaravas in size; the Rastrabhrtas are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Ṣaravas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rsis partake of it; verily he offers in the light of the quarters.

iii. 4. 9.

He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhatri first; verily he produces pairing with him, Anumati gives approval to him, Raka gives, Sinivali produces, and in offspring when produced by Kuhu he places

speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhatr first; by him he scatters, Anumati gives approval to him, Raka gives, Sinivali produces, and by Kuhu he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhatr in the middle; verily he places him in the middle of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Tristubh, Sinivali the Jagati, Kuhu the Anustubh, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight [6], the Gayatri has eight syllables; the Rudras are eleven, the Tristubh has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anustubh is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call. If he were to offer them all

at once, they would be likely to burn him up; he should offer first two, and a third for Dhatri, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10.

a O Vastospati, accept us;

Be of kind entrance for us and free from ill;

That which we seek from thee, do thou accord us,

And health be thou for our bipeds, health for our quadrupeds.

b O Vastospati, may we be comrades of thee

In a friendship, effectual, joyful, and proceeding well;

Aid our wishes in peace, in action;

Do ye guard us ever with blessings.

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks [1]; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Viraj has ten syllables; verily having obtained the Viraj, he makes it into a brick and piles it up; verily in the Viraj he obtains the sacrifice; the piling up must be repeated by him. Therefore that is the place of sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that [2] Now Vastospati is Rudra. If he were to go on without offering to Vastospati, the fire becoming Rudra would leap after him and slay him; he offers to Vastospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vastospati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vastospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering; having pronounced the Puronuvakya he offers with the Yajya, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers, it would be

like a con fusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11.

a Long life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.

b Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Metre out to uswards renown.

c O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.

d Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.

e With our hymns to-day we choose
The god of all, the lord of the true,
Savitr of true instigation.

f Coming with true light,
Placing the mortal and the immortal,
With golden car Savitr
The god advanceth gazing on the worlds.

g That Aditi may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.

h Harm us not in our children, our descendants, nor in our life,

Harm us not in our cattle, in our horses [2]
 Smite not in anger our heroes, O Rudra,
 With oblations let us serve thee with honour.
 i Like watchful birds swimming in water,
 Like the noises of the loud thundercloud,
 Like joyous waves breaking forth from the mountains,
 The praises have lauded Brhaspati.
 k With comrades shouting like swans,
 Casting aside his stone-made fetters,
 Brhaspati thundered towards the cows,
 And praised and sang in celebration perceiving them.
 l Hither, O Indra, enduring wealth [3],
 Victorious, bearing all,
 Highest for help, do thou bring.
 m O thou much invoked, thou dost endure the foes;
 Best be thy strength, thy gift here;
 Bring riches with thy right (hand), O Indra,
 Thou art the lord of rich rivers.
 n Thou were born, in full size at once,
 For the drinking of (Soma) when pressed,
 O Indra, O wise one, for pre-eminence.
 o Thou art mighty, O Indra, with holy power,
 To be adored at every pressing;
 Thou art an overthrower of men in every conflict,
 And highest song [4], O lord of all the people.
 p The fame of Mitra, supporter of the people,
 Of the god is eternal,
 True, and most varied in fame.
 q Mitra stirreth men, the wise one,
 Mitra supporteth earth and sky;
 Mitra regardeth men with unwinking (eye);
 To the true one, let us offer an oblation rich in ghee.
 r Rich in food be that mortal, O Mitra,
 Who, O Aditya, seeks to follow thy law;
 Aided by thee he is not slain nor oppressed;

Affliction cometh to him neither from near nor from afar.
s Whatever [5] law of thine, as men,
O god Varuna,
Day by day we transgress.
t Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.
u As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

PRAPATHAKA V. MISCELLANEOUS SUPPLEMENTS

iii. 5. 1.

a Full behind, and full in front,
 In the middle hath she of the full moon been victorious;
 In her let the gods dwelling together
 Rejoice here in the highest firmament.

b The share that the gods dwelling together
 In greatness bestowed on thee, O new moon,
 (Therewith) do thou fill our sacrifice, O thou of every boon
 Grant us wealth of good heroes, O fortunate one.

c Holder and gatherer of riches,
 Clad in all rich forms,
 Granting a thousandfold prosperity,
 The fortunate one hath come to us with radiance accordant [1].

d O Agni and Soma, the first in strength,
 Do ye quicken the Vasus, the Rudras, the Adityas here;
 Rejoice in him of the full moon in the midst,
 Ye that are made to grow by holy power, won by good deeds,
 And allot to us wealth with heroes.

The Adityas and the Angirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Angirases offered the oblation, then the Adityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices) who should know the normal and reversed order'. What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvant and Sarasvati in front; Sarasvati is the new moon; verily he commences them in normal order; he waxes as the

moon waxes. He should offer first on eleven potsherds to Agni and Visnu, to Sarasvati an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Visnu, and Visnu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvati, and (an offering) on twelve potsherds for Sarasvant; Sarasvati is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2.

The Rsis could not see Indra face to face; Vasistha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Rsis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasistha as their Purohita; therefore a Vasistha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling' [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Adityas twelve; so many are the gods; verily to them he announces the sacrifice. 'Thou art force; to the Pitrs thee! Quicken the Pitrs', he says; verily the gods and the Pitrs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitrs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee!

Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trivrt, thou art the Pravrt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3.

a By Agni, the god, I win battles, with the Gayatri metre, the Trivrt Stoma, the Rathantara Saman, the Vasat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Visnu.

b By Indra, the god, I win battles, with the Tristubh metre, the Pañcadaça Stoma the Brhat Saman, the Vasat call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c.

c By the All-gods I win battles, with the Jagati metre, the Saptadaça Stoma, the Vamadevya Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born after (me), &c.

d In unison with Indra, may we
Withstand our foes,
Smiting the enemy irresistibly.

e With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4.

a The gods, destroying the sacrifice, stealing the sacrifice,
That are seated on earth,
May Agni protect me from them;
May we go to those that do good deeds.

b We have come, O noble ones, Mitra and Varuna,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.

c The gods, destroyers of the sacrifice, stealers of the sacrifice,

That sit in the atmosphere,
 From them may Vayu guard me;
 May we go to those that do good deeds.
 d The nights of thine, O Savitr [1], that go, traversed by gods,
 Between sky and earth,
 With all your houses and offspring,
 Do ye first mounting the light traverse the regions.
 e The gods, destroyers of the sacrifice, stealers of the sacrifice,
 That sit in the sky,
 From them may Surya guard me;
 May we go to those that do good deeds.
 f That highest oblation wherewith, O All-knower,
 Thou didst collect milk for Indra,
 Therewith, O Agni, do thou make him grow;
 Bestow on him lordship over his fellows.

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gayatri and has the Gayatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gayatri has eight syllables, Agni is connected with the Gayatri and has the Gayatri for his metre; verily he unites him with his own metre. The Yajya and the Anuvakya are in the Pañkti metre the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5.

a May Surya, the god, protect me from the gods, Vayu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.

b I from above, I from below,
 I revealed the darkness with the light;
 The atmosphere hath become my father;
 On both sides have I seen the sun;
 May I become highest of my equals [1].

c To the ocean, to the atmosphere, Prajapati makes the cloud to fall; may
 Indra distil (it), may the Maruts cause (it) to rain.

d Flood the earth,
 Break this divine cloud;
 Give to us of the divine water;
 Ruling loosen the water bag.

e The Aditya (cup) is these cattle, Agni is Rudra here, having cast plants in
 the fire he offers the Aditya (cup); verily he hides the cattle from Rudra, and
 causes the cattle to find support in the plants [2].

f The sage stretcheth the path of the sacrifice,
 On the back of the vault, above the light of the sky,
 Whereby thou carriest the offering, thou goest as messenger,
 Hence wisely, thence with more gain.

g All the fire-sticks that are thine, O Agni,
 Or on earth, on the strew, or in the sun,
 Lot these of thine approach the oblation of ghee,
 A protection to the pious sacrificer.

h Invoking increase of wealth,
 Rich in heroes and rich in steeds,
 Bidden I God-speed' by Brhaspati, with wealth
 Abide thou for me, the sacrificer.

iii. 5. 6.

a I yoke thee with milk, with ghee;
 I yoke thee with water, and plants;
 I yoke thee with offspring;
 To-day being consecrated do thou win strength for us.

b Let the lady of holy power advance,
 Let her sit on the altar with fair colour;

c Then may I, full of desire,

Enter my own place, here.

d With fair offspring, with noble husbands,
We are come to thee,

O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.

e I loosen this bond of Varuna [1],

Which Savitr, the kindly, hath bound,

And in the birthplace of the creator, in the place of good action,

I make it pleasant for me with my husband.

f Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi
give (thee) a middle, thou art that let loose by Rudra, Yuva by name; harm
me not.

g For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-
washing (waters);

h For the sacrifice I place you, foot-washing (waters).

i In the sight of thee that art all, that hast all, that hast manly power [2], O
Agni, in the lovers, may I deposit all seed.

k The sacrifice hath come to the gods, the goddesses have left the sacrifice
for the gods, to the sacrificer that poureth blessings, accompanied by the
cry 'Hail!', standing in the waters, do ye follow the Gandharva, in the rush of
the wind, food that is praised.

iii. 5. 7.

The Vasat call cleft the head of the Gayatri; its sap fell away, it entered the
earth, it became the Khadira; he, whose dipping-spoon is made of Khadira
wood, cuts off with the sap of the metres; his oblations are full of sap. Soma
was in the third sky from hence; the Gayatri fetched it, a leaf of it was cut
off, that became the Parna, that is why the Parna is so called. He whose
ladle is made of Parna wood [1] has his oblations acceptable; the gods
rejoice in his oblation. The gods discussed regarding holy power; the Parna
overheard it; he whose ladle is made of Parna wood is styled famous; he
hears no evil bruit. The Parna is holy power, the Maruts are the people, the
people are food, the Açvattha is connected with the Maruts; he whose ladle
is made of Parna wood, and his spoon (*upabhrt*) is of Açvattha, by holy
power wins food, and the holy class [2] puts over the people. The Parna is

the royalty, the Aṣvattha is the people; in that the ladle is made of Parna wood and the spoon of Aṣvattha, verily he puts the royalty over the people. Prajapati sacrificed; where the oblation found support, thence sprung the Vikankata; there he created offspring; the oblation of him whose Dhruva, is made of Vikankata, wood finds rest; verily he is propagated. That is the form of the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 6. 8.

a Thou art taken with a support; for Prajapati thee, for him full of light, thee full of light I take; for Daksa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuna, whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee!

b Smite away, O Indra, the mind of him who hateth us,
Who desireth to oppress us,
Smite him away who practiseth evil against us.

c For expiration thee, for inspiration thee, for cross-breathing thee for being thee, for not being thee; for the waters thee, for the plants for all beings thee; whence offspring arose unhurt, for that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9.

To that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajapati, all the gods are Prajapati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou are taken with a support [1]; for Prajapati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the

sacrificer. 'For that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer' [2], he says; all the deities are Prajapati; verily for all the deities he offers it. He should draw the cup of butter for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10.

a All turn their minds towards thee
When these twice or thrice become helpers;
Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.

b Thou art taken with a support; to Prajapati I take thee acceptably; this is thy birthplace; for Prajapati thee!

He draws the Prana, cups; so much is there as are these cups, these Stomas, these metres, these Prstha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters. He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Prana cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vamadevyā (Saman) departs from its norm; on the tenth day the Vamadevyā departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11.

a Bring onward with meditation divine
The god, who knoweth all;
May he duly bear our sacrifices.

b He, the Hotr is led forward for the sacrifice,
The servant of the gods;

Like a covered chariot glowing
He himself knoweth health.

c This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.

d In the place of Ida we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation [1].

e O Agni of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitr
Do thou lead well the sacrifice, for the sacrificer.

f Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.

g The Hotr hath sat him down in the place of the Hotr wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.

h Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;

o Agni, be thou the guardian of our offspring, our descendants
In their bodies, unailing and radiant.

i To thee, O god Savitr,
Lord of things delightful,
We come for fortune, O thou of constant help.

k May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.

l Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.

m Thee [3] the sage, Dadhyañc,
 Son of Atharvan, doth kindle,
 Slayer of Vrtra, destroyer of forts.
 n Thee Pathya Vrsan doth kindle,
 Best slayer of foes,
 Winner of booty in every conflict.
 o Let men say too,
 'Agni hath been born, slayer of Vrtra,
 Winning booty in every conflict.'
 p Whom, like a quoit in their bands,
 Like a child at birth, they bear,
 Agni, fair sacrificer of the folk.
 q Bring forward the god, best finder of riches,
 For offering to the gods;
 May he sit down in his own birthplace [4].
 r In the all-knower cause to rest
 The dear guest on birth,
 In a pleasant place, the lord of the house.
 s By Agni is Agni kindled,
 The wise, the young, the lord of the house,
 The bearer of the oblation, with ladle in his mouth.
 t Thou, O Agni, by Agni,
 The sage by the sage, the good by the good,
 The comrade by the comrade, art kindled.
 u Him they make bright, the wise,
 Victorious in the contests,
 Strong in his abodes.
 v By the sacrifice the gods sacrificed the sacrifice;
 These were the first ordinances;
 These mighty powers frequent the vault
 Where are the ancient Sadhya gods.

KANDA IV. THE PILING OF THE FIRE ALTAR

PRAPATHAKA I. THE PLACING OF THE FIRE IN THE FIRE-PAN

iv. 1. 1.

a Yoking mind first,
 Extending his thoughts, Savitr
 Discerning the light,
 Hath brought Agni from the earth.

b Yoking with mind the gods,
 Going to the heaven, the sky, with thought,
 Those that are to make great light,
 Savitr instigates.

c With mind well yoked are we
 In the instigation of god Savitr,
 For strength to go to the heaven.

d They yoke their minds, they yoke their thoughts,
 The priests of the mighty wise priest,
 He alone, who knoweth the way, appointeth their functions [1]
 Great is the praise of the god Savitr.

e I yoke with honour your ancient prayer;
 The praises go like Suras on their way;
 All the sons of immortality hear (it),
 Who have achieved dwellings divine.

f He whose advance others followed,
 Gods, of the god praising might,
 He who meted out the regions of earth,
 He is the brilliant god Savitr in greatness.

g O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice [2] to
 good luck; may the divine Gandharva, who purifieth thoughts purify our
 thought; may the lord of speech to-day make sweet our utterance.

h This sacrifice for us, O god Savitr
 Do thou instigate, serving the gods,
 Finding comrades, ever victorious,
 Winning booty, winning heaven.

i By the Rc make the Stoma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.

k On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, with the Gayatri metre, I take thee, in the manner of Angiras.

l Thou art the spade, thou art the woman [3], from the abode of the earth I bear Agni of the dust in the manner of Angiras; with the Tristubh metre I grasp thee in the manner of Angiras.

m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagati metre I grasp thee in the manner of Angiras.

n Grasping in thy hand, Savitr,
Bearing the spade of gold,
Therewith digging Agni
Do thou bring for us light unperishing.
With the Anustubh metre I grasp thee in the manner of Angiras.

iv. i. 2.

a This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice)--
In the Saman of order proclaiming the stream.

b Swiftly run hither, O steed,
Along the most extended space;
In the sky is thy highest birth,
In the atmosphere thy navel, on the earth thy birthplace.

c Yoke ye two the ass,
In this course, O ye of mighty wealth,
Which beareth Agni, serving us.

d In each need more strong,
In each contest, we invoke,
As friends, Indra to aid us.

e Hastening [1] come hither, trampling the enemy,
Come with wondrous skill from the leadership of Rudra;

Fare along the broad atmosphere,
 With happy pastures, bestowing security.
 f With Pusan as fellow, from the abode of the earth do thou approach
 Agni of the dust in the manner of Angiras.
 g We approach Agni of the dust in the manner of Angiras.
 h We will bear Agni of the dust in the manner of Angiras.
 i We bear Agni of the dust in the manner of Angiras.
 k Agni gazed along the forefront of the dawns,
 Along the days first, the all-knower,
 And in many ways along the rays of the sun [2],
 He hath extended along sky and earth.
 l The steed coming from the way
 Driveth every foe;
 He is fain to gaze with his eye
 On Agni in his great abode.
 m Coming to earth, O steed,
 Do thou seek Agni with thy radiance;
 Turning from earth I tell us
 Whence we shall dig him up.
 n Thy back is the sky, thy abode earth,
 Thy breath the atmosphere, thy birthplace the ocean;
 Discerning with thine eye,
 Do thou overcome [3] the enemy.
 o Arise for great prosperity
 From this abode, giving wealth, O steed;
 May we enjoy the loving favour of earth,
 That are about to dig fire in her lap.
 p The strong steed hath stepped forward, giving wealth;
 He hath made the place of earth well wrought;
 Thence let us dig Agni of fair aspect,
 Mounting the heaven on the top of the vault.
 q The water divine do thou pour, full of sweetness
 To avert diseases for men,
 From their place let arise
 Plants with fair leaves.

r I touch [4] Agni with mind, with ghee,
 Who lordeth it over all the worlds,
 Broad, vast, with pervading vital power,
 Most extensive, impetuous, winning, food.
 s I touch thee with speech, with ghee,
 With friendly mind accept it;
 With mortal glory, with engaging colour,
 Agni, with body full of life may not be touched.
 t Round the offerings hath Agni gone,
 The sage, the lord of strength,
 Bestowing jewels on the donor.
 u May we set thee around us, O Agni,
 The sage, O strong one, as a fort,
 Of daring due, day by day,
 Destroyer of that which may be broken.
 v Thou, O Agni, with days, fain to shine towards us,
 Thou from the waters, thou from the rock,
 Thou from the woods, thou from the plants,
 Thou, O lord of men, art born pure.

iv. 1. 3.

a On the impulse of the god Savitr, with the arms of the Açvins, with the
 hands of Pusan, in the abode of earth, I dig Agni of the dust in the manner of
 Angiras.
 b Full of light, thou, O Agni; of fair aspect,
 Shining with unaging radiance,
 Auspicious and harmless to offspring,
 In the abode of earth, I dig Agni of the dust in the manner of Angiras.
 c Thou art the back of the waters, expansive, wide,
 About to bear Agni, least to be laid aside;
 Growing to might as the lotus-flower,
 Do thou extend in width with the measure of heaven.
 d Ye two are protectors [1] and a help,
 Unbroken, both expansive;
 Do ye expanding be united;

Bear Agni of the dust.
 e Be ye united, that win the heaven,
 In union of heart and self;
 Who shall bear within Agni
 Full of light and unaging.
 f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O
 Agni.
 g Thee, O Agni, from the lotus
 Atharvan pressed out,
 From the head of every priest.
 h Thee the sage, Dadhyañc,
 Son [2] of Atharvan, doth kindle,
 Slayer of Vrtra, destroyer of foes.
 i Thee Pathya Vrsan doth kindle,
 Best slayer of foes,
 Winner of booty in every conflict.
 k Sit thou, O Hotr, in thine own world, wise,
 Place thou the sacrifice in the birthplace of good deeds,
 Eager for the gods, do thou sacrifice to them with oblation;
 O Agni, bestow great strength on the sacrificer.
 l The Hotr hath sat him down in the place of the Hoty, wise,
 Glittering, shining, skilful,
 With vows and foresight undeceived, most wealthy,
 Bearing a thousand, pure-tongued Agni.
 m Sit thou down, thou art great,
 Burn [3] best servant of the gods;
 O Agni, pure one, send forth the ruddy smoke,
 O famous one, that can be seen afar.
 n Be born noble in the forefront of the days,
 Kind to the kindly, red in the woods;
 Bestowing seven jewels in every home
 Hath Agni sat him down as Hotr.

iv. 1. 4.

a May I Vayu, Matariçvan, unite
 The broken heart of thee that art outstretched
 To him who moveth with the expiration of the gods,
 With thee, O goddess, be Vasat.

b Wellborn, with light,
 Guard and protector, thou hast sat on the heaven;
 O Agni, thy garment of many hues,
 Put on, O thou that dost abound in light.

c Arise, thou of fair sacrifice,
 Aid us with thy divine radiance;
 Brilliant to behold, with mighty blaze,
 Do thou come hither, O Agni, in response to our prayers [1].

d Arise erect to aid us,
 Like Savitr, the god;
 Erect to win the booty,
 When in contest we call on thee with the shining praisers.

e Born, thou art the child of the two worlds,
 O Agni; a brilliant child distributed among the plants;
 A beauteous babe beyond the darkness outspread,
 Thou didst come thundering from thy mothers.

f Be firm, of strong limbs,
 Swift, a mighty steed;
 Be broad, of kindly seat,
 Thou art the carrier of dust for Agni.

g Be auspicious [2], for offspring
 Of men, O Angiras;
 Scorch not sky and earth,
 Nor the atmosphere, nor the trees.

h Let the steed advance, thundering
 And resounding, the ass, the flier;
 Bearing Agni of the dust
 May he fall not before his day.

i The ass, well yoked to your chariot,
 O ye strong ones, that thundereth,
 May he as swift envoy

Bear hence Agni of the dust.

k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.

l O plants, do ye accept Agni here
Who cometh auspicious towards you;
Casting aside all hostilities, all evil imaginings,
Sitting down, may he smite away from us misfortune.

m O plants, do ye rejoice in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5.

a Radiant with extending blaze,
Do thou repel the enemy, the Raksas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.

b Ye, waters, are healing;
Further us to strength,
To see great joy.

c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.

d To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.

f For health I unite thee, for offspring; may the All-gods, common to all men,
unite thee with the Anustubh metre, in the manner of Angiras.

g The Rudras, having gathered together the earth,

Kindled a great light;
 Their ray undying
 Shineth clear among the gods.
 h United by the Vasus, the cunning Rudras,
 The mud fit for the rite,
 Making it smooth with her hands,
 May Sinivali fashion [2] this (pan).
 i Sinivali, of fair braids,
 Of fair head-dress, with fair locks,
 May she, O Aditi, O great one,
 Place within thy hands the pan.
 k Let Aditi fashion the pan with might,
 With her arms , with wisdom,
 Let her bear Agni in her womb
 As a mother a child in her lap.
 l Thou art the head of Makha.
 m Ye are the two feet of the sacrifice.
 n May the Vasus fashion thee with the Gayatri metre, in the manner of
 Angiras. Thou art the earth; may the Rudras fashion thee with the Tristubh
 metre, in the manner of Angiras. Thou art the atmosphere [3]; may the
 Adityas fashion thee with the Jagati metre in the manner of Angiras. Thou
 art the sky; may the All-gods, common to all men, fashion thee with the
 Anustubh metre, in the manner of Angiras. Thou art the quarters; thou art
 the fixed (quarter); fix in me offspring, increase of wealth, richness in cattle,
 richness in heroes, (subject) his fellows to the sacrificer.
 o Thou art the girdle of Aditi.
 p Let Aditi seize thy hole with the Pankti metre, in the manner of Angiras.
 q Having made the great pan,
 Wrought of clay, as a birthplace for Agni,
 Aditi gave it to her sons,
 (Saying), 'Let them cook it.'

iv. 1. 6.

a May the Vasus fumigate thee with the Gayatri metre, in the manner of
 Angiras; may the Rudras fumigate thee with the Tristubh metre, in the

manner of Angiras; may the Adityas fumigate thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fumigate thee with the Anustubh metre, in the manner of Angiras; may Indra fumigate thee in the manner of Angiras; may Visnu fumigate thee in the manner of Angiras; may Varuna fumigate thee in the manner of Angiras.

b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner of Angiras, O trench.

c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode of earth, in the manner of Angiras, O pan.

d May the Dhisanas, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Angiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the abode of earth, in the manner of Angiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Angiras, O pan.

e O Mitra, cook this pan; may it not break.

f This I place around thee, to prevent breaking.

g Mitra, extending, compasseth

This sky in greatness [2],

And the earth with his fame.

h The fame of Mitra, supporter of the people,

Of the god is eternal,

True, and most varied in fame.

i May the god Savitr dig thee out,

With fair hands, fair fingers,

Fair arms, with his might.

k Breaking not, O earth,

Do thou fill the regions, the quarters;

Arise, become great,

Stand upright, be thou firm.

l May the Vasus fill thee with the Gayatri metre, in the manner of Angiras:

may the Rudras fill thee with the Tristubh metre, in the manner of Angiras;

may the Adityas fill thee with the Jagati metre, in the manner of Angiras;

may the All-gods, common to all men, fill thee with the Anustubh metre, in the manner of Angiras.

iv. 1. 7.

a Let the half-years, the seasons, increase thee, O Agni,
The years, the Rsis, and what truths there are;
Shine with thy heavenly lustre,
Illuminate all the quarters of the earth.

b Be kindled, O Agni, and awake him;
Arise for great good fortune;
May he that waiteth on thee, O Agni, be not harmed;
May thy priests be famous, not the others.

c These Brahmans, O Agni, choose thee;
Be thou propitious, O Agni [1], to us in the sanctuary;
Slaying our rivals, conquering the foes,
Do thou watch unfailing in thine own home.

d Here, O Agni, do thou grant wealth;
May not the overcomers, anticipating (us); overcome thee;
May the lordly power be easily wielded by thee, O Agni
Let him who waiteth on thee prosper, unassailed.

e With good life, O Agni, unite thee with the lordly power;
O Agni, vie with Mitra in friendlihood;
Be thou the midmost of thine equals;
O Agni, shine forth here to be invoked by kings.

f (Be thou) over the [2] enemy, the obstructor,
Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.

g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindness.

h O Brhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3]
Let the All-gods rejoice in him.

i What time, O Brhaspati, thou didst free
From life yonder, from Yama's enmity,

The Aṅvins removed death from him,
 O Agni, the physicians of the gods with their powers.
 k We from the darkness,
 Gazing on the higher light,
 Surya a god among the gods,
 Have come to the highest light.

iv. 1. 8.

a Uplifted are his kindling-sticks,
 Uplifted and pure are the rays of Agni,
 Most brilliant (are they) of the son of fair countenance.
 b The son of self, the Asura, all-knower,
 God, god among gods,
 Anointeth the ways with mead and ghee.
 c With mead thou attainest the sacrifice,
 Delighting, as Naraṅansa, O Agni,
 The kindly god Savitr, with every boon.
 d Hither he cometh, with might, with ghee,
 The priest implored with adoration;
 To Agni the ladles (move) when the rites proceed.
 e Worship let him pay to the greatness of him, of Agni;
 He [1] indeed is pre-eminent among the delightful,
 The wealthy, the wisest, best bestower of wealth.
 f The divine doors--all--preserve
 The rules of him, of Agni,
 Of wide expanse, lording it with dominion.
 g May day and night
 Like heavenly maidens in his birthplace
 Protect this our sacrifice and offering.
 h O ye divine Hotrs, sing ye
 To our uplifted sacrifice, to Agni's tongue,
 Make for us good offering.
 i May the three goddesses sit on this strew,
 Ida, Sarasvati [2], Bharati, the great, being sung.
 k That seminal fluid of ours, wondrous,

Abundant, may Tvastr release
 As increase of wealth with good heroes, as offspring to us.
 I O tree, let free,
 Bestowing with thyself among the gods;
 Let Agni as queller make ready the oblation.
 m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;
 May all the gods rejoice in this offering.
 n The golden germ first arose;
 Born he was the only lord of creation;
 He supporteth the earth and the sky [3]
 To what god shall we offer with oblation?
 o He that alone by his might is king
 Of the breathing, the winking world,
 Who is lord of these bipeds and quadrupeds;
 To what god shall we offer with oblation?
 p He who is giver of breath, giver of strength,
 Upon whose bidding all, even the gods, wait,
 Whose shadow is immortality and death;
 To what god shall we offer with oblation?
 He whose are these snowy mountains through his might,
 Whose they call the ocean with the Rasa [4],
 Whose two arms are these quarters;
 To what god shall we offer with oblation?
 r To whom the armies stablished
 Through his aid gazed with minds disturbed,
 Over whom on the rising of the sun it goeth;
 To what god shall we offer with oblation?
 s He by whom the dread earth and the sky were made firm,
 By whom the heaven was established, by whom the vault,
 Who is the measure of the region in the atmosphere;
 To what god shall we offer with oblation?
 t When the waters, the great ones, went
 Bearing all [5] strength, begetting Agni,
 Then one breath of the gods arose;
 To what god shall we offer with oblation?

u He who in his might beheld the waters
 Bearing strength, begetting Agni,
 Who was the god alone over the gods;
 To what god shall we offer with oblation?

iv. 1. 9.

a Purpose, Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought,
 knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail!
 To Manu, lord of creatures, hail! To Agni Vaiçvanara hail!

b Let every man choose the companionship
 Of the god who leadeth;
 Every man prayeth for wealth;
 Let him choose glory that he may prosper; hail!

e Be not broken, nor come to harm;
 Be firm and enduring;

O mother, daringly show thy heroism [1];
 With Agni wilt thou do this deed.

d Be firm, O goddess earth, for prosperity;
 Thou art the wife of the Asura, made with power;
 Let this oblation be pleasing to the gods;
 Do thou emerge uninjured at this our sacrifice.

e O Mitra, heat this pan; may it not break.

f This I place around thee, to prevent breaking.

g Feeding on wood, sipping clarified butter,
 The ancient desirable Hotr,
 Son of strength, the wondrous.

h From a far region
 Come hither to these lower ones [2]
 Favour those in the region where I am.

i From a far distance
 Do thou of ruddy steeds come hither;
 Of the dust, dear to many,
 O Agni, do thou overcome obstructions.

k Do thou sit down in the lap of this mother,
 O Agni, knowing all the ways;

Consume her not with light nor with heat,
Within her shine with pure radiance.

I O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.

iv. 1. 10.

a Whatever logs we place
In thee, O Agni,

Be that ghee for thee;
Accept it, O youngest one.

b What the insect eateth,
What the ant climbeth over,
All that be ghee for thee;
Accept it, O youngest one.

c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,
Rejoicing in increase of wealth, in food.

d Kindled on earth's navel [1], Agni
We invoke for great increase of wealth,
Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.

e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.

f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,

Do thou chew, well chewed.
 g The burglars among men,
 The thieves and robbers in the forest,
 The [2] mischief-workers in the thickets,
 Them I place within thy jaws.
 h The man who is hostile to us,
 And him who hateth us,
 Him who revileth us, and him who seeketh to hurt,
 Every one of them do thou crush to atoms.
 i Sharpened is my holy power,
 Sharpened the strength and might,
 Sharpened the conquering lordly power of him
 Whose domestic priest I am.
 k Their arms have I uplifted,
 Their radiance, their might;
 With holy power I waste the foes,
 I support [3] my own.
 l Shining like gold, he hath become widely resplendent,
 For glory shining with immortal life;
 Agni became immortal in his strength
 What time prolific Dyaus begat him.
 m The sage showeth all forms;
 He hath produced bliss for biped and quadruped;
 Savitr, the desirable, hath discerned the vault;
 After the moving forward of the dawn he shineth.
 n Night and the dawn, one-minded but of various form,
 United suckle one child;
 The radiant one shineth between sky and earth [4]
 The gods, granters of wealth, support Agni.
 o Thou art the bird of fair feathers; thy head the Trivrt (Stoma), thy eye the
 Gayatra, thy breath the Stoma, thy body the Vamadevyā Saman, thy wings
 the Brhat and the Rathantara, thy tail the Yajñayajñīya, thy limbs the metres,
 thy hoofs the altars, thy name the Yajus formulae.
 p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

a O Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.

b O Soma, the wondrous aids
That there are of thine for the generous man,
With these be thou our helper.

c Agni the, head.

d Be.

e Thou, O Soma.

f These abodes of thine.

g That excellent glory of Savitr,
The god, we meditate,
That he may stimulate our prayers.

h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitr,
There instigate us to sinlessness.

i Impeller of righteousness,
Instigator of devotions,
Sarasvati hath established the sacrifice.

k May the maiden of the lightning, the one of varied life,
Sarasvati, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.

l May Pusan follow the cows for us,
May he guard our horses;
May Pusan win booty for us.

m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pusan, be thy bounty.

n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Visnu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.

o Bear ye variegated praise to the strong singer,
 The host of the Maruts, which hath strength;
 Who with might endure might [३],
 For the jocund ones, O Agni, the earth shakes.
 p The All-gods.
 q O All-gods.
 r May sky and earth this day
 Place among the gods this sacrifice,
 Successful, touching the sky.
 s Bring forward the parents born of old with now songs,
 In the seat of holy order,
 Come to us, O sky and earth, with the host divine;
 Great is your protection.
 t Awaken Agni with the praise,
 Kindling the immortal;
 May he place our oblations among the gods.
 u Bearing the oblation, immortal,
 The eager messenger, well-inclined,
 Agni uniteth with our prayer.
 v Health be they.
 w For each prize.

PRAPATHAKA II. THE PREPARATION OF THE GROUND FOR THE FIRE

iv. 2. 1.

a Thou art the step of Visnu, overcoming hostility, mount the Gayatri metre, step along the earth, excluded is he whom we hate. Thou art the step of Visnu, overcoming imprecations, mount the Tristubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Visnu, overcomer of the enemy, mount the Jagati metre, step along the sky, excluded is he whom we hate. Thou art the stop of Visnu [1], overcomer of the foe, mount the Anustubh metre, step along the quarters, excluded is he whom we hate.

b Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.

c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.

d O Agni [2], O Angiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.

e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.

f Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.

g Unloose from us, O Varuna, the highest,
The lowest, the midmost knot [3];
Then may we, O Aditya, in thy rule,
Be guiltless before Aditi.

h I have drawn thee, thou hast become within,

Be thou firm and motionless,
 Lot all the folk desire thee;
 In him establish the kingship.

i In greatness hath he arisen erect in the van of the dawns;
 Emerging from the darkness, he hath come with the light;
 Agni, with radiant brilliance, fair limbed,
 On birth hath filled every seat.

k Do thou sit down in the lap of this mother [4],
 O Agni, knowing all the ways;
 Consume her not with light nor with heat,
 Within her shine with pure radiance.

l O Agni, with glow
 Within thine own seat of the pan,
 Heating with her blaze,
 Be thou, O all-knower, auspicious.
 m Becoming auspicious to me, O Agni,
 Do thou sit down auspicious;
 Having made all the quarters auspicious,
 Sit here on thine own birthplace.

n The gander seated in purity, the bright one seated in the atmosphere,
 The Hotr seated at the altar, the guest seated in the house,
 Seated among men, seated in the highest, seated in holy order, seated in the
 firmament,
 Born of the waters, born of the cows, born of holy order, born of the
 mountain, the great holy order.

iv. 2. 2.

a From the sky was Agni first born,
 From us secondly he who knoweth all,
 In the waters thirdly the manly,
 The pious man singeth of him, the undying, as he kindleth him.

b We know thy three places threefold, O Agni,
 We know thy seat that is established in many places;
 We know thy highest name in secret;
 We know the spring whence thou hast come.

c The manly souled kindleth thee in the ocean, in the waters,
 In the breast of the sky, O Agni, he who gazeth on men;
 Thee standing in the third region [1],
 In the birthplace of holy order, the steers inspirited.
 d Agni hath cried, like Dyaus thundering,
 Licking the earth, devouring the plants;
 Straightway on birth he shone aflame,
 He blazeth with his light within the firmaments.
 e Eager, purifying, the envoy, the wise one,
 Agni, the immortal, hath been established among men;
 He beareth and darteth forward his ruddy smoke;
 The sky he attaineth with his pure radiance.
 f The banner of the whole world, the germ [2],
 Filled on birth the firmaments;
 Even the firm mountain he cleft passing over,
 When the five peoples sacrificed to Agni.
 g Receptacle of prosperity, supporter of riches,
 Granter of thoughts, guardian of the Soma,
 Son of the bright one, of strength, the king
 Is resplendent within the waters, kindled before the dawns.
 h He who first maketh for thee to-day, O thou of wondrous radiance,
 A cake rich in ghee, O god Agni;
 Do thou bear him ever on to the better,
 To glory allotted by the gods, O youngest one [3].
 i Give him portion, O Agni, in praises;
 Give him portion in every hymn that is sung,
 Dear shall he be before Surya, dear before Agni
 With what is born, what is to be born shall he be victorious.
 k Thee, O Agni, the sacrificers through the days
 Bear as many riches desirable;
 With thee desiring wealth,
 Eagerly they revealed the stall rich in kine.
 l Shining like gold, he hath become widely resplendent,
 For glory shining with immortal life;

Agni became immortal in his strength,
 What time prolific Dyaus begat him.

iv. 2. 3.

a O Lord of food, accord us food,
 Uninjurious, impetuous;
 Do thou further the donor,
 Bestow strength on our bipeds, our quadrupeds.

b May the All-gods thee,
 O Agni, bear up with their thoughts;
 Be thou to us most propitious,
 With kindly face, abounding in light,

c Come forward, O Agni, rich in light,
 With auspicious rays;
 Shining with great radiance,
 Harm not our offspring with thy body.

d With kindling-wood serve Agni,
 Awaken the guest with ghee;
 In him [1] offer oblations.

e Far-famed is this Agni of Bharata,
 Since his great light shineth like the sun;
 He who overcame Puru in battle
 Hath shone forth, the heavenly guest, propitious for us.

f O ye waters divine, accept these ashes;
 Place them on a resting-place, in the fragrant region
 To him may the ladies with noble spouses bow;
 Like a mother her son, do ye kindly bear him.

g In the waters, O Agni, is thy seat [2],
 Thou enterest the plants;
 Being in the germ thou art born again.

h Thou art the germ of plants,
 The germ of trees,
 The germ of all things,
 O Agni, thou art the germ of the waters.

i With ashes having satisfied thy birthplace

And the waters, on the earth, O Agni,
 In unison with thy mothers,
 Full of light hast thou again taken thy seat.

k Having again come to thy seat,
 And to the waters, to the earth, O Agni,
 Within her thou liest, most auspicious,
 As on the lap of a mother.

l Return with strength [3],
 Return, O Agni, with food and life;
 Again guard us on all sides.

m Return with wealth,
 O Agni, fatten with the stream,
 All-gaining on every side.

n May the Adityas, the Rudras, the Vasus, kindle thee again;
 The Brahmans again with offerings, O bringer of wealth;
 With ghee do thou increase our bodies;
 May the wishes of the sacrificer become true.

o Hearken to this our call, that is offered, O youngest one,
 Of the most generous one, O thou that hast power;
 One hateth, one praiseth.

As praiser I praise thy body, O Agni.

p Be thou a bounteous patron,
 Giver of riches, lord of riches;
 Repel from us the foes.

iv. 2. 4.

a Go hence depart, creep away, hence,
 Ye that are here of old and ye that are new,
 Yama hath given this resting-place of earth,
 The Pitrs have made this world for him.

b Thou art the ash of Agni, thou art the dust of Agni.

c Thou art accord, fulfilling love; in me be the fulfilling of thy love.

d Be united your dear bodies,
 Be united your dear hearts,
 Be your breath united [1],

United my body.

e This is that Agni in whom as a belly

Indra placed the pressed Soma eagerly;

Thou art praised, O all-knower, for winning

Booty a thousandfold, like a swift steed.

f O Agni, thou comest to the wave of the sky,

To the gods thou speakest, those of the altar;

The waters above in the realm of the sun,

And those below wait (on thee).

g O Agni, thy radiance in the sky, the earth,

The plants [2], or the waters, O holy one,

That whereby thou didst outspread the broad atmosphere,

Glittering is thy gleam, moving and men espying.

h May the Agnis of the dust

In unison with those of the floods

Accept the oblation offered,

The rich healthful viands.

i As food, O Agni, accord to the sacrificer

The gain of a cow, wondrous enduring;

Be to us a son, a scion, full of life;

This, O Agni, be thy lovingkindness towards us.

k This is thy due place of birth,

Whence born thou didst shine,

Mount it, O Agni, knowing it [3],

And make our wealth increase.

l Thou art a piler; in the manner of Angiras be firm with that deity.

m Thou art a piler round; in the manner of Angiras be firm with that deity.

n Fill the world, fill the hole, do thou sit down auspicious;

Indra and Agni and Brhaspati

Have placed thee on this birthplace

o The dappled kine, streaming with milk,

Mix the Soma,

Clans in the birthplace of the gods,

In the three realms of sky.

iv. 2. 5.

- a Be united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.
- b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.
- c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.
- d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.
- e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace
In unison with the All-gods, the seasons,
Let Prajapati, all-worker, release it.
- f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni Vaiçvanara, hail!
- g Homage to thee, O Nirrti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yami
Mount this highest vault.
- h The bond that Nirrti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;
Then living, let loose, do thou eat the food.
- i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,
As 'earth' men know thee,
As 'Nirrti' [3], I know thee on every side.
- k Seek the man who poureth not offering nor sacrifices;

The road of the thief and robber thou followest;
 Seek another than us, that is thy road;
 Homage be to thee, O Nirrti, O goddess.
 I Praising Nirrti, the goddess,
 Like a father his son, I weary her with my words;
 She who knoweth all that is born,
 Discerneth, the lady, every head.
 m Abode and collector of riches,
 Every form she discerneth with might [4],
 Like the god Savitr of true laws,
 Like Indra, she standeth at the meeting of the ways.
 n Make firm the straps,
 Fasten the buckets;
 We shall drain the well full of water,
 That never is exhausted, never faileth.
 o The well with buckets fastened,
 With strong straps, that yieldeth abundantly,
 Full of water, unexhausted, I drain.
 p The sages yoke the ploughs;
 They stretch apart the yokes,
 Wise with goodwill among the gods.
 q Yoke the ploughs, stretch apart the yokes,
 Here sow in the womb made ready the seed [5]
 Through our song be there audience with profit for us;
 May the ripe (grain) be brought low by the sickle.
 r The plough, of keen share,
 Propitious, with well-polished handle,
 Plougheth up a cow, a sheep,
 And a fat blooming maid,
 A chariot support with a platform.
 s With prosperity may our ploughs cleave the ground,
 With prosperity may the ploughers go round the yokes;
 Prosperity (may) Parjanya (give) with honey and milk,
 And do ye, O Çuna and Sira, accord prosperity to us.
 t Wishes, O milker of wishes, do thou milk

To Mitra and Varuna;
 To Indra, to Agni, to Pusan,
 To the plants, and to offspring.
 u The furrow anointed with ghee, with honey,
 Approved by the All-gods, the Maruts,
 Full of strength, swelling with milk,
 Do thou, O furrow, turn towards us with milk.

iv. 2. 6.

a The plants born
 Three generations before the gods,
 Of the brown ones I celebrate
 The seven and a hundred abodes.
 b A hundred, O mother, are your abodes,
 A thousand too your shoots,
 Therefore do ye, with a hundred powers,
 Make him whole for me.
 c With flowers, with shoots,
 Fruit-bearing and without fruit,
 Like steeds victorious
 The plants are strong to help.
 d 'Plants', O ye mothers,
 I hail you, O goddesses;
 Go bearing away defilement,
 Defilement [1] destroying.
 e In the Aṣvattha is your seat,
 In the Parna is your dwelling made;
 Cows shall in truth be your share
 If ye shall gain this man.
 f In that in strength I seize
 These plants in my hand,
 The soul of the disease perisheth,
 As before one that taketh alive.
 g When the plants come together
 Like princes at the assembly,

Sage is the physician called,
Slayer of Raksases, overpowerer of diseases.

h Remover is your mother by name,
And ye are helpers;

Ye are winged streams [2];
Remove whatever is unwell.

i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison

Do ye further this speech of mine.

k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.

l Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.

m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,
Like a dread intercessor.

n O disease, do thou fly forth
With the eagle, the blue jay (*kikidivi*)
With the rush of the wind,
With the whirlwind do thou disappear.

o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.

p The fruitful, the fruitless,
The flowering, the flowerless,
Impelled by Brhaspati,
May they free us from tribulation.

q The [4] plants whose king is Soma,

And which have entered the earth,
Of them thou art the highest,
Impel us to long life.

r Falling from the sky

The plants said,

'He, whom we reach while in life,
Shall not come to ill.'

s Those that hear now

And those that are gone far away,
Coming all together here

Give ye him healing.

t May the digger of you come to no ill,
Nor he for whom I dig you;

May all our bipeds and quadrupeds
Be free from disease.

u The plants hold converse

With Soma, the king,

'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'

iv. 2. 7.

a May I be harm us not who is father of earth
Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?

b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.

c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.

d Food and strength do I take hence [1],
From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;
I abandon decline, lack of food, and ill-health.

e O Agni, strength and fame are thine,
 Thy rays shine mightily, O rich in light;
 O thou of broad radiance, with thy might, strength worthy of laud,
 Thou bestowest on the worshipper, O sage.
 f Do thou extend over men, O Agni,
 Ruling over wealth for us, O immortal one;
 Thou art the master of a glorious form,
 Thou fillest glorious wealth.
 g O son of strength, O all-knower,
 Rejoice in our fair praises [2], being adored in our prayers;
 In thee have they placed food, rich in seed,
 Of wondrous aid, of prosperous birth.
 h With pure radiance, with bright radiance,
 With undiminished radiance, thou comest forth with thy light;
 Visiting thy parents thou aidest them;
 Thou fillest both worlds.
 i The righteous, the bull, common to all men,
 Agni, men place before them for favour,
 Thee with their speech, that art ready to hear and most extending,
 The divine, the generations of men.
 k Preparer of the sacrifice, the wise,
 Who ruleth for great gain,
 The giver of the Bhrgus, the eager, skilled in the sacrifice
 Thou fillest glorious wealth.
 l Ye are pilers, ye are pilers around, do ye pile upwards as a support,
 with that deity, sit ye firm in the manner of Angiras.
 m Swell up, let thy strength be gathered
 From all sides, O Soma.
 Be strong in the gathering of might.
 n Let thy milk draughts, thy strength be united,
 The mightinesses of him who overcometh the foe;
 Swelling for immortality, O Soma,
 Place in the sky the highest glories,

iv. 2. 8.

- a He hath overcome every foe, every enemy;
That Agni saith, that saith Soma too;
Brhaspati, Savitr, say this of me,
Pusan hath placed me in the world of good action.
- b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
- c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,
Do thou extend in width with the measure of heaven.
- d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.
- e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.
- f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforesaid;
The drop that wandereth over the third seat
I offer in the seven Hotras.
- g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.
- h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,
To those serpents honour.
- i Those that are the missiles of sorcerers,
Or those that are among the trees,

Or those that lie in the wells,
To those serpents honour.

iv. 2. 9.

a Thou art firm, supporting, unoverpowered,
Well wrought by Viçvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.

b May Prajapati seat thee on the back of earth, capacious, extending; thou art extent, thou art earth, thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering; with that deity, in the manner of Angiras, do thou sit firm.

c Arising from every stem,
From every joint,
Do thou, O Durva, extend us
With a thousand, a hundred.

d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.

e Unovercomable art thou, overcoming, overcome our enemies, over come those that practise enmity.

f Overcome the foe, overcome the foemen of a thousandfold strength [2] art thou; do thou inspirit me.

g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.

h Sweet is the night, and sweet
At dawn the air of earth,
Sweet be the sky, our father.

i Sweet to us be the lord of the forest,
Sweet the sun,

Sweet be the cows to us.
 k May the two great ones, sky and earth,
 Mingle for us this sacrifice;
 May they sustain us with support.
 l That highest step of Visnu [3]
 The singers ever gaze upon
 Like an eye stretched in the sky.
 m Thou art firm, O earth,
 Overcome the foemen;
 Fashioned by the gods hast thou come with ambrosia.
 n Those beams of thine, O Agni, which rising
 In the sun with rays envelop the sky,
 With all of them bring us to brilliance, to men.
 o Those flames of yours in the sun,
 O gods, in cattle, in horses,
 O Indra and Agni, O Brhaspati,
 With all of these grant us brilliance.
 p The brilliant [4] bore the light, the shining bore the light, the self-
 resplendent bore the light.
 q O Agni, yoke,
 O god, thy good steeds,
 The swift that readily bear.
 r Yoke, like a charioteer, O Agni,
 The steeds that best invite the gods
 Sit down as ancient Hotr.
 s The drop hath fallen on the earth, the sky,
 On this seat and on the one which was aforeside
 The drop that wandereth over the third seat
 I offer in the seven [5] Hotras.
 t There hath come into being this might of all the world,
 And of Agni Vaiçvanara,
 Agni full of light with light,
 The disk radiant with radiance.
 w For the verse thee, for brilliance thee
 v Like streams the offerings flow together,

Purified within with heart and mind;
 I behold the streams of ghee;
 A golden reed is there in the midst of them.
 w In it sitteth an eagle, honey-making, nested,
 Assigning honey to the deities,
 On its brink sit seven tawny ones,
 Milking at will the stream of ambrosia.

iv. 2. 10.

a Anointing with milk Aditya, the embryo,
 Counterpart of a thousand, of every form,
 Spare him, injure him not with thy heat;
 Make him of a hundred (years of) life, as thou art piled.

b Injure not this biped of animals,
 O hundred-eyed one, being piled for the sacrifice;
 I appoint for thee the wailer in the forest;
 Therewith piling thy forms, be seated.

c The rush of the wind, the navel of Varuna,
 Born as a steed in the midst of the waters,
 The child of the streams, the tawny one, rooted in the mountain,
 O Agni, harm him not [1] in the highest heaven.

d Harm not this one-hooved of cattle,
 The thundering, the courser among the contests;
 I appoint for thee the Gayal of the forest;
 Therewith piling thy forms, be seated.

e The undying drop, the ruddy, the active,
 Agni I hymn with praises with first inspiration;
 Do thou forming thyself with joints in due order,
 Harm not the cow, Aditi, the resplendent.

f This ocean, the spring of a hundred streams,
 Expanded in the middle of the world,
 Aditi milking ghee for men,
 O Agni, harm not [2] in the highest heaven;
 I appoint for thee the Gayal of the forest;
 Therewith piling thy forms, be seated.

g Guard of Tvastr, navel of Varuna,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.

h This woolly wile of Varuna,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvastr,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.

i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby Viçvakarman attained creatures,
Him, O Agni, let thy wrath spare.

k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence,
Thereby first the gods attained godhead;
I appoint for thee the Çarabha of the forest;
Therewith piling thy forms, be seated.

iv. 2. 11.

a O Indra and Agni, the realms of the sky
Ye adorn in your strength;
That might of yours is dear.

b The foe shall he pierce and wealth he doth gain
Who worshippeth Indra and Agni, the strong ones,
Who rule over much wealth,
The most strong who with strength show their power.

c Men ye surpass in the battle call,
Earth ye surpass, and sky,
The mountains and the streams (ye surpass) in greatness,
And, O Indra and Agni, all other worlds.

d In whose house [1], O Maruts,
Ye drink, O joyous ones of the sky

That man hath the best of guardians.
 e Either through sacrifices receiving worship,
 Or from the prayers of the singer,
 Do ye, O Maruts, hearken to our call.
 f For glory they are wreathed in flames,
 In the rays (of the sun), adorned with rings they (are accompanied) with
 singers;
 They wearing daggers, impetuous, fearless,
 Have found the dear home of the Maruts.
 g Thy wrath.
 h The highest.
 i With what aid will he come to us,
 Our wondrous, ever-waxing, friend?
 With what most potent aid [2]?
 k Who to-day yoketh to the pole of holy order
 The oxen, eager, of keen spirits, the furious,
 With darts in their mouths, heart-piercing, healthful?
 He who attaineth their service shall live.
 l O Agni, lead.
 m Of the gods.
 n May they be prosperous for us
 o In every contest.
 In the waters, O Agni, is thy seat,
 Thou enterest the plants;
 Being in the germ thou art born again.
 q Thou art strong, O Soma, and bright;
 Thou art strong, O god, and strong thy rule;
 Strong laws dost thou establish.
 r This for me, O Varuna.
 s That of thine I approach.
 t Thou, O Agni.
 u Do thou to us, O Agni.

PRAPATHAKA III. THE FIVE LAYERS OF BRICKS

iv. 3. 1.

a I place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters.

b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat of the waters.

c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold of the waters.

d The metro the Gayatri; the metre the Tristubh; the metro the Jagati; the metre the Anustubh; the metre the Pankti.

iv. 3. 2.

a This one in front the existent; his, the existent's breath; spring born of the breath; the Gayatri born of the spring; from the Gayatri the Gayatri (Saman); from the Gayatra the Upançu (cup); from the Upançu the Trivrt (Stoma); from the Trivrt the Rathantara; from the Rathantara Vasistha, the Rsi; with thee taken by Prajapati, I take breath for offspring.

b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Tristubh born of summer; from the Tristubh the Aida (Saman); from the Aida the Antaryama (cup); from the Antaryama the fifteenfold (Stoma); from the fifteenfold the Brhat; from the Brhat Bharadvaja, the Rsi; with thee taken by Prajapati, I take mind for offspring [1].

c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagati born of the rains; from the Jagati the Rksama (Saman); from the Rksama the Çukra (cup); from the Çukra the seventeenfold (Stoma); from the seventeenfold the Vairupa; from the Vairupa Viçvamisra, the Rsi; with thee taken by Prajapati, I take the eye for my offspring.

d This one on the left, the light; his, the light's, ear; the autumn born of the

ear; the Anustubh connected with the autumn; from the Anustubh the Svara (Saman); from the Svara the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairaja; from the Vairaja Jamadagni, the Rsi; with thee taken by Prajapati [2], I take the ear for offspring.

c This one above, thought; his, thought's, speech; the winter born of speech; the Pankti born of winter; from the Pankti that which has finales; from that which has finales the Agrayana (cup); from the Agrayana the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the Çakvara and Raivata; from the Çakvara and Raivata Viçvakarman, the Rsi; with thee taken by Prajapati, I take speech for offspring.

iv. 3. 3.

a The east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivrt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Krta of throws of dice; the east wind the wind; Sanaga the Rsi.

b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Treta of throws; the south wind the wind; Sanatana, the Rsi.

c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants [1] the wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvapara of throws; the west wind the wind; Ahabuna the Rsi.

d The north of the quarters; the autumn of the seasons; Mitra and Varuna the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the Askanda of throws; the north wind the wind; Pratna the Rsi.

e The zenith of the quarters; the winter and the cool season of the seasons; Brhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox the strength; the Abhibhu of throws; the wind all through the wind; Suparna the Rsi.

f Fathers, grandfathers, near and far, may they protect us, may they help us,

in this holy power, this lordly power, this prayer, this Purohita-ship, this rite, this invocation of the gods.

iv. 8. 4.

a Firm is thy dwelling, thy place of birth, firm art thou
Settle thou duly in thy firm place of birth;

Banner of the fire in the pan,

May the two Aṣvins, the leeches, set thee here first in the east.

b In thine own skill sit thou whose sire is skill,

As the great earth bountiful among the gods,

Be of kindly approach and come with thy body,

Kindly as a father to his son;

May the two Aṣvins, the leeches, set thee here.

c Nesting, rich in wealth, strength bestowing,

Increase for us wealth, abundant, rich in heroes [1],

Driving away hostility and enmity,

Granting the lord of the sacrifice a share in increase of wealth,

Do thou bestow the heaven as increase to the sacrificer;

May the two Aṣvins, the leeches, set thee here.

d Thou art the dust of Agni, the leader of the gods;

May the All-gods favour thee as such;

With Stomas for thy back, rich in ghee, sit thou here,

And win to us by sacrifice riches with offspring.

May the two Aṣvins, the leeches, set thee here!

e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; Viṣvakarman is thy seer; may the two Aṣvins, the leeches, set thee here.

f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni Vaiṣvanara, thee; may the two Aṣvins, the leeches, set thee here.

g Protect my expiration; protect my inspiration; protect my cross breathing; make my eye to shine widely; make my ear to hear.

h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from the sky make rain to start.

iv. 3. 5.

a (Thou art) the calf of eighteen months in strength, the Tristubh metre; the two-year-old in strength, the Viraj metre; the two-and-a-half year-old in strength, the Gayatri metre; the three-year-old in strength, the Usnih metre; the four-year-old in strength, the Anustubh metre; the draught ox in strength, the Brhati metre; the bull in strength, the Satobrhati metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagati metre; the beast of burden in strength, the Pankti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre; the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metro; the head in strength, the Prajapati metre.

iv. 3. 6.

a O Indra and Agni, do ye two make firm
The brick that quaketh not;
And let it with its back repel
The sky and earth and atmosphere.

b Let Viçvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vayu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Angiras.

c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.

d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7.

a (Thou art) Ma metre, Prama metre, Pratima metre, Asrivis metre, Pankti metre, Usnih metre, Brhati metre, Anustubh metre, Viraj metre, Gayatri metre, Tristubh metre, Jagati metre. (Thou art) earth metre, atmosphere metro, sky metre, seasons metre, Naksatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vata, the deity, Surya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Adityas, the deity, the All-gods, the deity, the Maruts, the deity, Brhaspati, the deity, Indra, the deity, Varuna, the deity.

b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8.

(Thou art) the swift, the triple (Stoma); the shining, the fifteenfold the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteen. fold; attack, the twentyfold; support, the twenty-onefold; radiance, the twenty-twofold; maintenance, the twenty-threelfold; the womb, the twenty-fourfold; the embryo, the twenty-fivefold; might, the twenty sevenfold; inspiration, the thirty-onefold; support, the thirty-threelfold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-six fold; the revolving, the forty-eightfold; the support, the fourfold Stoma.

iv. 3. 9.

a Thou art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.

b Thou art the portion of Indra, the overlordship of Visnu, the lordly power saved, the fifteenfold Stoma.

c Thou art the portion of them that gaze on men, the overlordship of Dhatr, the birthplace saved, the seventeenfold Stoma.

d Thou art the portion of Mitra, the overlordship of Varuna, the rain from the sky, the winds saved, the twenty-onefold Stoma.

e Thou art the portion of Aditi, the overlordship of Pusan, force saved, the twenty-sevenfold Stoma.

f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.

g Thou art the portion of the Adityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.

h Thou art the portion of the god Savitr, the overlordship of Brhaspati, all the quarters saved, the fourfold Stoma.

i Thou art the portion of the Yavas, the overlordship of the Ayavas, offspring saved, the forty-fourfold Stoma.

k Thou art the portion of the Rbhus, the overlordship, of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10.

They praised with one, creatures were established, Prajapati was overlord. They praised with three, the holy power: was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhatr was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Brhaspati was the overlord. They praised with nineteen, the Çudra and the Arya were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuna was the overlord. They praised with twenty-three, small cattle were created, Pusan was the overlord. They praised with twenty-five, wild cattle were created, Vayu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Adityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yavas and the Ayavas had the overlordship. They praised with thirty-three, creatures came to rest, Prajapati was the overlord and chief.

iv. 3. 11.

a This is she that first dawned;
 Within this (earth) she hath entered and moveth;
 The new-made bride as mother beareth the mothers;
 Three greatneses attend her.

b Charming, the dawns, adorned,
 Moving along a common birthplace,
 Wives of the sun, they move, wise ones,
 Making a banner of light, unaging, rich in seed.

c Three have followed the path of holy order,
 Three cauldrons have come with the light,
 Offspring one guardeth, strength one [1],
 Another the law of the pious guardeth.

d The fourth hath become that of four Stomas,
 Becoming the two wings of the sacrifice, O Rsis;
 Yoking the Gayatri, Tristubh, Jagati, and Anustubh, the Brhat,
 The hymn, they have borne forward this heaven.

e By five the creator disposed this (world),
 What time he produced sisters of them, five by five,
 By their mingling go five strengths
 Clad in various forms.

f Thirty sisters go to the appointed place,
 Putting on the same badge [2],
 The sages spread out the seasons, the knowing ones
 With the metres in their midst, go about in brilliance.

g The shining one putteth on clouds,
 The ways of the sun, the night divine;
 The beasts of many forms that are born
 Look around on the lap of their mother.

h The Ekastaka, undergoing penance,
 Hath borne a child, the great Indra;
 Therewith the gods overpowered the Asuras;
 Slayer of Asuras he became in his might.

i Ye have made me, who am not younger, the younger;
 Speaking the truth I desire this;

May I [3] enjoy his lovingkindness as do ye;

May not one of you supplant another.

k He hath enjoyed my lovingkindness, the all-knower;

He hath found a support, for he hath won the shallow;

May I enjoy his lovingkindness as do ye

May not one of you supplant another.

l On the five dawns follow the five milkings,

On the cow with five names the five seasons;

The five quarters are established by the fifteenfold (Stoma),

With equal heads over the one world [4].

M She who first shone forth is the child of holy order;

One supporteth the might of the waters;

One moveth in the places of the sun,

And one in those of the heat; Savitr governeth one.

n She who first shone forth

Hath become a cow with Yams;

Do thou, rich in milk, milk for us

Season after season.

O She of bright bulls hath come with the cloud, the light,

She of all forms, the motley, whose banner is fire;

Accomplishing thy common task,

Bringing old age, thou hast come, O unaging dawn.

P Lady, of seasons the first, she hath come hither,

Leading the days, and bearer of offspring;

Though one, O Usas, in many places dost thou shine forth

Unaging thou dost make to age all else.

iv. 3.12.

a O Agni, drive away those foes of ours that are born;

Drive away those too that are unborn, O all-knower;

Shine out for us in kindness and without anger,

In thy protection may I be with threefold protection and victorious.

b O Agni, drive away those foes of ours that are born with force;

Drive away those that are unborn, O all-knower;

Favour us in kindness,

May we (enjoy thy protection); drive away our foes.

c (Thou art) the forty-fourfold Stoma, radiance the wealth.

d (Thou art) the sixteenfold Stoma, force the wealth.

e Thou art the dust of earth [1], called Apsas.

f (Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metro; the water metre; the uniting metro; the separating metre; the Brhat metro; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metro; the Sastubh metre; the Anustubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapankti metre, the Aksarapahkti metre, the Vistarapankti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Ankanka metre.

iv. 3. 13.

a May Agni slay the foe,
Eager for wealth, joyfully,
Kindled, pure as offered.

b Thou Soma art very lord,
Thou art king, and slayer of foes;
Thou art favouring strength.

c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness;
The defiling leave no stain in thy body.

d Favouring is thy face, O mighty Agni;
Even by the side of the sun it is bright [1],
Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.

e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,

O Agni, shine forth with radiance and with wealth.
 f Prosperity for us from sky, O Agni, from earth,
 With full life do thou procure, O god, for worship;
 That splendid thing, O sky-born, which we ask,
 Do thou bestow upon us that radiant wealth.
 g As thou, O Hotr, in man's worship [2],
 O son of strength, shalt sacrifice with offerings,
 Verily do thou to-day, gladly, offer sacrifice
 To the glad gods together assembled.
 h I praise Agni, domestic priest,
 God of the sacrifice and priest,
 The Hotr, best bestower of jewels.
 i Thou art strong, O Soma, and bright,
 Thou art strong, O god, and strong thy rule,
 Strong laws dost thou establish.
 k O Maruts, that burn, this offering (is yours)
 Do ye rejoice in it,
 For your aid, ye destroyers of the foe.
 l The man of evil heart, O bright ones, O Maruts,
 Who is fain to smite us contrary to right [3],
 In the noose of destruction may he be caught,
 Slay him with your most burning heat.
 m The Maruts, of the year, fair singers,
 With wide abodes, in troops among men,
 May they from us unloosen the bonds of tribulation,
 Those that burn, delighting, granting delight,
 n Delight the eager gods, O thou most young,
 Knowing the seasons, O lord of the season, do thou sacrifice here;
 With the priests divine, O Agni,
 Thou art the best sacrificer of Hotrs.
 o O Agni, whatever to-day, O offering Hotr of the people,
 O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
 Rightly shalt thou sacrifice, since thou hast grown in might,
 Carry the oblations that are thine to-day, O thou most young.
 p By Agni may one win wealth

And abundance, day by day,
 Glory full of heroes.
 q Enricher, slayer of disease,
 Wealth-finder, prospering prosperity,
 O Soma, be a good friend to us.
 r Come hither, O ye that tend the house,
 Depart not, O Maruts,
 Freeing us from tribulation.
 s For in autumns gone by
 We have paid worship, O Maruts,
 With the means [5] of mortal men.
 t Your greatness surgeth forth from the depths,
 Make known your names, O active ones;
 O Maruts, accept the thousandth share of the house,
 Of the householder's offering.
 u Him to whom, the strong, the youthful maiden,
 Rich in oblation, bearing ghee, approacheth night and morning,
 To him his own devotion (approacheth) seeking wealth.
 v O Agni, these most acceptable oblations,
 Immortal one, bear for the divine worship;
 Let them accept our fragrant (offerings).
 w The playful horde of the Maruts,
 Sporting, resplendent on the chariot [6],
 O Kanvas, do ye celebrate.
 x The Maruts, speeding like steeds,
 Disport themselves like youths gazing at a spectacle,
 Standing in the home like beauteous younglings,
 Bestowing milk, like playful calves.
 y At their advance the earth moves as if trembling,
 When they yoke (their teams) for their journeys, for brilliance;
 Playing, resounding, with flaming weapons,
 They display their own greatness, the shakers.
 z What time on the steeps ye pile the moving one,
 Like birds, O Maruts, on whatever path [7],
 The clouds spill their water on your chariots;

Do ye sprinkle for the praiser ghee of honey hue.

aa Agni with invocations

They ever invoke, lord of the people,

Bearer of the oblation, dear to many.

bb For him they ever praise,

The god with ladle dripping ghee,

Agni to bear the oblation.

cc O Indra and Agni, the spaces of sky.

dd Pierce Vrtra.

ee Indra from all sides.

ff Indra men.

gg O Viçvakarman, waxing great with the oblation.

hh O Viçvakarman, with the oblation as strengthening.

PRAPATHAKA IV. THE FIFTH LAYER OF BRICKS (CONTINUED)

iv. 4. 1.

a Thou art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union; for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee! Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing forward; for day thee! Quicken day.

b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the Vasus thee! Quicken the Vasus. Thou art intelligence; for the-Rudras thee! Quicken the Rudras. Thou art the brilliant; for the Adityas thee! Quicken the Adityas. Thou art force; for the Pitrs thee! Quicken the Pitrs. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.

c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee! Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration. Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.

d Thou art Pravrt, thou art Samvrt, thou art Vivrt. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.

e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.

iv. 4. 2.

a Thou art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold Stoma support thee on earth, may the Ajya hymn establish thee in firmness, the Rathantara Saman be thy support.

b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Praüga hymn establish thee, in firmness, the

Brhat Saman be thy support.

c Thou art the sovereign, the western quarter [1]; the Adityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatiya hymn establish thee in firmness, the Vairupa Saman be thy support.

d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuna stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niskevalya Uktha establish thee, in firmness, the Vairaja Samana be thy support.

e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Brhaspati stayeth missiles from thee; may the twenty-sevenfold and the-thirty-threefold Stomas secure thee on earth, the Vaiçvadeva and the Agnimaruta hymns establish thee in firmness, the Çakvara and Raivata Samans be thy support.

f For the atmosphere may the Rsis firstborn among the gods extend thee with the measure, the breadth, of the sky, and be that is disposer and overlord; let all of them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.

iv. 4. 3.

a This in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagrtsa and Rathaujas, and Puñjikasthala and Krtasthala his Apsarases, his missile wizards, his weapon the Raksases.

b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and Menaka and Sahajanya his Apsarases, his missile biting beasts, his weapon the death of men.

c This behind, all extending; the leaders of his host and bands are Ratheprota and Asamaratha, and Pramlocanti [1] and Anumlocanti his Apsarases, his missile the serpents, his weapon tigers.

d This on the left, collecting riches; the leaders of his host and bands are Senajit and Susena, and Viçvaci and Ghrtaci his Apsarases, his missile the waters, his weapon the wind.

e This above, bringing riches; the leaders of his host and bands Tarksya and Aristamemi, and Urvaçi and Parvacitti his Apsarases, his missile the lightning, his weapon the thunder.

f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.

g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.

h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Surya protect thee with great prosperity, with a covering most healing; with that deity do thou sit firm in the manner of Angiras.

i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.

iv. 4. 4.

a Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.

b Thee, O Agni, from the lotus
Atharvan pressed out
From the head of every priest.

c This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.

d Leader of the sacrifice and the region art thou,
Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.

e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.

f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;

Gavisthira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.

g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)
He shineth gloriously, pure for the Bharatas.

h Thee, O Agni [2], the Angirases found
When hidden in secret, resting in every wood;
Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Angiras.

i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotr, well skilled for sacrificing.

k Thee of most resplendent fame
Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.

l O friends, together (offer) fit [3]
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.

m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.

n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,
The envoy of all, immortal.

o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.

p The radiance of the bounteous offerer

Hath mounted on high,
 The ruddy smoke (riseth) touching the sky;
 Men in unison kindle Agni.
 q O Agni, lording it over strength rich in kine,
 Youthful son of strength,
 Bestow upon us, O all-knower, great fame.
 r Being kindled, bright, sage,
 Agni, to be praised with song,
 Do thou shine with wealth for us, O thou of many faces.
 s O Agni, lord of the night,
 And of the morning, and of the dawn,
 Do thou burn against the Raksases with sharp jaws [5].
 t May we kindle thee, O Agni,
 Radiant, O god, and unaging;
 When this most desirable
 Kindling-stick maketh radiance for thee in the sky,
 Do thou bear food to thy praisers.
 u With the song, O Agni, the oblation,
 O lord of brilliant light,
 Bright shining, wonderworker, lord of the people,
 O bearer of the oblation, is offered to thee;
 Do thou bear food to thy praisers.
 v O bright one, in thy mouth thou cookest
 Both ladles (full) of butter;
 Do thou make us full [6],
 For our hymns, O lord of strength;
 Do thou bear food to thy praisers.
 w O Agni to-day, let us make to prosper by praises,
 By devotions, for thee this (sacrifice) like a (good) steed,
 Like a noble resolve which toucheth the heart.
 x O Agni, thou hast become master
 Of noble resolve, of true inspiration,
 Of mighty holy order.
 y With these songs singing to thee, O Agni,
 This day let us pay worship;

Thy strengths thunder forth as from the sky.
 z At these our hymns of praise do thou be propitious [7],
 Like the light of heaven,
 O Agni, propitious with all thy faces.
 aa Agni I deem the Hotr, the generous wealth-giver,
 The son of strength, the all-knower,
 Who knoweth all as a sage,
 bb Who offereth sacrifice well,
 With beauty soaring aloft towards the gods, the god,
 Following the flames of the ghee,
 Of the butter of brilliant radiance when offered up.
 cc O Agni, be thou our nearest,
 Our protector, kindly, a shield;
 dd Thee, O shining and most radiant one,
 We implore for favour, for our friends.
 ee Agni, bright, of bright fame,
 Come hither in thy greatest splendour and give us wealth.

iv. 4. 5.

a I yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for pro-eminence among thy fellows; I yoke thee in bonds of fellowship with me.
 b Amba, Duhi, Nitatni, Abhrayanti, Meghayanti, Varsayanti, Cupunika, art thou by name, with Prajapati, with our every prayer, I deposit thee.
 c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge.
 d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vayu is placed in this (brick), to it I resort, and may it be my protection and my refuge.
 e The sky, penetrated by ambrosia, the unconquered (thou art); the Adityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.

iv. 4. 6.

a Let Brhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.

b Let Viçvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vayu is thine overlord.

c Let Prajapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.

d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.

e Thou art the path of Agni; thou art the gods' path of Agni.

f Thou art the path of Vayu; thou art the gods' path of Vayu.

g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.

h Thou art the atmosphere; to the atmosphere thee!

i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Adityas thee!

k To the Rc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!

l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Angiras.

iv. 4. 7.

a Thou art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.

b Thou art the sitter on the waters; thou art the sitter on the hawk thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.

c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.

d Protect my expiration; protect my inspiration; protect my cross-breathing
[1]; protect my life; protect all my life; protect the whole of my life.

e O Agni, thy highest name, the heart,

Come let us join together,

Be thou, O Agni, among those of the five races.

f (Thou art) the Yavas, the Ayavas, the courses, the helpers, the Sabda, the ocean, the firm one.

iv. 4. 8.

(Thou I art) all overcoming through Agni; self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindness; wealth through food; through the earth he hath won; (thou art) eater of food with verses; increased by the Vasat cry; protector of the body through the Saman; full of light with the Viraj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with bodies.

iv. 4. 9.

(Thou art) Prajapati in mind, when come to the Soma; the creator in the consecration; Savitr in the bearing; Pusan in the cow for the purchase of the Soma; Varuna when bound (in the cloth); Asura in the being bought; Mitra when purchased; Çipivista when put in place; delighter of men when being drawn forward; the overlord on arrival; Prajapati being led on; Agni at the Agnidh's altar; Brhaspati on being led from the Agnidh's altar; Indra at the oblation-holder; Aditi when put in place; Visnu when being taken down; Atharvan when made wet; Yama when pressed out; drinker of unpurified (Soma) when being cleansed; Vayu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out; Rudra when offered; Vayu when covered up; the gazer on men when revealed; the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10.

a (Thou art) Krttikas, the Naksatra, Agni, the deity; ye are the radiances of Agni, of Prajapati, of the creator, of Soma; to the Re thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee

b (Thou art) Rohini the Naksatra, Prajapati the deity; Mrgaçirsa the Naksatra, Soma the deity; Ardra the Naksatra, Rudra the deity; the two Punarvasus the Naksatra, Aditi the deity; Tisya the Naksatra, Brhaspati the deity; the Açresas the Naksatra, the serpents the deity; the Maghas the Naksatra, the fathers the deity; the two Phalgunis the Naksatra [1], Aryaman the deity; the two Phalgunis the Naksatra, Bhaga the deity; Hasta the Naksatra, Savitr the deity; Citra the Naksatra, Indra the deity; Svati the Naksatra, Vayu the deity; the two Viçakhas the Naksatra, Indra and Agni the deity; Anruradha the Naksatra, Mitra the deity; Rohini the Naksatra, Indra the deity; the two Viçrts the Naksatra; the fathers the deity; the Asadhas the Naksatra, the waters the deity; the Asadhas the Naksatra, the All-gods the deity; Çrona the Naksatra, Visnu the deity; Çravistha the Naksatra, the Vasus [2] the, deity; Çatabhisaj the Naksatra, Indra the deity; Prosthapadas the Naksatra, the goat of one foot the deity; the Prosthapadas the Naksatra, the serpent of the deep the deity; Revati the Naksatra, Pusan the deity; the two Açvayujis the Naksatra, the Açvins the deity; the Apabharanis the Naksatra, Yama the deity.

c Full on the west; what the gods placed.

iv. 4. 11.

a (Ye are) Madha and Madhava, the months of spring.

b (Ye are) Çukra and Çuci, the months of summer.

c (Ye are) Nabha and Nabhasya, the months of rain.

d (Ye are) Isa and Urja, the months of autumn.

e (Ye are) Saha and Sahasya, the months of winter.

f (Ye are) Tapa and Tapasya, the months of the cool season.

g Thou art the internal bond of the fire,

Be sky and earth in place,

Be waters and plants in place,

Be the fires severally in place

In unison for my greatness [1]

May the fires which of one mind

Are between sky and earth,

Taking place according to the months of the cool season,

Attend (on them), as the gods on Indra.

h (Thou art) the uniter and forethinker of Agni, Soma, Surya.

i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.

k Thou art the firm (quarter) and the earth of the god Savitr, the Maruts, Varuna.

l Thou art the support, the upholder, of Mitra and Varuna, Mitra, Dhatri,

m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Adityas.

n These are thine overlords, to them honour, be they gracious to us, him whom we hate and who hateth us I place in your jaws.

o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee!

p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and ten hundred thousand million, and a hundred hundred thousand million; may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12.

a May the kindling-stick of the quarters, that winneth the heaven, (Guard us) according to our hopes; from Madhu may Madhava protect us;

Agni, the god, hard to overcome, the undeceivable,

May he guard our kingly power, may he protect us.

b May the Rathantara with the Samans protect us,

The Gayatri with every form of metres,

The Trivrt Stoma with the order of the days,

The ocean, the wind, make full this strength.
 c (May) the dread among the quarters, the overpowering, giver of strength,
 Pure, full of might on a bright day (protect us);
 O Indra, as overlord, make full,
 And for us [1] on all sides do thou preserve this great kingly power.
 d (May) the Brhat Saman, which supporteth kingly power, with vast
 strength,
 The force made beautiful by the Tristubh, that of fierce strength (protect
 us);
 O Indra, with the fifteenfold Stoma
 Do thou guard this in the midst with the wind, with the ocean.
 e (May) the eastern among the quarters, famous and renowned,
 O ye All-gods, heavenly with the rain of the days (protect us);
 Let this kingly power be unassailable,
 Force unoverpowerable, a thousandfold and mighty.
 f Here in the Vairupa Saman may we have strength for this;
 With the Jagati we place him in the people;
 O ye All-gods [2] through the seventeenfold (Stoma) this radiance,
 This kingly power with the ocean wind (be) dread.
 g The supporter among the quarters doth support this lordly power,
 The stay of the regions; may force rich in friends be ours;
 O Mitra and Varuna, ye wise ones with the autumn of the days,
 Do ye accord great protection to this kingdom.
 h In the Vairaja Saman is my devotion;
 By the Anustubh (be) manly strength collected;
 This kingly power rich in friends, with dripping wet,
 Do ye, O Mitra and Varuna, guard through your overlordship.
 i May the victorious among quarters, with the Saman, the strong one,
 The season winter in order make us full;
 May the great ones, the Çakvari (verses), with favouring winds [8]
 Aid this sacrifice, full of ghee.
 k May the heavenly of the quarters, the easily milked, the rich in milk,
 The goddess aid us, full of ghee;
 Thou art the protector, who goest in front and behind;
 O Brhaspati, yoke a voice in the south.

1 (May) the upright of the quarters, the bounteous region of the plants,
 And Savitr with the year of the days (aid us);
 The Revat Saman, and the Atichandas metre;
 Without a foe, be kindly to us.
 m O thou of the three-and-thirtyfold Stoma, lady of the world,
 Breathed on by Vivasvant, do thou be gracious to us [4];
 Rich in ghee, O Savitr, through thy overlordship,
 Be the bounteous region rich in milk, for us.
 The firm among the quarters, lady of Visnu, the mild,
 Ruling over this strength, the desirable,
 Brhaspati, Matariçvan, Vayu,
 The winds blowing together be gracious to us.
 o Prop of the sky, supporter of the earth,
 Ruling this world, lady of Visnu,
 All-extending, seeking food, with prosperity,
 May Aditi be auspicious to us in her life.
 p Vaiçvanara to our help.
 q Present in the sky.
 r Us to-day Anumati.
 s O Anumati, thou.
 t With what to us radiant shall he be?
 u Who to-day yoketh?

PRAPATHAKA V. THE OFFERINGS TO RUDRA

iv. 5. 1.

a Homage to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.

b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.

c That body of thine, O Rudra, which is kindly,
Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.

d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.

e With kindly utterance thee
We address, O liver on the mountains,
That all our folk

Be free from sickness and of good cheer.

f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.

g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],
Their wrath do we deprecate.

h He who creepeth away,
Blue-necked and ruddy,

Him the cowherds have seen,
 Have seen the bearers of water
 And him all creatures;
 May be, seen, be gentle unto us.
 i Homage to the blue-necked,
 Thousand-eyed one, the bountiful
 And to those that are his warriors
 I have paid my homage.

k Unfasten from the two notches
 Of thy bow the bowstring,
 And cast thou down
 The arrows in thy hand [3].

l Unstringing thy bow,
 Do thou of a thousand eyes and a hundred quivers,
 Destroying the points of thine arrows,
 Be gentle and kindly to us.

m Unstrung is the bow of him of the braided hair
 And arrowless his quiver;
 His arrows have departed,
 Empty is his quiver.

n O most bountiful one, the missile
 That is in thy hand, thy bow,
 With it on all sides do thou guard us,
 Free from sickness.

o Homage to thy weapon,
 Unstrung, dread;
 And homage to thy two hands,
 To thy bow.

p May the missile from thy bow
 Avoid us on every side,
 And do thou lay far from us
 This quiver that is thine.

iv. 5. 2.

- a Homage to the golden-armed leader of hosts, and to the lord of the quarters homage!
- b Homage to the trees with green tresses, to the lord of cattle homage!
- c Homage to the one who is yellowish-red like young grass, to the radiant, to the lord of paths homage!
- d Homage to the brown one, to the piercer, to the lord of food homage!
- e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!
- f Homage to the dart of Bhava, to the lord of the moving world homage!
- g Homage to Rudra, with bent bow, to the lord of fields homage!
- h Homage to the minstrel, the inviolate, to the lord of the woods homage!
- i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!
- k Homage to the minister, the trader, to the lord of thickets homage!
- l Homage to the extender of the world, the offspring of the maker of room, to the lord of plants homage!
- m Homage to the loud calling, the screaming, to the lord of footmen homage!
- n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3.

- a Homage to the strong, the piercing, to the lord of assailers homage!
- b Homage to the leader, the holder of the quiver, to the lord of thieves homage!
- c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!
- d Homage to the cheater, the swindler, to the lord of burglars homage!
- c Homage to the glider, to the wanderer around, to the lord of the forests homage!
- f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!
- g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!
- h Homage to the turbaned wanderer on the mountains, to the lord of pluckers homage!

- i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!
- k Homage to you that string (the bow), and to you that place (on the arrow), homage!
- l Homage to you that bend (the bow), and to you that let go the arrow) homage!
- m Homage to you that hurl, and to you that pierce homage!
- n Homage to you that art seated, and to you that lie homage!
- o Homage to you that sleep, and to you that wake homage!
- P Homage to you that stand, and to you that run homage!
- q Homage to you assemblies, and to you, lords of assemblies, homage!
- r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4.

- a Homage to you that wound, and to you that pierce homage!
- b Homage to you that are in bands, and to you that are destructive homage!
- c Homage to you sharpeners, and to you, lords of sharpeners, homage!
- d Homage to you hosts, and to you, lord of hosts, homage!
- e Homage to you troops, and to you, lords of troops, homage
- f Homage to you of misshapen form, and to you of all forms homage!
- g Homage to you that are great, and to you that are small homage!
- h Homage to you that have chariots, and to you that are chariotless homage!
- i Homage to you chariots [1], and to you, lords of chariots, homage!
- k Homage to you hosts, and to you, lords of hosts, homage!
- l Homage to you, doorkeepers, and to you, charioteers, homage!
- m Homage to you, carpenters, and to you, makers of chariots, homage!
- n Homage to you, potters, and to you, smiths, homage!
- o Homage to you, Puñjistas, and to you, Nisadas, homage!
- p Homage to you, makers of arrows, and to you, makers of bows, homage!
- q Homage to you, hunters, and to you, dog-leaders, homage!
- r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5.

- a Homage to Bhava and to Rudra.
- b Homage to Çarva and to the lord of cattle.

- c Homage to the blue-necked one, and to the white-throated.
- d Homage to the wearer of braids, and to him of shaven hair.
- e Homage to him of a thousand eyes, and to him of a hundred bows.
- f Homage to him who haunteth the mountains, and to Çipivista.
- g Homage to the most bountiful, and to the bearer of the arrow.
- h Homage to the short, and to the dwarf.
- i Homage to the great, and to the stronger.
- k Homage to him who hath waxed, and to the waxing.
- l Homage to the chief, and to the first.
- m Homage to the swift, and to the active.
- n Homage to the rapid, and to the hasty.
- o Homage to him of the wave, and to the roaring.
- p Homage to him of the stream, and to him of the island.

iv. 5. 6.

- a Homage to the oldest, and to the youngest.
- b Homage to the first born, and to the later born.
- c Homage to the midmost, and to the immature.
- d Homage to the hindmost, and to him in the depth.
- e Homage to Sobhya, and to him of the amulet.
- f Homage to him who dwelleth with Yama, and to him at peace.
- g Homage to him of the ploughed field, and to him of the threshing-floor.
- h Homage to him of fame, and to him at his end.
- i Homage to him of the wood, and to him of the thicket.
- k Homage to sound, and to echo [1].
- l Homage to him of the swift host, and to him of the swift car.
- m Homage to the hero, and the destroyer.
- n Homage to the armoured, and to the corsleted.
- o Homage to the mailed, and to the cuirassed.
- p Homage to the famous, and to him of a famous host.

iv. 5. 7.

- a Homage to him of the drum, and to him of the drumstick.
- b Homage to the bold, and to the cautious.
- c Homage to the messenger, and to the servant.

- d Homage to the quiver-bearer, and to the owner of the quiver.
- e Homage to him of the sharp arrow, and to him of the weapon.
- f Homage to him of the good weapon, and to him of the good bow.
- g Homage to him of the stream,' and to him of the way.
- h Homage to him of the hole,' and to him of the pool.
- i Homage to him of the ditch, and to him of the lake.
- k Homage to him of the stream, and to him of the tank
- l Homage to him of the cistern, and to him of the well.
- m Homage to him of the rain, and to him not of the rain.
- n Homage to him of the cloud, and to him of the lightning.
- o Homage to him of the cloudy sky, and to him of the heat.
- p Homage to him of the wind, and to him of the storm.
- q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8.

- a Homage to Soma, and to Rudra.
- b Homage to the dusky one, and to the ruddy one.
- c Homage to the giver of weal, and to the lord of cattle.
- d Homage to the dread, and to the terrible.
- e Homage to him who slayeth in front, and to him who slayeth at a distance.
- f Homage to the slayer, and to the special slayer.
- g Homage to the trees with green tresses.
- h Homage to the deliverer.
- i Homage to the source of health, and to the source of delight.
- k Homage to the maker of health, and to the maker of delight.
- l Homage to the auspicious, and to the more auspicious.
- m Homage to him of the ford, and to him of the bank.
- n Homage to him beyond, and to him on this side.
- o Homage to him who crosseth over, and to him who crosseth back.
- p Homage to him of the crossing, and to him of the ocean.
- q Homage to him in the tender grass, and to him in foam.
- r Homage to him in the sand, and to him in the stream.

iv. 5. 9.

- a Homage to him in the cleft, and to him in the distance.
- b Homage to him dwelling in the stony and to him in habitable places.
- c Homage to him of braided hair, and to him of plain hair.
- d Homage to him who dwelleth in the cowshed, and to him of the house.
- e Homage to him of the bed, and to him of the dwelling.
- f Homage to him of the hole, and to him of the abyss.
- g Homage to him of the lake, and to him of the whirlpool.
- h Homage to him of the dust, and to him of the mist.
- i Homage to him of the dry, and to him of the green.
- k Homage to him of the copse, and to him of the grass [1].
- l Homage to him in the earth, and to him in the gully.
- M Homage to him of the leaf, and to him of the leaf-fall.
- n Homage to him who growleth, and to him who smiteth away.
- o Homage to him who draggeth, and to him who repelleth.
- p Homage to you, sparkling hearts of the gods.
- q Homage to the destroyed.
- r Homage to the intelligent.
- s Homage to the unconquerable.
- t Homage to the destroyers.

iv. 5. 10.

- a O chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.
- b That auspicious form of thine, O Rudra,
Auspicious and ever healing,
Auspicious and healing (form of) Rudra,
With that show mercy on us for life.
- c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.
- d Be merciful to us, O Rudra, and give us delight;

With honour let us worship thee, destroyer of men;
 The health and wealth which father Manu won by sacrifice,
 May we attain that, O Rudra, under thy leadership.
 e Neither our great, nor our small,
 Our waxing or what has waxed,
 Do thou slay, nor father nor mother;
 Injure not, O Rudra, our dear bodies [2].
 f Harm us not in our children, our descendants, our life;
 Harm us not in our cattle, in our horses;
 Smite not in anger our heroes, O Rudra;
 With oblations let us serve thee with honour.
 g From afar to thee, slayer of cows, and slayer of men,
 Destroyer of heroes, be goodwill for us;
 Guard us and accord us aid
 And grant us protection in abundance.
 h Praise [3] the famous youth, mounted on the chariot seat,
 Dread and destructive like a fierce wild beast;
 Being praised, O Rudra, be merciful to the singer;
 Let thy missiles smite down another than us.
 i May the missile of Rudra spare us,
 May the wrath of the brilliant evil worker (pass over us);
 Unstring for the generous donors (thy) strong (bows);
 O bounteous one, be merciful to our children and descendants.
 k O most bounteous, most auspicious,
 Be auspicious and favourably inclined to us;
 Placing down thy weapon on the highest tree,
 Clad in thy skin, come,
 And approach us bearing the spear [4].
 l O blood-red scatterer,
 Homage to thee, O adorable one;
 May thy thousand missiles
 Smite down another than us.
 m A thousandfold in thousands
 Are the missiles in thine arms;

O adorable one, do thou turn away
The points of those which thou dost rule.

iv. 5. 11.

a The Rudras that are over the earth
In thousands by thousands,
Their bows we unstring
At a thousand leagues.

b The Bhavas in this great ocean,
The atmosphere--

c The Çarvas of black necks, and white throats,
Who wander below on the earth--

d The Rudras who abide in the sky,
Of black necks and white throats--

e Those who of black necks and ruddy,
Grass green, are in the trees--

f The overlords of creatures,
Without top-knot, with braided hair--

g Those that assault men in their food
And in their cups as they drink--

h Those that guard the paths,
Bearing food, warriors--

i Those that resort to fords [1],
With spears and quivers--

k The Rudras that so many and yet more
Occupy the quarters, their bows we unstring
At a thousand leagues.

l m n Homage to the Rudras on the earth, in the atmosphere, in the sky,
whose arrows are food, wind, and rain, to them ten eastwards, ten to the
south, ten to the west, ten to the north, ten upwards; to them homage, be
they merciful to us, him whom we hate and him who hateth us, I place him
within your jaws.

PRAPATHAKA VI. THE PREPARATION OF THE FIRE

iv. 6. 1.

a The strength resting on the stone, the bill,
On the wind, on Parjanya, on the breath of Varuna,
Brought together from the waters, from the plants, from the trees;
That food and strength do ye, O Maruts, bounteously bestow upon us.

b In the stone is thy hunger; let thy pain reach N. N., whom we hate.

c With the wind of the ocean

We envelop thee, O Agni;

Be thou purifying and auspicious to us.

d With the caul of winter

We envelop thee, O Agni;

Be thou purifying and auspicious to us.

e Down upon earth [1], upon the reed,

Upon the waters lower (do thou descend);

Thou, O Agni, art the bile of the waters,

f O female frog, with these come hither;

Do thou make this sacrifice of ours

Pure in hue and auspicious.

g Pure, with radiance wonderful,

On earth he hath shone as with the light of dawn.

h Who (cometh) to battle,

Moving with strength as on Etaça's course,

In the heat unathirst, immortal.

i O Agni, the purifying, with thy light,

O god, with thy pleasant tongue,

Bring hither the gods [2], and sacrifice.

k Do thou, O shining and purifying one,

O Agni, bring hither the gods

To our sacrifice and our oblation.

1 This is the meeting of the waters,

The abode of the ocean;

May thy bolts afflict another than us;

Be thou purifying and auspicious to us.
 m Homage to thy heat, thy blaze
 Homage be to thy light;
 May thy bolts afflict another than us;
 Be thou purifying and auspicious to us.
 n To him that sitteth in man, hail! [3] To him that sitteth in the waters, hail!
 To him that sitteth in the wood, hail! To him that sitteth on the strew, hail!
 To him that findeth the heaven, hail!
 o Those gods among gods, worshipful among the worshipful,
 Who await their yearly portion,
 Who eat not oblations, in this sacrifice
 Do ye delight yourselves with honey and ghee.
 p The gods who above the gods attained godhead,
 Who lead the way to this holy power,
 Without whom no place whatever is pure,
 Neither on the heights of sky or earth are they.
 q Giver of expiration art thou [4], of inspiration, of cross-breathing,
 Giver of eyesight, giver of splendour, giver of wide room;
 May thy bolts afflict another than us;
 Be thou purifying and auspicious to us.
 r May Agni with his piercing blaze
 Cast down every foe;
 May Agni win for us wealth.
 s With his countenance the kindly one
 Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
 Guardian undeceived and protector of us,
 O Agni, shine forth with radiance and with wealth.

iv. 6. 2.

a He who sat down, offering all these beings,
 As Hotr, the seer, our father,
 He seeking wealth with prayer,
 Hath entered into the boon of the first of coverers.
 b Since Viçvakarman is mighty in mind,
 Disposer, ordainer, and highest seer,

Their offerings rejoice in food,
 Where say they is one beyond the seven Rsis.
 c He who is our father, our begetter, the ordainer,
 Who begot us from being unto being [1],
 Who alone assigneth their names to the gods,
 Him other beings approach for knowledge.
 d Wealth they won by offering to him
 The seers of old like singers in abundance,
 They who fashioned these beings illumined and unillumined
 In the expanse of space.
 e Ye shall not find him who produced this world;
 Another thing shall be betwixt you;
 Enveloped in mist and with stammering
 The singers of hymns move enjoying life.
 f Beyond the sky, beyond this [2] earth,
 Beyond the gods, what is secret from the Asuras,
 What germ first did the waters bear,
 When all the gods came together?
 g This germ the waters first bore,
 When all the gods came together;
 On the navel of the unborn is set the one
 On which doth rest all this world.
 h Viçvakarman, the god, was born;
 Then second the Gandharva;
 Third the father, begetter of plants [3]
 In many a place did he deposit the germ of the waters.
 i Father of the eye, the sage with his mind,
 Produced these two worlds rich in ghee,
 When the fore ends were made firm,
 Then did sky and earth extend.
 k With eyes on every side, with a face on every side,
 With hands on every side, with feet on every side,
 The one god producing sky and earth
 Welds them together with arms, with wings.
 l What was the basis?

Which and what his support?

When producing earth [4] Viçvakarman, all-seeing,
Disclosed the sky with his might.

m What was the wood, and what the tree,

Whence they formed sky and earth?

O ye wise ones, inquire with your minds

On what he stood as he supported the worlds.

n Thy highest, lowest,

Midmost abodes here, O Viçvakarman,

In the offering do thou teach thy comrades, O faithful one;

Do thou thyself sacrifice to thyself, rejoicing.

o The lord of speech, Viçvakarman,

Let us invoke this day to aid us [5], thought yoked for strength,

May he delight in our nearest offerings,

He with all healing, to aid (us), the doer of good deeds.

p O Viçvakarman, waxing great with the oblation,

Do thou thyself sacrifice to thyself rejoicing;

May the others around, our foes, be confused;

May our patrons here be rich.

q O Viçvakarman, with the oblation as strengthening,

Thou didst make Indra, the protector, free from scathe,

To him the clans of old bowed in homage,

That he might be dread, to be severally invoked.

r To the ocean, the moving,

The lord of streams, homage!

To the lord of all the streams

Do ye offer, to Viçvakarman,

Through all the days the immortal offering.

iv. 6. 3.

a O Agni, to whom ghee is offered,

Do thou lead him forward;

Unite him with increase of wealth,

With offspring and with wealth.

b O Indra, bring him to the fore,

That he may be lord over his fellows;
 Unite him with splendour,
 That he may assign their shares to the gods.
 c Him, O Agni, do thou exalt
 In whose house we make the offering;
 To him may the gods lend aid,
 And he the lord of holy power.
 d May the All-gods thee [1],
 O Agni, bear up with their thoughts;
 Be thou to us most propitious,
 With kindly face, abounding in light.
 e May the five regions divine aid the sacrifice,
 The goddesses driving away poverty and hostility,
 And giving to the lord of the sacrifice increase of wealth.
 In increase of wealth the sacrifice hath been established,
 Waxing great on the kindled fire,
 Grasped with hymns as wings, to be adored;
 They sacrificed embracing the heated cauldron.
 g When with strength the gods laboured at the sacrifice
 For the divine supporter, the enjoyer,
 Serving the gods, benign, with a hundred drinks (was it);
 The gods kept embracing the sacrifice [2].
 h With the rays of the sun, with tawny hair,
 Savitr hath raised before (us) his unending light;
 On his instigation fareth Pusan the god,
 The guardian, gazing on all things.
 i The gods stand serving as priests for the gods;
 Ready (is it) for the immolator, let the immolator sacrifice;
 Where the fourth offering goeth to the oblation,
 Thence let our pure invocations be accepted.
 k As measurer he standeth in the midst of the sky,
 Filling the two worlds and the atmosphere;
 The all-reaching [3], the butter-reaching, he discerneth,
 Between the eastern and the western mark.
 l Bull, ocean, ruddy bird,

He hath entered the birthplace of his ancient sire;
 In the middle of the sky is the dappled stone set down
 He hath stepped apart, he guardeth the two ends of space.

m All songs have caused Indra to wax
 To encompass the ocean,
 Best charioteer of charioteers,
 True lord and lord of strength.

n Let the sacrifice invite favour, and bring (to us) the gods; let the god, Agni,
 offer and bring (to us) the gods.

o With the impulse of strength,
 With elevation he hath seized me;
 Then Indra hath made my enemies
 Humble by depression.

p The gods have increased my prayer,
 Which is elevation and depression;
 Then do ye, O Indra and Agni,
 Scatter my foes on every side.

iv. 6. 4.

a Swift, like a bull sharpening his horns, the warrior
 Fond of slaughter, disturber of the people,
 Bellowing, unwinking, sole hero,
 Indra at once conquered a hundred hosts.

b With the bellowing, unwinking, conquering,
 Fighter, hard to overthrow, and daring Indra,
 With Indra do ye conquer, do ye withstand

The foe, O heroes, with the strong one who holdeth the arrow in his hands.

c He is mighty with those who have arrows in their hands and quivers,
 Indra who joineth hosts with his band,
 Conquering in combat, drinker of Soma, with many a band,
 With bow uplifted, and shooter with well-drawn arrows.

d O Brhaspati, fly round with thy chariot [1],
 Slaying the foe, driving away the enemy;
 Defeating hosts, destroyer, victor in battle,
 Be thou protector of our chariots.

e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,

Victorious, crushing in might a host,

Be heroes, O my fellows, like him;

O comrades, follow in Indra's footsteps.

f Conspicuous by might, strong, heroic,

Enduring, mighty, steadfast, dread,

Surpassing heroes and warriors born of strength,

Do thou, winning kine, mount, O Indra, thy victorious car.

g In might penetrating the cowstalls,

Impetuous [2], the hero, Indra, with wrath a hundredfold,

Hard to resist, enduring in battle, unovercomable,

May he aid our armies in the battles.

h Indra (be) their leader, and let Brhaspati,

The sacrificial fee, the sacrifice and Soma go before;

Let the Maruts precede the hosts divine,

That overthrow and conquer.

i Of Indra, the strong, of Varuna, the king,

Of the Adityas, of the Maruts the mighty host--

The voice hath ascended of the gods

Great-hearted that shake the worlds as they conquer.

k Ours (be) Indra, when the standards meet;

Ours be the arrows that conquer [3];

Ours be the heroes who are victors,

And us do ye aid, O gods, at our invocations.

l Exalt our weapons, O bounteous one,

Exalt the might of my warriors;

Exalt the strength of the steed, O slayer of Vrtra,

Let the sound of the conquering chariots arise.

m Go ye forward, O heroes; conquer;

Be your arms strong;

May Indra accord you protection

That ye may be unassailable.

n Let loose, fly forward,

O arrow, expelled with holy power;

Go to our foes, and enter [4] them;
 Not one of them do thou spare.
 o Thy vital parts I clothe with armour;
 May Soma, the king, cover thee with immortality,
 Space broader than broad be thine;
 May the gods take delight in thy victory.
 p When the arrows fly together
 Like boys unshorn,
 Then may Indra, slayer of foes,
 Accord us protection for ever.

iv. 6. 5.

a Along the eastern quarter do thou advance, wise one;
 Be thou, O Agni, of Agni the harbinger here;
 Illumine with thy radiance all the regions;
 Confer strength on our bipeds and quadrupeds.
 b Mount ye, with Agni, to the vault,
 Bearing him of the pan in your hands;
 Having gone to the ridge of the sky, to the heaven,
 Do ye eat, mingled with the gods.
 c From earth have I mounted to the atmosphere;
 From the atmosphere have I mounted to the sky;
 From the ridge of the vault of the sky
 Have I attained the heaven, the light [1].
 d Going to the heaven, they look not away;
 They mount the sky, the two worlds,
 They who extended, wisely,
 The sacrifice, streaming on every side.
 e O Agni, advance, first of worshippers,
 Eye of gods and mortals;
 Pressing on in unison with the Bhrgus,
 Let the sacrificers go to heaven, to prosperity.
 f Night and the dawn, one-minded, but of various form,
 United suckle one child;
 The radiant one shineth between sky and earth;

The gods, granters of wealth, support Agni.
 g O Agni, of a thousand eyes [2], of a hundred heads,
 A hundred are thy expirations, a thousand thine inspirations;
 Thou art lord of wealth a thousandfold;
 To thee as such let us pay homage for strength, hail!
 h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with
 thy blaze fill the atmosphere, with thy light establish the sky, with thy
 brilliance make firm the quarters.
 i Receiving offering, fair of face, O Agni;
 Sit down in front in thine own birthplace, in due order;
 In this higher place,
 O All-gods [3], do ye sit with the sacrificer.
 k Enkindled, O Agni, shine before us,
 O most youthful, with unfailing beam;
 Ever upon thee strength awaiteth.
 l Let us pay homage to thee in thy highest birth, O Agni;
 Let us pay homage with praises in thy lower abode;
 The place of birth whence thou didst come, to that I offer;
 In thee when kindled they offered the oblations.
 m That various lovingkindness given to all men,
 Of Savitr the adorable, I choose,
 That mighty fat cow of his which Kanva milked,
 Streaming with a thousand (draughts) of milk [4].
 n Seven are thy kindling-sticks, O Agni, seven thy tongues,
 Seven seers, seven dear abodes;
 Seven Hotras sevenfold sacrifice to thee
 Seven birthplaces with ghee do thou fill.
 o Such like, other like, thus like, similar, measured, commensurate,
 harmonious;
 p Of pure radiance, of varied radiance, of true radiance, the radiant, true,
 protector of holy order, beyond distress [5];
 q Winning holy order, winning truth, host-conquering, having a good host,
 with foes within, with foes afar, the troop;
 r Holy order, true, secure, supporting, supporter, upholder, upholding;
 s Such like, thus like, do ye come to us, similar and equal.

t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.

u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.

The Horse Sacrifice

iv. 6. 6.

a As of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.

b By the bow cows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.

c As if about to speak it approacheth the ear,
Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.

d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.

e Father of many (daughters), many his sons,
He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.

f Standing on the chariot be guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).

g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy

They unflinchingly destroy the foe.

h The chariot-bearer is his oblation by name,
Where is deposited his armour and his weapon;

Then may we sit on the strong car,
All the days, with friendly hearts.

i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.

k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pusan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.

l A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,
There may the arrows accord us protection.

m O thou of straight path, avoid us;
Be our body as of stone
May Soma favour us,
And Aditi [4] grant protection!

n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.

o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.

p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.

q From sky, from earth [5] is might collected,
From trees is strength gathered;

The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.

r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuna,
Do thou, accepting this our sacrifice,
O chariot divine, take to thyself the oblations.

s Roar to earth and sky;

Let the scattered world be ware of thee in many places;
Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.

t Roar thou! Grant us force and might.

Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.

u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle)
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.

iv. 6. 7.

a When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.

b The steed given by Yama hath Trita yoked,
It Indra first mounted,
The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.

c Thou art Yama, O steed, thou art Aditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.

d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean
And like Varuna to me thou appearest, O steed,

Where, say they, is thy highest birthplace.
 e These, O swift one, are thy cleansings,
 These the placings down of thy hooves in victory;
 Here I have seen thy fair ropes,
 Which the guards of holy order guard.
 f The self of thee with my mind I perceived from afar,
 Flying with wings from below through the sky [2];
 Thy head I saw speeding with wings
 On paths fair and dustless.
 g Here I saw thy highest form,
 Eager to win food in the footstep of the cow;
 When a mortal man pleaseth thy taste,
 Then most greedily dost thou consume the plants.
 h Thee follows the chariot, thee the lover, O steed,
 Thee the kine, thee the portion of maidens;
 Thy friendship the companies have sought;
 The gods have imitated thy strength [3].
 i Golden his horns, iron his feet;
 Swift as thought, Indra was his inferior;
 The gods came to eat his oblation
 Who first did master the steed.
 k Full haunched, of slender middle,
 The heroic divine steeds,
 Vie together like cranes in rows,
 When the horses reach the divine coursing-place
 l Thy body is fain to fly, O steed;
 Thy thought is like the blowing wind;
 Thy horns are scattered in many places,
 They wander busy in the woods.
 m To [4] the slaughter the swift steed hath come,
 Pondering with pious mind;
 The goat, his kin, is led before,
 Behind him come the sages to sing.
 n To his highest abode hath the steed come,
 To his father and his mother;

To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.

iv. 6. 8.

a Let not Mitra, Varuna, Aryaman, Ayu,
Indra, Rbhuksan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.

b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pusan.

c This goat is led before the strong steed
As share of Pusan, connected with the All-gods,
When Tvastr impels him as an acceptable sacrifice
Together with the steed for fair renown [1].

d When men thrice lead round in due season
The steed going to the gods as an acceptable offering
Then first goeth Pusan's share,
The goat announcing the sacrifice to the gods.

e Hotr Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.

f The cutters of the stake, the bearers of the stake,
And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.

g He hath come forth--efficacious hath been my prayer--
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.

h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,

May all these of thine be with the gods.
 i Whatever of the horse's raw flesh [3] the fly eateth,
 Whatever on the chip or the axe hath stuck,
 Whatever is on the hands, the nails of the slayer,
 May all these of thine be with the gods.
 k The refuse that bloweth forth from the belly,
 The smell of raw flesh,
 Let the slayers see that in order
 Let them cook the fat to a turn.
 l Whatever flieth away from thy limb
 As it is cooked by the fire when thou art spitted,
 Let it fall not on earth, nor on the grass;
 Be that given to the eager gods.

iv. 6. 9.

a Those who watch for the cooking of the strong one,
 And call out, 'It is fragrant; take it out,'
 And who wait to beg for the meat of the steed,
 May their approval quicken us.
 b The trial spoon of the meat-cooking pot,
 The vessels to hold the juice,
 The coverings of the dishes for warming,
 The hooks, the crates, attend the steed.
 c The starting-place, the sitting down, the turning,
 The hobbles of the steed,
 What it hath drunk, what it hath eaten as fodder [1],
 May all these of thine be with the gods.
 d May Agni, smoke smelling, not make thee crackle;
 May not the radiant pot be broken, smelling;
 Offered, delighted in, approved, offered with the Vasat cry,
 The gods accept the horse.
 e The garment they spread for the horse,
 The upper garment, the golden (trappings),
 The bond of the steed, the hobble,
 As dear to the gods they offer.

f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],

As with the ladle the parts of the oblation in the sacrifice,
So with holy power all these of thine I put in order.

g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;

Skilfully do ye make the joints faultless;

Declaring each part, do ye cut it asunder.

h One carver is there of the steed of Tvastr

Two restrainers are there, so is the use;

Those parts of thy limbs that I place in order,

Those in balls I offer in the fire.

i Let not thy dear self distress thee [3] as thou comest;

Let not the axe stay in thy body;

May no greedy skillless carver,

Missing the joints, mangle thy limbs with the knife.

k Thou dost not die, indeed, thou art not injured,

On easy paths thou goest to the gods;

The bays, the dappled ones, have become thy yoke-fellows;

The steed bath stood under the yoke of the ass.

l Wealth of kine for us, may the strong one (grant), wealth in horses,

Men and sons, and every form of prosperity;

May Aditi confer on us sinlessness;

Kingship for us may the horse rich in offering gain.

PRAPATHAKA VII. THE PILING OF THE FIRE ALTAR (CONTINUED)

iv. 7. 1.

a O Agni and Visnu, may these songs gladden you in unison; come ye with radiance and strength.

b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force, strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).

iv. 7. 2.

May for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering, agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3.

May for me prosperity, comfort, desire, wish, longing, kindness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow, holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4.

May for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, fun, fuller, imperishableness, bad crops, food, freedom from hunger, rice, barley,

beans, sesame, kidney beans, vetches, wheat, lentils, Millet, *Panicum miliaceum*, *Panicum frumentaceum*, and wild rice (prosper through the sacrifice).

iv. 7. 5.

May I for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6.

May Agni for me and Indra, may Soma and Indra, may Savitr and Indra, may Sarasvati and Indra, may Pusan and Indra, may Brhaspati and Indra, may Mitra and Indra, may Varuna and Indra, may Tvastr [1] and Indra, may Dhatr and Indra, may Visnu and Indra, may the Aṣvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the quarters and Indra, may the head and Indra, may Prajapati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7.

May the Amṣu cup for me, the Raṣmi, the Adabhya, the overlord (cup), the Upanṣu, the Antaryama, the (cup) for Indra and Vayu, the (cup) for Mitra and Varuna, the (cup) for the Aṣvins, the Pratiprasthana (cup) the Çukra, the Manthin, the Agrayana, the (cup) for the All-gods, the Dhruva, the (cup) for Vaiçvanara, the season cups [1], the Atigrahyas, the (cup) for Indra and Agni, the (cup) for the All-gods, the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Aditya, the (cup) for Savitr the (cup) for Sarasvati, the (cup) for Pusan, the (cup) for (Tvastr) with the wives (of the gods), the Hariyojana (cup) (prosper for me through the sacrifice).

iv. 7. 8.

May the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vayu cups, the (bowl) for the purified Soma, the mixing (bowl), the Agnidh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed' (prosper for me through the sacrifice).

iv. 7. 9.

May the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the Çakvari verses, the fingers, the quarters prosper through the sacrifice; may the Re, the Saman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Brhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10.

May the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11.

a May one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1];

b four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight;

c strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord (prosper with the sacrifice).

iv. 7. 12.

a May strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.

b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.

c O gods, come in your cars of gold
For the instigation of strength,
Agni, Indra, Brhaspati
And the Maruts to drink the Soma.

d For each prize, aid us, O ye steeds,
For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.

e Strength is in front, in the midst of us;
Strength shall assort the gods in due season
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.

f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.

g I unite myself with milk, with ghee,
I united myself. with waters [2] and plants;
Strength may I win, O Agni.

h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.

i Thou art the ocean, full of mist, granting moisture, blow over me with healing, with wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7.13.

a Agni I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.

b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Raksases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.

c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].

d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;
Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.

e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way!

f With that devotion wherewith the seers performed the session of sacrifice [2],

Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni
Whom men call him for whom the spread is strewed.

g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,
Seizing the vault in the world of good action,

Above the third firmament, in the light of the sky.
 h To the middle of speech hath the busy one arisen,
 Agni here, lord of the good, the wise;
 Established on the back of the earth, the radiant one,
 He casteth beneath his feet [3] the combatants.
 i Let Agni here, the most manly, strength-bestowing,
 Of a thousand shapes, shine unwearying,
 Radiant in the midst of the ocean;
 Do ye approach the abodes divine.
 k Move ye forward, go ye long together;
 Make ye the paths gods travelled, O Agni;
 In this highest abode
 O All-gods, sit ye with the sacrificer.
 l That by which thou bearest a thousand,
 Thou, O Agni, all wealth,
 With that highest (path) for the gods to travel,
 Do thou bear this sacrifice for us.
 m Awake, O Agni; be roused for him;
 With this one do thou create sacrifice and donation;
 Making thee, his father, young again
 He hath stretched over thee this covering.
 n This is thy due place of birth,
 Whence born thou didst shine,
 Mount it, O Agni, knowing it,
 And make our wealth increase.

iv. 7. 14.

a May radiance be mine, O Agni, in rival invocations,
 May we, kindling thee, make ourselves to prosper;
 To me let the four quarters bow;
 With thee as overseer may we conquer the fighters.
 b Let all the gods be at my invocation,
 The Maruts with Indra, Visnu, Agni;
 May the broad atmosphere be my guardian;
 May the wind blow for me unto this desire.

c May the gods bestow wealth upon me through sacrifice;
 May blessing be mine, and mine divine invocation;
 The divine sacrificers of old shall win for us [1];
 Unharm'd may we be in ourselves, rich in heroes.
 d For me let them sacrifice whatever sacrifices are mine
 Fulfilled be the intent of my mind;
 No sin whatever may I commit;
 May the All-gods befriend me.
 e O ye six spaces divine, for us make broad room;
 O ye All-gods, here show your prowess;
 May we not lose offspring nor ourselves;
 May we not fall victims to our foe, O king Soma.
 f Agni, driving away wrath in front [2],
 As guardian unfailing, do thou guard us on all sides;
 Let thy foes turn away again
 And be their plotting at home ruined through thy foresight.
 g The creator of creators, lord of the world,
 The god Savitr overcoming enmity,
 This sacrifice may the two Açvins and Brhaspati,
 The gods (guard) and protect the sacrificer from misfortune.
 h May the bull, wide extending, afford us protection rich in food,
 He much invoked in this invocation;
 O thou of the bay steeds, be gracious unto our progeny;
 Harm us not [3], abandon not us.
 i May our rivals depart;
 With Indra and Agni we overthrow them;
 The Vasus, the Rudras, the Adityas have made me
 A dread corrector and overlord, sky reaching.
 k Hitherward do we summon Indra from thence,
 Him who is winner of cows, of booty, and winner too of horses;
 Do thou accept this sacrifice at our invocation;
 Ally of it we make thee, O lord of the bays.

The Horse Sacrifice

iv. 7. 15.

- a Of Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.
- b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.
- c Of Indra first I reckon, the wise one;
Praise of the slayer of Vrtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.
- d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.
- e Of you, O Mitra and Varuna, I reckon
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.
- f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuna I praise [2]; I invoke seeking aid,
May ye relieve us from sin.
- g We venerate the ordinances of Vayu and of Savitr,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.
- h The best blessings have come to us
In the realm of the two gods;
I praise Vayu and Savitr; I invoke seeking aid,
May ye relieve us from sin.
- i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,

May ye relieve us from sin.

k What time ye came to the wedding of Surya,
Choosing a seat together on the three-wheeled (chariot),

I praise you, Aṅvins, gods, invoke seeking aid,

May ye relieve us from sin.

l Of the Maruts I reckon; may they aid us;

May they all help this every prayer (of ours);

The swift, easily controlled (ones) I call to help,

May they relieve us from evil.

m The sharp weapon, strong and mighty,

The divine host [4] keen in the battles,

I praise the gods, the Maruts; I invoke seeking aid,

May they relieve us from evil.

n Of the gods I reckon; may they aid us;

May they all help this every prayer;

The swift, easily controlled (ones) I call to help,

That they may relieve us from evil.

o That which now consumeth me

From deed of men or gods,

I praise the All-gods; I invoke seeking aid,

May they free us from evil.

p Us to-day Anumati.

q O Anumati, thou [5].

r Vaiṣvanara for aid to us.

s Present in sky.

t Those that expanded with unmeasured might,

Those that became the supports of wealth,

I praise sky and earth; I invoke seeking aid,

May ye relieve us from tribulation.

u O ye broad firmaments, make room for us;

O rulers of the field, aid us;

I praise sky and earth; I invoke seeking aid,

May ye relieve us from tribulation.

v Whatever sin we commit against thee,

As men are wont in ignorance, O most young [6],

Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.

**KANDA V. THE EXPLANATION OF THE PILING
OF THE FIRE ALTAR**

PRAPATHAKA I. THE PLACING OF THE FIRE IN THE FIRE-PAN

v. 1. 1.

He offers the Savitr offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Purohita the Yajna, the deity, the Vasat call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations; he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitr number eight, the Gayatri has eight syllables, Agni is connected with the Gayatri [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitr number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Re verse last; verily he confers on the metres the glory of the sacrifice. If he desire, 'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer the glory of the sacrifice. 'By the Rc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitr', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder

world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2.

That part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halts the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halts) the ass; verily he establishes the ass on the non-existent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajapati found; the horse is connected with Prajapati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pusan as fellow', he says; Pusan is the leader together of roads; (verily it serves) for attainment. The fire has dust for its abode; the Angirases brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Angiras', he says; verily he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajapati', they say; Prajapati is this earth, the ant-heap is its ear; 'we will bear Agni of the dust in the manner of Angiras', (with these words) he pays reverence to the mound

of an ant-heap; verily after announcing it to Prajapati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajapati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3.

'The strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there Plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Raksases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Raksases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what a man conceives with mind he utters with speech; 'with friendly (mind) he says, to smite away the Raksases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is

without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Raksases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Raksases; with three (verses) he draws a line around, Agni is threefold; verily from the whole extent of Agni he smites away the Raksases [4]; with a Gayatri verse he draws a line around, the Gayatri is brilliance; verily with brilliance, he encircles him; with a Tristubh verse he draws a line around, the Tristubh is power; verily he encircles him with power; with an Anustubh verse he draws a line around, the Anustubh, envelops all the metres, (verily it serves) for complete attainment; with the Anustubh in the middle (he draws), the Anustubh is speech, therefore from the middle we speak with speech; with the Gayatri first he draws, then with the Anustubh, then with the Tristubh; the Gayatri is brilliance, the Anustubh the sacrifice, the Tristubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4.

'On the instigation of the god Savitr thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on that side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky);

verily on both sides he encircles him with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pathya Vrsan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4]. He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gayatri verses for a Brahman, for the Brahman is connected with the Gayatri; with Tristubh verses for a Rajanya, for the Rajanya is connected with the Tristubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he gathers all the extent of Agni. 'Sit thou, O Hotr', he says; verily he makes the deities sit down for him; 'The Hotr down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5.

In that he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vayu, Matariçvan unite', he says; Vayu is breath; verily with breath he unites her breath; 'may for thee Vayu', he says; therefore the rain speeds from the sky, made to fall by Vayu. 'To him, O goddess, be Vasat with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; 'Vat', he says; verily, mysteriously he utters the Vasat cry; his Vasat cry is not exhausted, the Raksases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anustubh verse; all the metres are the Anustubh [2], Agni's dear body is the metres; verily he encircles him with his dear body; likely to win a garment is he who knows thus. Agni when tied up is

connected with Varuna; 'Arise, thou of fair sacrifice', 'Arise, erect, to aid us', with two (verses) addressed to Savitr he rises up; verily, instigated by Savitr, he sends aloft the wrath of Varuna that is in him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Angiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (*vityai*) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuna, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil

imaginings', he says, to smite away the Raksases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with them. 'Rich in flowers and having fair leaves', he says; therefore plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6.

Agni when tied up is connected with Varuna; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitr, he lets loose on all sides the wrath of Varuna that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is three fold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another, to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajapati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four

breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he establishes it among the deities.

v. 1. 7.

With seven (verses) he fumigates; the breaths in the head are seven, the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajapati; (verily it serves) to connect it with its place of birth. 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhisanas thee', he says; the Dhisanas are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors, he says; the protectors are the Hotr's offices; verily with the Hotr's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuna; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitr dig thee out', he says; verily, instigated by Savitr, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8.

With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should not give to one who sings, for the Gatha appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion, the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajapati; Prajapati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajapati created offspring, he thought himself empty, he saw these April (verses), with them from the head [3] he satisfied himself. In that there are these April verses, and Prajapati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajapati is unlimited; (verily they serve) to obtain Prajapati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajapati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) be repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-one fold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni ', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore

Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of heaven.

v. 1. 9.

With six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man of the god that leads', with the final Anustubh he offers; the Anustubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech. He offers with a full (one), for Prajapati is full as it were; (verily it serves) to obtain Prajapati [1]; he offers with one that is deficient, for from the deficient Prajapati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherds; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires

food; in a frying-pan food is kept; verily he wins food with its birth place [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear abode, and with brilliance also [5]. He puts on (a stick) of Vikankata wood; verily he wins radiance; he puts on one of Çami, for atonement. 'Do thou sit down in the lap of this mother', with three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10.

Formerly Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajapati created Agni; him on creation the Raksases [1] were fain to destroy; he saw that (hymn) of the Raksas-slaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikankata; verily he wins light. He puts on one of Çami wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara (sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (*nirbadé*);

that is the reason why projections (*nirbadháh*) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitr, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', he says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

The Apri Hymn for the Horse Sacrifice

v. 1. 11.

- a Enkindled, decking the store-room of prayers,
Swelling with sweet butter, O Agni,
Steed bearing the strong drink, O all-knower,
Carry it to the dear place of the gods.
- b With ghee adorning the paths leading to the gods,
Let the strong one, wise, go to the gods;
May thee, O courser, the regions attend,
Bestow strength on this sacrificer.
- c To be praised thou art, and to be celebrated, O steed;
Swift and pure art thou, O courser;
May Agni in unison with the gods, the Vasus,
Bear thee [1], a glad messenger, he the all-knower.
- d Rejoicing in the strewn grass, well strewed,
That doth extend wide and broad on the earth,
Joined with the gods, may Aditi in unison,
Bestowing pleasantness, cause it to prosper.
- c These happy (doors), all formed,

Opening with their sides, with the centre,
 Lofty and sounding, adorning themselves,
 The doors divine, may they be of pleasant entrance.

f Moving between Mitra and Varuna,
 Well knowing the beginning of sacrifices,
 The two dawns for you [2], rich in gold, rich in adornment,
 I settle here in the birthplace of holy order.

g First for you have I made glad the two, who share one car, fair of hue,
 The gods that gaze on all the worlds,
 Those that ordain your ordinances,
 The two Hotrs, that indicate the light in its place.

h May Bharati with the Adityas love our sacrifice;
 Sarasvati with the Rudras hath holpen us,
 And Ida invoked with the Vasus in unison;
 Our sacrifice, O goddesses, place ye with the immortals.

i Tvastr begot the hero with love for the gods;
 From Tvastr is born the courser, the swift steed [3];
 Tvastr produced all this world;
 The maker of much do thou offer to, as Hotr.

k May the steed, anointed with glee, of his own impulse
 Go to the gods in due season to their abode;
 May the forest lord knowing the world of the gods,
 Bear the oblations made ready by Agni.

l Waxing with the fervour of Prajapati,
 Immediately on birth, O Agni, thou didst support the sacrifice
 As harbinger with the oblation offered with Hail!
 Do thou go; let the gods eat the oblation duly.

PRAPATHAKA II. THE PREPARATION OF THE GROUND FOR THE FIRE

v. 2. 1.

Headed by Visnu the gods won finally these worlds by the metres; in that he strides the strides of Visnu, the sacrificer becoming Visnu wins finally these worlds. 'Thou art the step of Visnu, overcoming hostility', he says; the earth is connected with the Gayatri, the atmosphere with the Tristubh, the sky with the Jagati, the quarters with the Anustubh; verily he wins in order these worlds with the metres. Prajapati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Visnu is apt as he goes away to be burnt up; he turns with four (verses); the metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right side of the body is the stronger; verily also does he turn with the turning of the sun. Varuna seized Çunahçepa Ajigarti, he saw this verse addressed to Varuna, by it he freed himself from the noose of Varuna; Varuna seizes him who takes the fire-pan; 'From us the highest knot, O Varuna', he says; verily thereby he frees himself from Varuna's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (*sad*); verily he makes him attain reality (*sat-tvám*). With (the hymn) of Vatsapri he reverences (him); by that

did Vatsapri Bhalandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsapri is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsapri [6], he wins with it this world; in that he strides the steps of Visnu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2.

'O lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'. 'Do thou further the donor, bestow strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (sad); verily he makes him attain reality (*sat-tvám*). 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Raksases infest that sacrifice where the axle creaks; 'He hath cried', he repeats, to smite away the Raksases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured: honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for

the Rajanya is connected with the Tristubh. He casts the ash into the waters; Agni's place of birth is in the waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back; verily he bestows upon himself offspring and cattle. 'May the Adityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

v. 2. 3.

Yama holds the overlordship of the whole extent of earth; he who without asking from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord; for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvamitra's [3] hymn; by that Viçvamitra won the abode dear

to Agni; verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available for him. He places eight (bricks); the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he piles Agni in his full extent. He places eight; the Gayatri has eight syllables; the Gayatri knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Garhapatya is a support, verily he finds support in the support of the twenty-onefold (Stoma), the Garhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of heaven by the single (layer). He makes (them) firm with mortar; therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in proper food.

v. 2. 4.

The Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united, he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother

her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvanara, he takes the sling; verily he makes it ready. For Nirrti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirrti, black is the form of Nirrti; verily by her own form he propitiates Nirrti. They go to this quarter; this [2] is the quarter of Nirrti; verily in her own quarter he propitiates Nirrti. He places (it) in a self-made hole or a cleft; that is the abode of Nirrti; verily he propitiates Nirrti in her own abode. He places (them) over against the sling, the noose is connected with Nirrti; verily he frees him straightway from the noose of Nirrti. He places three, man is threefold in arrangement; verily he removes by sacrifice Nirrti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirrti from him [3]. They return without looking round, to conceal Nirrti. Having purified, they pay reverence, for purity. To the Garhapatya they pay reverence; verily having wandered in the world of Nirrti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5.

With man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings. The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed,

(it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitrs; if to the west, the Raksases would destroy them; to the north he let them loose; this is the auspicious quarter of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun. Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled. With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets. He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the furrows, for propagation. In twelve furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained, he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence', verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6.

'O Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvanara; verily with the hymn he wins (Agni)

Vaiçvanara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. This metre is called the ocean; offspring are born like the ocean; in that he scatters sand with this (hymn), (it is) for the propagation of offspring. Indra [1] hurled his bolt at Vrtra; it parted into three, one third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt; therefore the stronger does not receive the weaker. He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. To Çamyu, son of Brhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black antelope, it entered the horse, it became the intermediate hoof of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajapati must the fire be piled', they say; the horse is connected with Prajapati; in that he makes the horse advance, by Prajapati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

'The holy power born', (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out. 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotr's offices. He puts down two ladles, one made of Karsmarya and full of butter, one of Udumbara and full of curds; that made of Karsmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Karsmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Karsmarya filled with butter, the butter is a thunderbolt, the Karsmarya is a thunderbolt; verily by the thunderbolt he smites away the Raksases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Viraj should the fire be piled', they say; the Viraj is the ladle; in that he puts down two ladles, he piles Agni in the Viraj. As each beginning of the sacrifice is being performed, the Raksases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Raksases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the Raksases from the

whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8.

He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajapati; verily he piles the fire with Prajapati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvanara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Durva, extend us with a thousand, a hundred', he says; Prajapati is connected with a thousand; (verily it serves) to obtain Prajapati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds; verily he excludes its foe from these worlds. When the Angirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own intelligence;

in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey; verily he makes him ready; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east, 'to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajapati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with Visnu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9.

The pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills

with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May he have no cattle'[3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

The First Layer of Bricks

v. 2. 10.

The fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; he puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east) cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Raksases from the south of the sacrifice; five he puts down on the west [1], pointing east; seed is impregnated in front from behind; verily from behind he deposits seed for

him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus.' He puts down the breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and bearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasistha prospered, with those on the south Bharadvaja, with those on the west Viçvamisra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying

(bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Krta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have the word wind', and therefore the (wind) blows on all sides.

The Horse Sacrifice (continued)

v. 2. 11.

a May the Gayatri, the Tristubh, the Jagati,
The Anustubh, with the Pankti,
The Brhati, the Usnih, and the Kakubh,
Pierce thee with needles.

b May the two-footed, the four-footed,
The three-footed, the six-footed,
The metrical, the unmetrical,
Pierce thee with needles.

c May the Mahanamnis, the Revatis,
All the regions that are rich in fruits,
The lightnings of the clouds, the voices.
Pierce thee with needles.

d The silver, the gold, the leaden,
Are yoked as workers with the works,
On the skin of the strong horse,
May they pierce thee with needles.

e May the ladies [1], the wives,
With skill separate thy hair,
The wives of the gods, the quarters,
Pierce thee with needles.

f What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the strew.

v. 2. 12.

a Who cutteth thee? Who doth divide thee

Who doth pierce thy limbs?

Who, too, is thy wise dissector?

b May the seasons in due season,

The dissectors, divide thy joints,

And with the splendour of the year

May they pierce thee with needles.

c May the divine Adhvaryus cut thee,

And divide thee;

May the piercers piercing

Joint thy limbs.

d May the half-months, the months,

Cut thy joints, piercing,

May the days and nights, the Maruts,

Make whole thine injuries [1].

e May the earth with the atmosphere,

May Vayu heal thy rent,

May the sky with the Naksatras

Arrange thy form aright.

f Healing to thy higher limbs,

Healing to thy lower;

Healing to bones, marrow,

Healing too to thy body!

PRAPATHAKA III. THE SECOND AND LATER LAYERS OF BRICKS

v. 3. 1.

Now this fire (ritual) is an extensive sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; he puts down the Açvin (bricks); the Açvins are the physicians of the gods; verily by them he produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places the breaths in the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-supporters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; therefore it rains in all the seasons. Since having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down)

on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2.

'O Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the breaths are in front. He puts down the last with the word 'light'; therefore speech, which is the last, is the light of the breaths. He put down ten; the Viraj has ten syllables, the light of the metres is the Viraj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Brhati won them; therefore cattle are called connected with the Brhati [3]. 'Ma metre', (with these words) he puts down on the south; therefore the months turn south wards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he wins cattle for him. The Brhati holds the sovereignty

of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Valakhilya, (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou art the prop ruling', (with these words) he puts down on the west; verily he makes the breaths accordant for him.

v. 3. 3.

Whatever the gods did at the sacrifice the Asuras did. The gods saw these Aksnayastomiya (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Aksnayastomiyas in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold ', (with these words he puts down) on the south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Viraj verses; in that there are two there is support; verily in order he finds support in the Viraj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour. 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gayatri has twenty-four syllables, the beginning of the sacrifice is the Gayatri; verily on the east he

establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty sevenfold', (with these words he puts down) on the west; the twenty-seven fold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained. 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north'; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4.

'Thou art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those that gaze on men are the learned, Dhatri is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeen fold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuna inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Visnu, is force, the lordly power is force, the fifteenfold is force [2];

verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Adityas', (with these words he puts down) on the south; the Adityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pusan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitr', (with these words he puts down) on the north; the god Savitr is holy power, Brhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitr; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans. 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yavas', (with these words he puts down) on the south; the Yavas' are the months, the Ayavas are the half-months; therefore the months turn to the south; the Yavas are food, offspring is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of the Rbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn; I verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Saman and Çastra) is produced; he

eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was indiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5.

'O Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunder bolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (*púrisa*); verily he piles the fire with its own body, and with his own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Viraj (bricks) in the highest layer; verily he confers upon cattle the highest Viraj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajapati created creatures; he created them by the Stomabhagas; in that [4] he puts down the

Stomabhagas, the sacrificer creates offspring. In the Stomabhagas Brhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhaga (bricks) he piles the fire with its brilliance. In the Stomabhagas Brhaspati saw the support of the sacrifice; in that he puts down the Stomabhagas, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6.

(With the words) 'ray', he created Aditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth; with 'prop', the rain; with blowing forward', the day; with 'blowing after', the night; with eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Adityas; with 'force', the Pitrs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivrt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder world, of expiration and inspiration he is not liable to be deprived who knows thus.

v. 3. 7.

By the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom

these are put down there is no misfortune (*ná-ákam*); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Prstha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Prsthas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2]; he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; therefore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily he places breath in it; again the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried on; (the verse) has the word 'wind', for kindling.

v. 3. 8.

He puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyayana taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gayatri on the east; the Gayatri is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Tristubhs; the Tristubh is power; verily he places power in the

middle He puts down the Jagatis; cattle are connected with the Jagati; verily he wins cattle. He puts down the Anustubhs; the Anustubh is breath; (verily it serves) to let the breaths out. Brhatis, Usnihs, Panktis, Aksarapanktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, he makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9.

For all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Krttikas; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10.

He puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season; he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Samyanis the gods went (*sám ayus*) to these worlds; that is why the Samyanis have their name; in that he puts down the Samyanis, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Samyanis are the ship of the fire; in that he

puts down the Samyanis, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Aditya bricks; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Adityas [2] make him attain prosperity. It is yonder Aditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Aditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajapati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11.

The gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom those are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni, among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts

down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (continued)

v. 3. 12.

The eye of Prajapati swelled, that fell away, that became a horse; because it swelled (*áçvayat*), that is the reason why the horse (*áçva*) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajapati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame (the sins of) Brahman-slaying; all evil [1] he overcomes, he overcomes Brahman-slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajapati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

PRAPATHAKA IV. THE PILING OF THE FIRE ALTAR (CONTINUED)

v. 4. 1.

The gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; he prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Naksatras are the lights of the doers of good deeds; verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2.

He puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal

(bricks), (it is) to keep apart the layers. He puts down next an Avaka plant; this is the birthplace of Agni; verily he piles up the fire with its birthplace [1]. Viçvamisra says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons; verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Angirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand'; Prajapati is of a thousand; (verily it serves) to win Prajapati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3.

The fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudriya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavidhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavidhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Angirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); that is why the Arka has its name. He

offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4.

'The strength on the stone', (with these words) he moistens (the fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avaka is the cream of the waters [2]; he draws over (it) with a branch of reeds and with Avaka plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gayatri has eight syllables, the fire is connected with the Gayatri; verily

he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5.

'To him that sits in man hail!' (with these words) he pours butter on; verily with the Pankti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; Vat he says; verily, mysteriously he utters the Vasat cry; his Vasat, cry is not exhausted, the Raksases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful (of grass); the large handful is connected with Prajapati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide

room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vrtra; him Vrtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vrtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front, delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6.

'Do thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udumbara wood, the Udumbara is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; I bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he says, for smiting away the Raksases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Raksases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotr recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailably;

verily also he conquers what has not been conquered. (The hymn) has ten verses; the Viraj has ten syllables, by the Viraj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in eating food. The atmosphere is as it were unreal; the Agnidh's altar is as it were the atmosphere; on the Agnidh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres. 'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily he bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with 'elevation'', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

v. 4. 7.

'Along the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Purovakya, for preparation. O Agni, of a thousand eyes', he says; Prajapati is of a thousand; (verily it serves) to obtain Prajapati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength

in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily he makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections; by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni ', (with these words) he takes up (the kindling-stick) of Vikankata wood; verily he wins radiance. 'That various of Savitr, the adorable', (with these words) he takes up (the kindling-stick) of Çami wood, for soothing. The fire milks the piler-up of the fire; the piler-up, milks the fire; 'that [4] various of Savitr, the adorable', he says; this is the milking of the fire. This of it Kanva Çrayasa knew, and with it he was wont to milk it; in that he takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks, O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajapati is as it were full, to obtain Prajapati [5]. He offers with a half-filled (ladle), for from the half-filled Prajapati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him brilliance and power in accord. There is (an offering) to Vaiçvanara on twelve potsherds; the year has twelve months, Agni Vaiçvanara is the year; verily straightway [6] he wins Vaiçvanara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvanara is the kingly power, the Maruts the people; having offered the offering to Vaiçvanara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnidh) for Vaiçvanara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily

in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8.

He offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', he says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra, is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Rc for me, the Saman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [5], four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagati has forty eight syllables, cattle are connected with the Jagati: verily by the Jagati he wins

cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9.

Agni departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a born; let them offer to me the Vajaprasaviya'; therefore to Agni they offer the Vajaprasaviya. In that he offers the Vajaprasaviya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily he goes up -to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth; the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not other wise can the oblation of these be accomplished.

v. 4. 10.

The chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I

yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñayajñiya; the sacrifice is as great as is the Agnistoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor the sacrificer. He puts down eight; the Gayatri has eight syllables; verily he piles it with the Gayatri metre; if eleven, with the Tristubh, if twelve with the Jagati verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.' The fire is Rudra, and it is as if one stirs up a sleeping lion. But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11.

He who desires cattle should pile a piling with the metres; the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a

hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers. Viçvamisra and Jamadagni had a feud with Vasistha; Jamadagni saw these Vihavya (bricks); he put them down, and with them he appropriated the power and strength of Vasistha; in that he puts down the Vihavyas, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotr; the Hotr is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagati has twelve syllables, cattle are connected with the Jagati; verily with the Jagati he wins cattle for him. Eight each he puts down in the other altars; cattle have eight half-hooves; verily he wins cattle. (He puts down) six on the Marjaliya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12.

'Be 'pure for the winning of strength', this is the Anustubh strophe; three Anustubhs make four Gayatris; in that there are three Anustubhs, therefore the horse when standing stands on three feet; in that there are four Gayatri is, therefore he goes putting down all four feet. The Anustubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night

sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onefold day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onefold (Stoma) is yonder sun; this is Prajapati, the horse is connected with Prajapati; verily he wins it straightway. The Prstha (Stotra) is of Çakvari verses to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Prstha is of Çakvari verses, (it is) to complete the horse. The Saman of the Brahman is that of Prthuraçmi; by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achavaka's Saman is the Samkrti; the horse sacrifice is an extensive sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the Achavaka's Saman is the Samkrti, (it serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atiratra with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPATHAKA V. THE PILING OF THE FIRE ALTAR (CONTINUED)

v. 5. 1.

In that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires, he causes strife among the deities. He should use Tristubh verses, appertaining to Agni, for the Yajyas and Anuvakyas; in that they appertain to Agni, (the verses) are Agni's, in that they are Tristubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vayu of the team he offers a hornless (animal); Vayu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yajya and the Anuvakya, contain (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose', (with these words) he pours out the butter portion; the golden germ is Prajapati; (verily it serves) for likeness to Prajapati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that of horses, the possession of one set of incisors only that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vayu, in accord cattle wait upon him. 'Should an animal be offered to Vayu, or to Prajapati?' they say; if he were to offer it to Vayu, he would depart from Prajapati; if he were to offer it to Prajapati, he would depart from Vayu [3]; in that the animal is offered to Vayu, therefore he does not depart; in that a cake is offered to Prajapati, therefore he does not depart from Prajapati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvanara. When about to consecrate himself, he offers to Agni and Visnu on eleven potsherds; all the deities are Agni; the sacrifice is Visnu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Visnu the highest; in that he offers to Agni and Visnu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who

desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight pot sherds, it is connected with Agni, in that it is offered on three potsherds, it is connected with Visnu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Visnu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also he extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year-(it is with him) as when an embryo is dropped prematurely would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; even as (an embryo) attaining a year's growth [6] is born when the due season' is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvanara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2.

Prajapati after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily he becomes possessed of the fire. 'For what good is the fire piled?' they say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajapati desired to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He

replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajapati seat thee; with that deity, in the manner of Angiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should stroke, (saying), 'May Prajapati seat thee; with that deity in the manner of Angiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajapati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Adityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Adityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3.

'With a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says; this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards

the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Surya; verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods appropriated it by means of the Vamabhrt (brick); that is why the Vamabhrt (supporting the desirable) has its name. In that he puts down the Vamabhrt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses, for support.

v. 5. 4.

The waters were the wives of Varuna; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Viraj, yonder the Svaraj; in that he puts down two Viraj (bricks) he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation', (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should

stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.' Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5.

Viçvakarman, lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajapati; Rudra; Varuna; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage!

These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross-breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhuh, Bhuvah, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajapati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he puts down these worlds, and over these [3] worlds he is propagated.

For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the manner of Angiras, do thou sit firm. By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6.

a O Agni, come to enjoy', he says; verily he summons him.

b 'Agni we choose as envoy', he says; verily having called he chooses him.

c 'By Agni Agni is kindled', he says; verily he kindles him.

d 'May Agni slay the foes', he says; verily he confers power on him when kindled.

e 'O Agni, we exalt the praise', he says; verily he exalts him.

These are the forms of the days [1]; verily each day he piles him, and wins the forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Brhaspati', he should say, for Indra and Agni and Brhaspati are those among the gods who are not exhausted. It has a follower to avoid monotony. He follows it with an Anustubh; the space filler is the body, the Anustubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk' [2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner of Angiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7.

The fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

The bow of thine, O Rudra, on the south, may the wind blow after it for thee, to thee, O Rudra, with the full year I pay homage.

The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Ida year I pay homage.

The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage.

The bow of thine, O Rudra, above, may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

The fires [4] of the dust
That have entered within the earth,
Of them thou art the highest;
Do thou instigate us to life.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed I have I obtained', he says; I this is the obtaining of Agni verily therewith he obtains him.

v. 5. 8.

He pays reverence in front with the Gayatra (Saman); verily he confers breath upon him. (He reverences) the wings with the Brhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñayajñiya; verily he finds support in the seasons. He pays reverence with the Prstha (Stotras); the Prsthas are brilliance; verily he confers brilliance upon him. Prajapati created Agni; he, created, went away from him; him he checked (*avarayata*) by the Varavantiya, and that is why the Varavantiya has its name. By the Çyaita he congealed him, and that is why

the Çyaita has its name [1]. In that he reverences, with the Varavantiya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajapati; verily he attains his affection.

With the eastern quarter I place thee, with the Gayatri metre, with Agni as the deity; with the head of Agni I put down the head of Agni.

With the southern quarter I place thee, with the Tristubh metre, with Indra as the deity; with the wing of Agni I put down the wing of Agni.

With the western quarter I place thee [2], with the Jagati metre, with Savitr as the deity; with the tail of Agni I put down the tail of Agni.

With the northern quarter I place thee, with the Anustubh metre, with Mitra and Varuna as the deity; with the wing of Agni I put down the wing of Agni.

With the upright quarter I place thee, with the Pankti metre, with Brhaspati as the deity, with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9.

a O Agni, the ocean, thy arrow called the young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

b O Agni, the boisterous; c the abysmal; d the strong; e the desirable; thy arrow called young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

f The layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my

members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all beings, to that Rudra be homage.

k Some Rudras have shares in the libations (*ahuti*), others have shares in the oblations (*havis*) [3]; having offered the Çatarudriya, he should put down on the last brick an oblation of Gavidhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudriya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitrs whose lord is Yama, with the Pitrs, protect thee on the south; may the Adityas, with the All-gods, protect thee on the west; may Dyutana Maruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.

v. 5. 10.

a Thou art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two.

Thou art the southern quarter, the mighty by name; of thee as such Indra is the overlord, the scorpion, &c.

Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c.

Thou art the northern quarter, the stable by name; of thee as such Varuna is overlord, the striped snake, &c.

Thou art the great quarter, the lady paramount by name; of thee as such

Brhaspati is overlord, the white, &c.

Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c.

Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c.

Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c.

Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c.

Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c.

Ye are the raw-flesh eaters by name, of the earth; your houses are bore [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.

e Suck this mighty breast of the waters,
Filled in the midst of the flood, O Agni;
Rejoice in the spring of sweetness, O ocean,
Enter thy seat of the sea.

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it

being overcome the sacrificer is overcome; he having piled the fire becomes aheat [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he delights him, he delighted delights him; he becomes richer.

The Horse Sacrifice (continued)

v. 5. 11.

To Indra, the king, a boar; to Varuna, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to the king of men a monkey; for the swift falcon a quail; for the Nilangu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12.

The ape is for Prajapati; the owl, the Haliksna the cat, are for Dhatr; to Sarasvati the white starling, of human speech; the wild goat, the ichneumon, the Çaka, these are for Pusan; the curlew to speech.

v. 5. 13.

To the offspring of waters a fish; the crocodile, the dolphin, the Kulikaya are for the ocean; to speech the Paingaraja; to Bhaga the sea-crow; the swan, the Vahasa, the woodpecker, these are for Vayu; to the quarters the Cakravaka.

v. 5. 14.

To might, a boa-constrictor; the mole, the Srjaya, the lizard, these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvastr; to the echo the Vahasa.

v. 5. 15.

The human beast to the moon; the lizard, the Kalaka, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night;

the cuckoo, the Ksvinka, the black-headed, these are (to be offered) to Aryaman; the crab for Dhatr.

v. 5. 16.

For the sun the crane; the deer, the peacock, the hawk, these are for the Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kundrnaci, the Golattika, these are for the Apsarases; to the wood the Srmara.

v. 5. 17.

The dappled (deer) is for the All-gods; the Pitva, Nyanku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half months; the tortoise for the months; the Kvayi, the Kutaru, the gallinule, these are (to be offered) to Sinivali; to Brhaspati the cat.

v. 5. 18.

The Çaka, is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirrti; the cock for Savitr.

v. 5. 19.

The deer for Rudra; the chameleon, the bird, the Pippaka, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çarga to the Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.

v.5.20.

The Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Hansasaci; to Indrani the Kirça; the vulture, the white-breasted, the Vardhranasa, these are for the sky; the hedgehog is for sky and earth.

v. 5. 21.

The eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the

ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.

v. 5. 22.

For Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pusan; the white-backed for Brhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitr; the ram for Varuna.

v. 5. 23.

The horse, the hornless one, the Gayal, these are for Prajapati; for Agni the two with black necks; for Tvastr the two with hairy thighs; the two white-backed for Brhaspati; to Dhatr the speckled bellied one; for the sun the white ram.

v. 5. 24.

To Agni of the front the red-limbed ox; the two spotted below for Savitr; the two red-navelled for Pusan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni the ewe for Sarasvati; the black ram with one white foot for Varuna.

PRAPATHAKA VI. THE PILING OF THE FIRE ALTAR (CONTINUED)

v. 6. 1.

- a Golden of colour, pure, purifying,
In which was born Kaçyapa, in which Indra,
They have conceived Agni as a germ, of varied forms;
May these waters be gentle and kindly to us.
- b Those in whose midst Varuna doth go,
Gazing on the truth and falsehood of men,
Dripping honey, pure, purifying;
May these waters be gentle and kindly to us.
- c Those of which in the sky the gods make their food,
Those that are in many places in the sky,
Those that inundate the earth with their sap [1], the pure ones
May these waters be gentle and kindly to us.
- d With auspicious eye gaze on me, O waters;
With auspicious body, do ye touch my skin;
I invoke all you Agnis that sit in the waters;
Do ye confer upon me radiance and might and force.
- e When as ye went below
Ye cried (*ánadata*) on the slaying of the serpent,
Therefore are yo criers (*nadyáh*) by name;
These are your names, O streams.
When instigated by Varuna
Ye wallowed speedily [2],
Then Indra obtained (*apnot*) you as ye went
Therefore ye are waters (*ápah*).
- g As ye glided against his will,
He stayed (*ávivarata*) your courses,
Indra with his might, O goddesses;
Therefore your name is water (*váh*).
- h One god stepped upon them,
As they glided, according to his will,

(Saying) 'The great ones have breathed forth (*úd*)

Therefore they are called water.

i The waters are kindly, the waters were ghee;

These waters bear Agni and Soma;

The bitter sap of those dispensing sweetness [3], the satisfying,

Hath come to me with breath, with radiance.

k I behold, or I hear;

The cry cometh to me, the voice of them to us;

I consider that I have enjoyed the ambrosia then,

When I delighted you, O ye of golden hue.

l Ye, waters, are healing;

Further us to strength,

To see great joy.

m The most auspicious flavour that is yours,

Accord to us here,

Like eager mothers.

n To him may we come with satisfaction,

To whose dwelling ye quicken us,

O waters, and propagate us.

O Arise to the sky, aim at the atmosphere, be united with the earth;

thou art splendour; for splendour thee!

v. 6. 2.

He draws cups of water; the cups are the royal consecration; the fire is the consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is Agni's consecration; verily by them is he consecrated; verily also he conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. There are waters; the waters are foes of Agni; in that he puts the waters down below the fire, (they serve) to overcome his foe; he prospers himself, his foe is defeated. The waters are ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has twelve

months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the pans make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Brhaspati; Brhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3.

He puts down the bricks of being; in every place is death born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators; so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitr, thee', he says; verily instigated by Savitr he consecrates him

with holy power, with the deities. He pours down every sort of food, to win every sort of food. He pours down over him from the front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Brhaspati I consecrate thee', he says; Brhaspati is the holy power of the gods; verily with holy power he consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautramani; he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautramani; verily collecting power and strength he places them in himself.

v. 6. 4.

The year in unison with the Ayavans the dawn in unison with the ruddy (cows); Surya in unison with the steed; the Aṣvins in unison with the wondrous works. Agni Vaiṣvanara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayavas are the months, the red one the dawn, the steed Surya, the Aṣvins these two (worlds), Agni Vaiṣvanara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass [1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the Moving ocean; Prajapati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down

in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick) which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5.

Having kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Brhaspati an oblation, to Visnu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gayatri has eight syllables, and the morning pressing is connected with Agni and the Gayatri, verily he supports by it the morning pressing and the Gayatri metre. In that there is (an offering) on eleven potsherds, the Tristubh has eleven syllables, and the midday pressing is connected with Indra and the Tristubh, verily he supports by it the midday pressing and the Tristubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagati has twelve syllables, and the third pressing is connected with the All-gods and the Jagati, verily he supports by it the third pressing and the Jagati metre. In that there is an oblation to Brhaspati, and Brhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Visnu on three potsherds, and Visnu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para

Atnara, Kaksivant Auçija, Vitahavya Çrayasa, and Trasadasyu Paurukutsya piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6.

a Prajapati piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself.

b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirrti; if he were to step on it, he would hand himself over to Nirrti; therefore it should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2].

c Atharvan is Prajapati; Dadhyañc Atharvana is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'. In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus.

d (The fire) to be piled is the body of Agni, Vaiçvanara is the self; in that he offers to Vaiçvanara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvanara after the piling, verily having prepared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods.

e He puts on dust with a verse addressed to Vaiçvanara; Agni Vaiçvanara is this (earth), the dust is its piling; verily he piles Agni Vaiçvanara; Vaiçvanara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7.

The gods obtained the brilliance (*virájam*) of Agni by means of the consecration; for three nights should he be consecrated; the Viraj has three feet, he obtains the Viraj. For six nights should he be consecrated; the year consists of six seasons; the Viraj is the year, he obtains the Viraj. For ten nights should he be consecrated; the Viraj has ten syllables; he obtains the Viraj. For twelve nights should he be consecrated; the year has twelve months; the Viraj is the year; he obtains the Viraj. He should be consecrated for thirteen nights; the year has thirteen months [1]; the Viraj is the year; he obtains the Viraj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Viraj is the year; he obtains the Viraj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Viraj is the year; he obtains the Viraj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Viraj is the year; he obtains the Viraj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Viraj. For a month should he be consecrated; the year is the month; the Viraj is the year; he obtains the Viraj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gayatri metre; for eight the Rudras, they conquered the atmosphere, the Tristubh metre; for twelve the Adityas, they conquered the sky, the Jagati metre; then they attained distinction, supremacy over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8.

a Agni is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni verily by it he mounts after him, to attain the world of heaven.

b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off

than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself. e He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily he conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world.

d Knee deep should he pile (it), when piling for the first time; verily with the Gayatri he mounts this world; navel deep should he pile (it) when piling for the second time; verily with the Tristubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagati he mounts yonder world.

e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse, he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retahsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.'

f Three seeds are there, father, son, grandson [4]; if he were to put down two Retahsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retahsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths.

g 'The sacrifice offered by the Bhrgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation.

h 'Father Matariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Brhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.

v. 6. 9.

a That fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne, to support and prevent the falling of embryos, and he makes thus a consecration.

b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it.

c The fire is Prajapati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the mortar, with them the sacrificer milks the fire in yonder world.

d The fire is the year, its bricks are arranged threefold, those of Prajapati, of Visnu [2], of Viçvakarman; the Prajapati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajapati (bricks); in that he takes up the kindling-sticks, and the trees are Visnu's, verily he puts down the Visnu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.'

e This thus should the sacrificer himself pile; if another pile his fire, if he should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10.

Prajapati piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the

seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Naksatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is five fold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements; he preserves man in his full extent. Again the Viraj has ten elements, the Viraj is food; verily he finds support in the Viraj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (continued)

v. 6. 11.

The red, the dark red, the jujube red, these are for Prajapati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuna, three white barren cows for the Sun; the dusky-spotted hornless ones are for Mitra and Brhaspati.

v. 6. 12.

The dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright, the ruddy woolled, the white, are for Sarasvati; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pusan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Brhaspati.

v. 6. 13.

The white limbed, the one with white limbs on one side the one with white limbs on both sides, these are for Indra and Vayu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuna; the one with a pure tail, the one with a completely pure tail, the one with a tail in lumps, these are for the Aṣvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pusan.

v. 6. 14.

The humped, the bull, the dwarf (animal), these are for Indra and Varuna; the one with white hump, the white-backed, the white-rumped, these are for Indra and Brhaspati; the white-footed, the white-lipped, the white-browed, these are for Indra and Visnu; the three white-flecked barren cows are for Viṣvakarman; the three with piebald bellies are (to be offered) to Dhatri; the white-spotted hornless ones are for Indra and Pusan.

v. 6. 15.

Three long-eared ones are for Yama; three white-footed for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16.

Three small-eared are for Visnu; three with red-tipped ears are (to be offered) to Visnu, the wide strider; three with dewlaps are (to be offered) to Visnu, the wide goer; three of two and a half years old are for the Adityas; three of three years old are for the Angirases; the yellow spotted hornless ones are for Indra and Visnu.

v. 6.17.

To Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old (cows) are for the Sadhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18.

To Aditi are (to be offered) three ruddy-spotted; to Indrani three black-spotted; to Kuhu three red-spotted; three calves to Raka; three heifers to Sinivali; the red-spotted hornless ones are for Agni and Visnu.

v. 6. 19.

Three reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps are (to be offered) to Indrani; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20.

There are three black-spotted for Varuna; to Varuna, the king, are (to be offered) three red-spotted; to Varuna, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Surya.

v. 6. 21.

To Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to Indra and Agni, the givers of force, two camels; to Indra and Agni, givers of might, two sheep that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Viraj two heifers are for earth; two oxen that drag the carriage are (to be offered) to Vayu; two black, barren cows are for Varuna; two bulls with high horns, destructive, are for the sky.

v. 6. 22.

In the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigaya, these are for Tvastr. For Surya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Aṅvins are offered at the great stake.

v. 6. 23.

There are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three

with dappled thighs for winter; three smeared over for the cool season; to the year are (offered) those with hanging bellies.

PRAPATHAKA VII. THE PILING OF THE FIRE ALTAR (CONTINUED)

v. 7. 1.

a 'He who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gayatri (verse) addressed to Agni should he stroke the first layer; with a Tristubh the second; with a Jagati the third; with an Anustubh the fourth; with a Pankti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1].

b He who piles the fire after announcing to Prajapati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks; that is the form of Prajapati, the horse is connected with Prajapati; verily having announced to Prajapati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it.

c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Surya, containing the word 'brilliant', he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajapati is he; the horse is connected with Prajapati; verily he wins him straightway.

v. 7. 2.

a To thee, O Agni, the bull, the wise,
I have come, generating thee ever new;
Be our household rites not halting;
With thy keen holy power sharpen us.

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

b The image of the year
Which men revere in thee, O night,
Making his offspring rich in heroes,
May he obtain all life.

He puts down this Prajapati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajapati; verily by it the sacrificer in yonder world milks the fire.

c With the light wherewith the gods went upward,
Wherewith the Adityas, the Vasus, the Rudras,
Wherewith the Angirases attained greatness,
With that let the sacrificer go in prosperity.

The fire is piled for the world of heaven [2]; (with the words) 'With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,
Him of a hundred aids, the overcomer of hostility,
To Indra who shall lead us over all obstacles
Through autumns without fail.

e The four paths going to the gods
Which stretch between sky and earth,
To him, O gods, do ye all accord us
Who brought to them unfailing power and untirelessness [3].

f Summer, winter, and spring for us,
Autumn, the rains be favourable for us;
May we enjoy the favour and protection
Of these seasons through a hundred autumns.

g To the Idu year, the complete year, the year
Pay ye honour great;
In their lovingkindness that are worthy of sacrifice
May we long be unfailing, unsmitten.

h Better than good have the gods brought together;
 With thee as aid may we win thee;
 Do thou, wonder-working, O drop [4], enter us,
 Be propitious and kindly to our children, our descendants.

i He puts down these unfailing (bricks), they are the gods unconquered;
 verily he enters them; he is not conquered.

k The theologians say, 'Since the months, the half-months, the seasons, the years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.

v. 7. 3.

a Thou art the thunderbolt of Indra, slaying foes;
 Guarding our bodies, lying in wait;
 He who in east, south, west,
 In the north, as a foe plots against us,
 May he strike on this rock.

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunder bolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Visnu,
 May these songs gladden you in unison;
 Come ye with radiance and strength.

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Visnu, this stream is his; with a verse addressed to Agni and Visnu he offers the stream of wealth; verily he unites them with their proper portions; verily

also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudriya, he soothes with it his dread form; in that he offers the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvanara, Vaiçvanara, is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4.

a 'To thought I offer with mind, with ghee', he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods.

b 'O Agni, to-day', (with these words) he offers with a Pankti verse, and by the Pankti and the libation he grasps the beginning of the sacrifice.

c 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says; verily he wins the Hotr's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra, of Agni; then is he born indeed when he is completely piled. Verily to him on birth he gives food; he delighted delights him, he becomes richer.

d The theologians say, 'Since it is as the Garhapatya that (the fire) is piled, then where is its Ahavaniya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2]. He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;
Bring hither the fame that is Indra's;
May he be head, overlord, resplendent,
Most famed of his equals.

With look auspicious first they underwent
Fervour and consecration, the seers who found the heavenly light;
Thence was born the kingly power, might and force;
May the gods in unison accord that to us.
Disposer, ordainer, and highest [3] onlooker,

Prajapati, supreme lord, the ruler;
 The Stomas, the metres, the Nivids, mine they call;
 To him may we secure the kingdom.
 Turn towards me, come to me;
 May he be your ruler, your overlord;
 On his discernment do ye depend;
 Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5.

a Just as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka hail! Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail!

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire.

c The waters were first this world, the moving; Prajapati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The sacrifice said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to

me?' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Aditya said to Prajapati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space filler; therefore the space-filler is unexhausted, for yonder Aditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6.

a The fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.

b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.

c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere. Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he says; by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.

d Those flames of thine, O Agni, which rising in the sun,
 With rays envelop the sky,
 With all of them bring us to brilliance, to man.
 Those flames of yours in the sun, O gods,
 Those flames in cattle, in horses,
 O Indra and Agni, with all of these
 Grant us brilliance, O Brhaspati.
 Grant us brilliance [3] in our Brahmans,
 Place brilliance in our princes,
 Brilliance in Viçyas and Çudras;
 With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame.

e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power'; with this verse addressed to Varuna [4] should he offer; that is the soothing of the fire and the protection of himself.

f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman; with clotted curds for Mitra and Varuna he should sacrifice; verily he approaches unity with Mitra and Varuna, to avoid his spilling.

g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support.

h Prajapati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7.

a What has flowed from purpose, or heart,
 Or what is gathered from mind or sight,

Follow to the world of good deed,
 Where are the seers, the first-born, the ancient ones.
 b This I place around thee, O abode, the treasure
 Whom the all-knower hath brought here;
 After you the lord of the sacrifice will follow;
 Know ye him in the highest firmament.
 c Know ye him in the highest firmament,
 O gods associates, ye know his form;
 When he shall come [1] by the paths, god-travelled,
 Do ye reveal to him what is sacrificed and bestowed.
 d Move ye forward; go ye along together,
 Make ye the paths, god-travelled, O Agni
 In this highest abode,
 O All-gods, sit ye with the sacrificer.
 e With the strew, the encircling- stick,
 The offering-ladle, the altar, the grass (*barhis*),
 With the Rc, bear this sacrifice for us
 To go to the heaven to the gods.
 f What is offered, what is handed over,
 What is given, the sacrificial fee,
 That [2] may Agni Vaiçvanara
 Place in the sky among the gods for us.
 g That by which thou bearest a thousand,
 Thou, O Agni, all wealth,
 By that (path) do thou bear the sacrifice of ours,
 To go to the gods in heaven.
 h By that (path) by which, O Agni, the priests, busy,
 Bear the fees, the sacrifice,
 By that do thou bear this sacrifice of ours,
 To go to the gods in heaven.
 i By that (path) by which, O Agni, the doers of good deeds,
 Obtain the streams of honey,
 By that do thou bear this sacrifice of ours,
 To go to the gods in heaven.
 k Where are the streams that fail not

Of honey and of ghee,
 May Agni Vaiçvanara place us
 In heaven among the gods.

v. 7. 8.

a Thy kindling-sticks, O Agni, thine abodes,
 Thy tongues, O all-knower, thy light,
 Thy cracklings, thy drops,
 With these pile thyself, well knowing.

The fire is an extended sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;
 May he bear this sacrifice for us, well knowing;
 Making rich the ghee, immortal, full of heroes,
 The holy power is the kindling-stick of the libations.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven.

c The fire is Prajapati here; cattle are the offspring; the form the metres; all colours of bricks should he make; verily by the form he wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.

v. 7. 9.

a In me I take first Agni,
 For increase of wealth, for good offspring with noble heroes;
 In me offspring, in me radiance I place;
 May we be unharmed in our body with good heroes.

b The immortal Agni who hath entered
 Into us mortals within the heart, O fathers,
 May we enclose him in ourselves;
 May he not abandon us and go afar.

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him.

b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvanara is this earth, verily he piles Agni with Agni.

c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvanara is this (earth); in that [3] he piles with clay, therefore is it called the fire.

d He puts down golden bricks; gold is light; verily he confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gayatri, a Tristubh on the south, a Jagati on the west, an Anustubh on the north, a Pankti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10.

Prajapati created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are

this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11.

Flies with the teeth, frogs with the grinders; the cater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avaka grass with pieces of gravel; with the Avakas gravel; with the hump the tongue; with the shouter the palate, Sarasvati with the tongue tip.

v. 7. 12.

Strength with the jaws; the waters with the mouth; the Adityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Surya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.

v. 7. 13.

Tortoises with the hooves; with the flesh of the hooves francolin partridges; the Saman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhas; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders Aditi with the head; Nirrti with the bald head.

v. 7. 14.

The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parakaça the interior; with hair the flies; Indra with the hard-working bearing part; Brhaspati with the seat of the birds; the chariot with the cervical vertebrae.

v. 7. 15.

Indra and Varuna with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Brhaspati with the two thighs; Indra and Visnu with the knees; Savitr with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthuras; the going to with the two centres of the loins.

v. 7. 16.

For Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrani with the lungs; ants with the liver, the hills with the intestines; the ocean with the stomach; Vaiçvanara with the fundament.

v. 7. 17.

For Pusan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes; sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Adityas the third; for the Angirases the fourth; for the Sadhyas the fifth; for the All-gods the sixth.

v. 7. 18.

Force with the neck; Nirrti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder; for day and night the second (part); for the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19.

Joy with the delighter; love with the two Pratyasas; fear with the two Çitimans; command with the two Praçasas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20.

Day with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice with the fat (vása); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Naksatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21.

For Agni the first rib; for Sarasvati the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Brhaspati the eighth; for Mitra the ninth; for Varuna the tenth; for Indra the eleventh for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 22.

For Vayu the first rib; for Sarasvant the second; for the moon the third; for the Naksatras the fourth; for Savitr the fifth; for Rudra the sixth for the serpents the seventh; for Aryaman the eighth; for Tvastr the ninth for Dhatr the tenth; for Indrani the eleventh; for Aditi the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 23.

The path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Haliksnas with the evil wind; Kuçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with the smell of the blood, birds with the smell of the cooking; ants with the fragments.

v. 7. 24.

With strides the courser hath strode out,
In unison with the All-gods worthy of sacrifice;
Do thou bear us to the world of good deeds;
May we rejoice in thy strength.

v. 7. 25.

a Thy back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean.

b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.

v. 7. 26.

Agni was the animal; with it they sacrificed; it won this world where Agni is; this is thy world, thou wilt win it, and so snuff (it).

Vayu was the animal; with it they sacrificed; it won this world where Vayu is; this is thy world, therefrom will I obstruct thee if thou dost not snuff (it).

Aditya was the animal; with it they sacrificed; it won this world where Aditya is; this is thy world, thou wilt win it if thou dost snuff it.

**KANDA VI. THE EXPLANATION OF THE SOMA
SACRIFICE**

PRAPATHAKA I. THE EXPOSITION OF THE SOMA SACRIFICE

vi. 1. 1.

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Angirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford, for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitrs, the foreedge to the plants [3], the warp to the Adityas, the woof to the All-gods, the meshes to the Naksatras. The garment is thus connected with all the gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee pertains to the gods, sour cream to the Pitrs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway;

therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction. Indra slew Vrtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on, for men rub (the ointment) on. Five times he anoints; the Pankti has five syllables, the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft; (verily he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunder bolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vrtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks); verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pankti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty first; he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitr purify thee'; verily being instigated by Savitr, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this blessing.

vi. 1. 2.

All the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified

him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation ', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvati, to Pusan, to Agni, hail!' he says. Sarasvati is speech, Pusan the earth; verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Brhaspati rejoice in our oblation' [3], he says. Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins this sacrifice for him. If he were to say *vidheh* then he would stumble on the sacrificial post; he says *vrđhatu*; verily he avoids the sacrificial post. Prajapati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Saman; the Rc raised it; in that the Rc raised (it), hence the elevating offering has the name. With a Rc [4] he sacrifices, to support the sacrifice. 'It was the Anustubh among the metres which supported it', they say. Therefore he sacrifices with an Anustubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders', consecrate. This Rc is an Anustubh; the Anustubh is speech; in that he consecrates him with this Rc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads ', he says. By that (the Rc) is connected with Savitr. '(Let every) man choose the companionship' [5], he says. By that (the Rc) has the Pitrs for its deity.' 'Every man prayeth for wealth', he says. By that (the Rc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Rc) is connected with Pusan. This Rc indeed is connected with all the gods. In that he

consecrates with this Rc, he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four the eight. Because it has eight syllables [6] it is a Gayatri. Because it has eleven syllables it is a Tristubh. Because it has twelve syllables, it is a Jagati. This Rc indeed is all the metres. In that he consecrates him with this Rc, he consecrates him with all the metres. The first quarter verse is of seven syllables; the Çakvari is of seven syllables, the Çakvari is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajapati; full as it were is Prajapati. He offers with a defective (verse), for the creation of offspring, for from what is defective Prajapati created offspring.

vi. 1. 3.

The Rc and the Saman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.' They called to them, and they depositing their might in day and night came up to them. This is the colour of the Rc, the white of the skin of the black antelope; the black is the colour of the Saman. 'Ye are images of the Rc and Saman', he says; verily he wins the Rc and the Saman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploreth', he says. That is according to the text. The man who is consecrated is a foetus; the clothing is the caul; he covers. Therefore [2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior. The Angirases going to the world of heaven divided their strength. What was left over became Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3], he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle

men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vrtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows which were split (*açiryanta*) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6]. He wrapped it (the *yoni*) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked. He scratches himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit. The pit is the womb of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4.

Speech went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the, Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitravaruna (priest). For the Maitravaruna first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here; verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Naksatras appear. If he were to utter speech before the Naksatras appear, he would divide the sacrifice [3]. When the Naksatras have arisen, he utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a Rc addressed to Visnu. Visnu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice. 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Raksases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Raksases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian,

for the smiting away of the Raksases, he sleeps. Now, if a man who is consecrated sleeps, he does something that as it were is contrary to his vow. 'I Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says for he, being a god [6], is (guardian of vows) among men. 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods. If he were not to utter that formula (Yajus), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says; verily he takes each according to its deity. He says, 'To Vayu thee, to Varuna thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities. Because he thus specifies them, he puts the gifts in correspondence with the deities, and is not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5.

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying, 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi. He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pankti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathya Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitr the northern, by Aditi the zenith. He offers to Pathya Svasti; verily he distinguishes the eastern

quarter. Having offered to Pathya Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitr; verily on the instigation of Savitr he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.' In that he repeats the verse to the Maruts, it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with all after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omit the after-offerings, he would omit offspring. In so far as the whole of the sacrifice is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation; this is the course of the sacrifice. Now if he were to make the Yajya verses of the opening libation the Yajya verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Purohita verses of the opening libation should be made the Yajya verses of the concluding libation; verily he finds support in this world.

vi. 1. 6.

Kadru and Suparni had a dispute (for the sake of) each other's form. Kadru defeated Suparni. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadru is this (earth), Suparni yonder (heaven), the descendants of Suparni the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it buy

your release" [1], so has Kadru said to me.' The Jagati flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagati is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle. The Tristubh flew up, of thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) gifts [2] and penance. Therefore in the world of the Tristubh, the midday oblation, the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gayatri flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name. The Gayatri brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the Gayatri, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma, the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the *rjisa*). When the Soma was being borne away, the Gandharva Viçvavasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women; let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5] that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6]. He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to

buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vrtrahan, and he would either overcome his foe or his foe him. He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7.

That became gold. Therefore they purify gold forth from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold, is radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Visnu he says [2]. Visnu is the sacrifice; verily he makes her accept able to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitr. As each part is performed, the Raksases are fain to injure the sacrifice; the path of Agni and Surya is one which the Raksases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Raksases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind', he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says, for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes

her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that. If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow, and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vrtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pusan guard the ways', he says. Pusan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved. 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither. He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. Hail! Return with Soma as thy comrade, with wealth', he says, verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8.

He follows six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vasvi, thou art a Rudra', he says; verily thus by her form he expounds her greatness [1]. 'May Brhaspati make thee rejoice in happiness', he says. Brhaspati is the holy power of the gods; verily by means of the holy power he wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection. 'I pour thee on the head of the earth, on the place of sacrifice',

he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Raksases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire, the Adhvaryu does not become blind, and the Raksases do not destroy the sacrifice. As each part is performed, the Raksases are fain to injure the sacrifice. 'The Raksas is enclosed, the evil spirits are enclosed', he says, for the smiting away of the Raksases [3]. 'Thus I cut the necks of the Raksas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks. The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee; verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to deposit it in one's house. 'Let me attend on thee with Tvastr's aid', he says. Tvastr is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Garhapatya fire is piled up; for yonder world the Ahavaniya. If he were to cast it on the Garhapatya fire, he would be rich in cattle in this world; if on the Ahavaniya, he would be rich in cattle in yonder world he casts it on both; verily he makes him rich in cattle in both worlds.

vi. 1. 9.

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If he were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other'. he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruna Aupaveçi said,

'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough side. The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness. He advances with a cart [3], therefore what lives on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on the head. With a verse, 'That god, Savitr', in the Atichandas metre he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods, the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee',

he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10.

If he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not, worth a cow, but he would not depreciate the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing: he buys (it) with a bull; verily he buys it with Indra; he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer of the sacrifice; he buys with two as a pair, to win a pair; he buys with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These,, make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food [2]. 'Thou art the bodily form of penance, Prajapati's kind', he says, verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, he obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says that is according to the text. The gods retook by force the gold where with they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself. 'Ours be light, darkness be on the Soma seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without inter twining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svana [4], Bhraja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Sonia for him in yonder world. In that he indicates to

them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11.

The Soma when bought and tied up is connected with Varuna. Come as a friend to us, creating firm friendships', he says, for atonement. Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuna connected with Mitra; he sets it down with a verse addressed to Varuna; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Raksases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuna, Agni in dwellings', he says; for Varuna (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Surya he fastens the black antelope skin, to smite away the Raksases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', he says; for he moves forward to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvavasū stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up indeed approaches the sacrificer in the shape of Varuna [5]. 'Honour to the radiance of Mitra and Varuna', he says, for atonement. They bring forward this Soma,

it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vrtra'. In that he offers an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuna; verily he honours it with its own deity.

PRAPATHAKA II. THE EXPOSITION OF THE SOMA SACRIFICE (CONTINUED)

vi. 2. 1.

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair; so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. 'Thou art the hospitality of Soma. 'For Visnu thee!' he says; thus he offers (hospitality) to the Tristubh. 'Thou art the hospitality of the stranger. For Visnu thee!' he says; thus he offers (hospitality) to the Jagati [2]. 'For Agni thee, giver of wealth, for Visnu thee!' he says; thus he offers (hospitality) to the Anustubh. 'For the eagle, bringer of the Soma, thee, for Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. He offers five times. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gayatri offered to on either side of the offering of hospitality?' Because the Gayatri brought the Soma down [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds, therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivrt Stoma, the Trivrt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the *Saccharum spontaneum* shoots are the eyelashes of Prajapati, and his lids are pieces of sugar-cane. In that the strew is

of *Saccharum spontaneum* and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajapati. Now the libations made by the gods the Asuras tore and ate. The gods saw the *Gmelina arborea* tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing sticks of *Gmelina arborea* wood [5], and by them they smote away the Raksases. In that the enclosing-sticks are made of *Gmelina arborea* wood, it is for the smiting away of the Raksases. He makes them touch, that the Raksases may not go through them. He does not place one in front, for the sun which rises in front smites away the Raksases. He places the kindling-sticks erect; verily from above he smites away the Raksases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet; (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2.

The gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Brhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.' Therefore of those who perform the Tanunaptra rite he who first is hostile goes to destruction. In that he divides up the Tanunaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanunaptra', he says; for they divided up these bodies. 'For the mighty', he

says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], he says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tanunaptra. 'May thy every shoot, O god Soma, swell', he says. Whatever [4] of it becomes spoiled' or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes to swell both Indra and Soma. 'Make thy comrades to .swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water; for fire is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

vi. 2. 3.

The Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and

those who do not--'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Visnu as the shaft. They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if he were to offer another libation in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yajyas used in the morning should be made Purohityas at night, for variety. He performs three Upasads, these worlds are three; verily he delights these worlds; they together make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahina Soma sacrifice, the year consists of twelve months; verily he delights the year. They make twenty-four [4], the half-months number twenty four; verily he delights the half-months. He should perform an awl-shaped intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then three, then four; this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4.

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Visnu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar, stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (*védyam*), that alone is the reason why the Veda is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salavrki can thrice run round.' Indra taking the form of a Salavrki thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Veda so called [4]. All this earth is the Veda, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line is thirty-six feet, the front cross-line is twenty-four feet. These make up tens; the Viraj has ten syllables; the Viraj is food; verily by the Viraj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5.

If a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahina, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahina, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk drink, then two, then three, then four. That [1] is the razor-edged drink by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rajanya; gruel is as it were harsh; the Rajanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode

of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6.

On a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotr as he recites the Prataranuvaka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (*aptá*) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1]. That is a contiguous place of sacrifice. He conquers (*apnoti*) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Angirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblation-holders. That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Angirases went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Ahavaniya fire and the oblation holder [2], between the oblation-holder and the seat, and between the seat and the Garhapatya fire. That is a place of sacrifice elevated in three places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds, support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily he becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they

have doubts as to (admitting him to) common meals or to marriage. It should be sloping east of the Ahavaniya and west of the Garhapatya. That is a place of sacrifice which is distinctly marked, he is distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made; verily he prospers.

vi. 2. 7.

The high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (*vitta*) for me', he says, for being found (*vitta*) she helped them; thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Angiras', (with these words) he thrice strokes with (the wooden sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', he says; verily he sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Then the cry of Indra with the Vasus repelled in front [4]; the swift of mind with the Pitrs on the right, the wise one with the Rudras behind, and

Viçvakarman with the Adityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Salavrkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8.

The high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words), 'Thou art a lioness, overcoming rivals; hail!' They over came the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring, hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Adityas; hail!' They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of *Butea frondosa*, for the holding apart of these worlds [3]. Agni had three elder brothers. They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the *Butea frondosa*: the (night) among the plants was with the *Sugandhitejana*; the (night) among the cattle was between the horns of a ram. The gods sought to start him forth. They found him, and said to him [4], 'Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the

enclosing sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith be delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the *Buteafrondosa*, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus be brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of *Buteafrondosa* which lie around are in truth his brothers.'

vi. 2.9.

He loosens the knot; verily he sets them free from the noose of Varuna; verily he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr, he brings forward the oblation-holders; verily on the instigation of Savitr he brings them forward. The axle which is tied on both sides is Varuna of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted. Now the Raksases following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Rc verses addressed to Visnu. The sacrifice is Visnu; verily he drives away the Raksases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Raksases would injure the sacrifice [2]. He puts gold down on it before making the libation; verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Raksases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice on the height of the earth ', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Visnu, or from the earth' [3], with this Rc verse which contains a blessing he strikes in the prop of the southern oblation-holder; verily the sacrificer at the beginning of the sacrifice wins blessings. Now Danda Aupara split by the Vasat call the

axle of the third oblation-holder; the third cover put on the oblation-holder (serves) to make up the third oblation-holder, The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Visnu: thou art the back of Visnu', he says. Therefore so often is the head divided. 'Thou art the string of Visnu; thou art the fixed point of Visnu', he says, for the oblation-holder is connected with Visnu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10.

'On the impulse of the god Savitr', (with these words) he takes up the spade, for impelling. 'With the arms of the Aṅvins he says, for the Aṅvins were the priests of the gods. 'With the hands of Pusan', be for restraint. Now the spade is as it were a bolt; 'Thou art the spade; thou art the, woman', he says, to appease it. Now, as each part is performed, the Raksases seek to injure the sacrifice; 'The Raksas is encompassed, the evil spirits are encompassed', he says, to smite away the Raksases [1]. 'Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel deed in that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.' 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutana Maruta set thee up', he says; Dyutana Maruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With

ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings [5] should he fix for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring- Prajapati is sixteenfold. (verily it serves) to gain Prajapati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices, for distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra; thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11.

The oblation-holder is the head of the sacrifice, the sounding holes are the vital airs. They are dug in the oblation-holder; therefore. the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Raksas, which slay the spell, and which are of Visnu', he says, for the sounding-holes have Visnu for their deity. The Asuras

in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them; therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth the Ahavaniya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach, therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Ahavaniya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Viraj in the mouth of the sacrifice milks her; the Viraj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

PRAPATHAKA III. THE EXPOSITION OF THE SOMA SACRIFICE (CONTINUED)

vi. 3. 1.

From the pit he scatters (earth) on the altars; the pit is the birthplace of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from that of the Agnidh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahispavamana (Stotra) when the Bahispavamana has been sung [1], he says, 'Agnidh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory verily he completes it. The altars guarded the Soma in yonder world they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.' Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink viz. the Ahavaniya, the Agnidh's altar, the Hotr's, and the Marjaliya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice, for [3] they were deprived of the Soma drink. The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotr is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotr to the west, he would place the expiration in the inspiration, he

would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgatr [5], and his voice would fail. The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnidh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2.

The Vaisarjana offerings are made for the world of heaven. He offers in the Garhapatya with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's fire; verily he approaches the atmosphere; he offers in the Ahavaniya; verily he makes him go to the world of heaven. The Raksases sought to harm the gods as they were going to the world of heaven; they smote away the Raksases through Soma, the king, and making themselves active went to the world of heaven, to prevent the Raksases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Raksases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Raksases are brought about by others; 'thou art the giver of wide protection', he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Raksases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vayu, the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnidh's fire with a verse containing the word 'lead', for leading to the world of heaven. He places on the Agnidh's altar the pressing-stones, the cups for Vayu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go

forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitr, is the Soma of you (gods)', he says; verily instigated by Savitr, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; 'svadhá' to the Pitrs', he says, for the *svadhá* call is the due of the Pitrs [5]. 'Here (may) I (be free) from Varuna's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished will restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnidh's altar, the troop of thieves finds not.

vi. 3. 3.

Having sacrificed with a verse addressed to Visnu, he approaches the post. The post has Visnu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee that art of Visnu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitr anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he

sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it so that it will not touch the axle [3]. If he were to cut it so that it would touch the axle, the cattle of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pankti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) Of seventeen cubits for one who desires offspring; Prajapati is seventeenfold; (verily it serves) to gain Prajapati. (He should cut one) of twenty-one cubits for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gayatri has eight syllables, the Gayatri is brilliance, the Gayatri is the beginning of the sacrifice; verily it is commensurate with brilliance, the Gayatri, the beginning of the sacrifice.

vi. 3. 4.

'To earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it [1]. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity.' If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2] therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Visnu [3] he arranges it; the post has Visnu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Ahavaniya; verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Ahavaniya; verily he unites him with brilliance, with the deities, with power. Thee that art winner of Brahmans, winner of nobles', he says that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel; verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on

downwards, verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitrs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sadhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the Rsis discerned that (world) by means of the post, and that is why it is called post [7]. In that he sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sadhya gods despised the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice', they saw a ransom in the bunch of grass for the offering-spoons, in the chip for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5.

The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast the offering'. In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished

nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvaçi, thou art Ayu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they produce a male who (produce) Agni. 'Be born with the Gayatri metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitr; verily, instigated by Savitr he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He recites all Gayatri verses; Agni has the Gayatri as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6.

'For food thee!' (with these words) he takes up the strew, for he who sacrifices strives (*icháte*) as it were. 'Thou art the impeller', he says, for he brings them up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Brhaspati, guard wealth' [1], he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins cattle for him. 'Let thy oblations taste sweet', he says; verily he makes them sweet. 'O god Tvastr, make pleasant our possessions', he says; Tvastr is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says; the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitr' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely, for they fasten a

(beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', he says, for from the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7.

By means of Agni as Hotr the gods defeated the Asuras. Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajapati is seventeenfold; (verily it serves) to win Prajapati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajapati silently performed [1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. They make up twelve; the year has twelve [2] months; verily he delights the year, verily also he endows him with the year, for the gaining of the world of heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods; in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viçvarupa, Tvastr's son,

vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the vital airs of the beast, the body is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body. The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8.

He encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotr, for making ready the oblations to the gods', he says, for an act that is directed is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Raksases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves)

to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9.

When the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell' he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves) for atonement. He cuts from the sides, for men cut from the middle; he cuts crossways, for men cut along; for distinction. 'Thou art the share of the Raksases', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Raksases. 'This Raksas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness.' 'For food (*isé*) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says; that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Raksases; verily also with the oblation he follows the deities [4]. He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vayu, taste the drops', he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions for the Svaha cries', he says [5], for the completion of the sacrifice. The

speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee,' he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Urdhvanabhas, the offspring of the Maruts', he says; Urdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions; therefore expiration and inspiration are in opposite directions.

vi. 3. 10.

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he

makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (*avadayate*) by these cuttings off', and that is why the cuttings-off (*avadána*) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.

vi. 3. 11.

He covers the dipping-spoons with fat; cattle are distinguished by fat; verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib; the rib is the middle of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvastr, let much be united for thee', he says; for cattle have Tvastr as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother and his father, go to the world of heaven. With a half-verse he offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters; verily with sap he adorns the quarters; verily from the quarters he

wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says, 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces; there fore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Ida; the Ida is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajapati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he performs the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

PRAPATHAKA IV. THE EXPOSITION OF THE SOMA SACRIFICE (CONTINUED)

vi. 4. 1.

By means of the sacrifice Prajapati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side, for offspring are born from the thick side; he cuts off without confusion, to prevent confusion of the vital airs. He does not turn (it) round; if he were to turn (it) round, disease would be likely to seize his offspring. 'Go to the ocean, hail!' he says verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitr, hail!' he says; verily, instigated by Savitr, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuna, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvanara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. if he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet, to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2.

The gods divided the sacrifice on the Agnidh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasativari (waters) have their name. But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasativaris. He takes the Vasativaris; the Vasativaris are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasativaris. He takes the Vasativaris; the Vasativaris are cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vrtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free. They became the Vahantis. He takes of the Vahantis; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantis; if he were to pass over the nearest Vahantis, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuna; if he were to take of stagnant (waters) [3], he would cause Varuna to seize his sacrifice. If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', he says; verily he takes them with light in them. He takes with an Anustubh; the Anustubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice, they make up seven, the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. For this world the Garhapatya is established, for yonder the Ahavaniya; if he were to place (them) on the Garhapatya, he would have cattle in this world, if on the Ahavaniya, in yonder [5] world he would have

cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Raksases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Raksases infest the sacrifice. In that he takes of the Vahantis, that part of the sacrifices lies being performed, to prevent the infestation of the Raksases, for they do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4.3.

The theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitrs; 'To the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters; the waters are the sacrifice verily over the sacrifice he utters speech. He recites all (kinds of) metres the metres are cattle; verily he wins cattle. For one who desires brilliance he should conclude with a Gayatri verse, for one who desires power with a Tristubh verse, for one who desires cattle with a Jagati verse, for one who desires support with an Anustubh verse, for one who desires the sacrifice with a Pankti verse, for one who desires food with a Viraj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitr, having made proclamation to the gods, he goes for the waters. 'O Hotr, give directions for the waters', he says; for an action which is directed is done. 'O bowl priest of the Maitravaruna, run hither'. he says; Mitra and Varuna are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiting them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste

away. The pit is the birthplace of the sacrifice, the Vasairivaris are the sacrifice; bringing the bowls of the Hotr and the Maitravaruna into contact he pours in the Vasativaris reciprocally, so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agnistoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atiratra, he goes forward uttering a text, to distinguish the sacrifices.

vi. 4. 4.

'On the instigation of god Savitr (with these words) he takes up the pressing-stone, for instigation, 'with the arms of the Aṅvins', he says; for the Aṅvins were the Adhvaryus of the gods; 'with the hands of Pusan', he says, for support. The Soma is cattle, the Upanṅu pressing-(stone) is cross breathing; in that he measures round the Upanṅu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra. Five times he measures with the text [1]; the Pankti has five syllables, the sacrifice is fivefold, verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. 'Ye are savoury, conquerors of Vrtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says, verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5.

The Upançu Cup is breath; in that the cups are drawn beginning with the Upançu, they follow on breath. Aruna Aupaveçi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gayatri has eight syllables, the morning pressing is connected with the Gayatri; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Tristubh has eleven syllables, the midday pressing is connected with the Tristubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice is established is not lost. Or rather they say, 'The Gayatri is not open to question' at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case should press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upançu?' 'Speech is the strainer', he should reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male; 'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he

should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary; verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless; verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the hand?' In that thrice he draws separately the Upançu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6.

Whatever the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upançu (cup), and they established it in the Upançu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra, Indra obstructed them' by means of the Antaryama (cup), and that is why the Antaryama has its name, 'the obstructor'. In that the Antaryama cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryama', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter, inspiration would follow expiration, he would be likely to die. The Antaryama is drawn with a filter [3], to separate expiration and inspiration. The Upançu and the Antaryama (cups) are expiration and inspiration, the Upançu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he

should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.

vi. 4. 7.

The cup for Indra and Vayu is speech; in that the cups are drawn beginning with that to Indra and Vayu, verily they follow speech. The gods said to Vayu, 'Let us slay Soma, the king'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vayu first. They slew him; he became putrid; the gods could not endure him, they said to Vayu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels, be said to have me as their deity.' Therefore, being of various deities, they are said to have Vayu as their deity. Verily did Vayu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vayu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vayu together.' Therefore the cup is drawn together for Indra and Vayu. Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vayu, for he chose two boons.

vi. 4. 8.

The gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuna. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuna, he unites Mitra

with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware,' When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuna, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuna together; therefore with a king as helper they slay a king, with a Vaiçya a Vaiçya, with a Çudra a Çudra. This was not day or night, but indiscriminated; the gods said to Mitra and Varuna, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vayu is drawn before that for Mitra and Varuna, for the Upançu and the Antaryama (cups) are expiration and inspiration. Mitra produced the day, Varuna the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuna, (it is) for shining forth.

vi. 4. 9.

The head of the sacrifice was cut; the gods said to the Açvins, 'Ye are physicians; do ye replace the head of the sacrifice', they replied. Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Açvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Açvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahispavamana (Stotra) they drew for them this cup for the Açvins; therefore (the cup) for the Açvins is drawn when the Bahispavamana has been sung. Therefore by one who knows thus the Bahispavamana should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs.

Those that are for two deities are the breaths, the Ida is cattle; if he should summon the Ida before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Ida; verily having placed the breaths in himself he summons the Ida. (The cup) for Indra and Vayu is speech, that for Mitra and Varuna is the eye, that for the Aṅvins is the ear; he eats in front that for Indra and Vayu, therefore in front he speaks with speech; in front that for Mitra and Varuna, therefore in front he sees with the eye; moving all round, that for the Aṅvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full vessels; therefore the breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Raksases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited to prevent the entry of the Raksases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10.

Brhaspati was the Purohita of the gods, Çanda and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another; the gods invited Çanda and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing thus these Çukra and Manthin (cups) are drawn, prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves, 'to Indra. 'Driven away are Çanda and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice, therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides;

therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Raksases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic offspring, come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says; 'the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajapati swelled; it fell away, it entered the Vikankata, it did not stay in the Vikankata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikankata and he mixes with groats, verily thus he gathers together the eye of Prajapati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11.

Whatever the gods did at the sacrifice the Asuras did. The gods saw the cups with the Agrayana at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Agrayana at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; verily having destroyed his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Agrayana; that is why the Agrayana has its name [2]. Therefore in the Agrayana speech is uttered. In that the former cups are drawn in silence, that is as when the hunter lets go

(his arrow), (thinking), 'So far off is my mark at so far I shall not miss.' The Adhvaryu taking the Agrayana, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatrs; the Agrayana is Prajapati; in that he utters 'Him' after taking the Agrayana, verily thus Prajapati sniffs offspring [3]; therefore the cow sniffs the calf on birth. The Agrayana is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above verily thus he impregnates seed; he takes (it) from below verily he generates it. The theologians say, 'For what reason does the Gayatri, the least of the metres, support the pressings?' 'The Agrayana is the calf of the Gayatri; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

PRAPATHAKA V. THE EXPOSITION OF THE SOMA SACRIFICE (CONTINUED)

vi. 5. 1.

Indra raised his bolt to hurl at Vrtra; Vrtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Visnu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Brhat, the strong', he says, for to Indra he gave it; 'to him thee! To Visnu thee!' he says; in that Visnu supported him (saying), 'Strike', he gives Visnu a share therein. Thrice he draws, for thrice he gave to him., This is thy birthplace; thou art the renewed offering', he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Ahavaniya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2.

The Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvanara, born for holy order', he says, for life has Vaiçvanara as its deity. It is drawn with Vaiçvanara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (*adrnhan*) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotr is the body; in that he pours the Dhruva down into the goblet of the Hotr, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3.

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Rsis discerned by means of the season-cups; in that the season-cups are drawn, (they serve) to reveal, the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says, 'the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend

upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order the Adhvaryu sets out by the southern (door), the Pratiprasthatr by the northern; therefore the sun goes south for six months, north for six months.' 'Thou art taken with a support; thou art Samsarpa; to Anhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4.

The season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and Agni are the bearers of force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra vessel, verily he bestows brilliance upon people.

vi. 5. 5.

Indra in league with the Maruts slew Vrtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer as slaying the foe. Of him, when he had slain Vrtra, the seasons were confused; with the season vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the

sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vrtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself;' he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third, (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vrtra; the gods said of him, 'Great hath he become who hath slain Vrtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vrtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6.

Aditi, desirous of offspring, cooked a Brahman's mess for the Sadhya gods; to her she gave the remains, she ate it, she became pregnant; of her the four Adityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Adityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Aditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he followed the Adityas; they took refuge in (the cups) for two deities, them they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Adityas is drawn from those for two deities, in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion,

embryo, the chorion, verily that is this [3] pairing. The Aditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Aditya (cup) is cattle; he-draws after covering (the cup); verily he draws securing cattle for him. The Aditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upançu (cup) is this Aditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Aditya, this is thy Soma drink', he says; verily he unites the Aditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not depressed offspring are produced. He should not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7.

He draws (the cup) for Savitr from the Agrayana with the Antaryama-vessel; the Agrayana is Prajapati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does -not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring. Savitr is among the gods he who is connected with the Gayatri; in that the Agrayana (is drawn), it is drawn in the world of the Gayatri; in that he draws (the cup) for Savitr from the Agrayana with the Antaryama vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitr who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitr is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitr-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitr rules instigations; in that he draws (the cup) for the All-gods from the tub

with the Savitr vessel, verily instigated by Savitr he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitrs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitrs; so many are the gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8.

The Upançu is the breath; in that the first and the, last cups are drawn with the Upançu-vessel, verily they follow forward the breath, they follow back the breath. The Agrayana is Prajapati, the Upançu is the breath, the wives produce offspring; in that he draws (the cup) for (Tvast) with the wives from the Agrayana with the Upançu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven. Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man [2]. In that he mixes (the cup) for (Tvast) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Brhaspati ', he says; Brhaspati is the holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power', he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvast drink the Soma', he says; Tvast is the maker of the forms of pairings of animals; verily he places form in animals. The gods

sought to slay Tvastr; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help. Therefore in (the cup) for the wives for Tvastr also a drawing is made. He does not put (the cup) down, for from what is not depressed offspring are produced. He does not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnidh would consume the Soma before it had been appeased; he says the secondary Vasat muttering, he does not let Rudra go after his offspring, the Agnidh consumes the Soma after it has been appeased. 'O Agnidh, sit on the lap of the Nestr; O Nestr, lead up the wife', he says verily the Agnidh impregnates the Nestr, the Nestr the wife. He causes the Udgatr to look (at the wife); the Udgatr is Prajapati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9.

Indra slew Vrtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, Thou shalt not offer what is raw in me'; he mixed it with fried grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say, '(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Rc and the Saman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetr who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the

Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vrtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him; in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetr; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle verily they make cattle find support in cattle.

vi. 5. 10.

Offspring and cattle are born through the cups, goats and sheep through the Upançu and Antaryama, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Aditya cup. The Aditya cup is drawn with the largest number of Rcs; therefore kine are the most numerous of cattle; in that he thrice draws apart with his hand the Upançu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Agrayana is the father, the tub is the son; if the Agrayana is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Agrayana; that is as when a son in destitution has recourse to his father. The Agrayana is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Agrayana; verily from the self he develops the sacrifice. The Agrayana is drawn (with a verse) in which there is no discriminating mark; he draws with a pot, he offers with (the vessel) for Vayu; therefore [2] (a man) is a slayer of a Brahman (through slaying) an embryo which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vayu; therefore they deposit a daughter on birth, a son they lift up. In that he utters the Puroruc, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a

Saman or Yajus, is loose; whatever by a Rc is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a Rc, for the support of the sacrifice.

vi. 5. 11.

Some vessels are used (repeatedly), others not. With those that are employed once only (*paracínani*) he conquers yonder world, for yonder world is as it were turned away (*paran*). With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Aija (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upançu and the Antaryama (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vayu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvastr; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes, as an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Rc nor by Saman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

PRAPATHAKA VI. THE EXPOSITION OF THE DAKSINA AND OTHER OFFERINGS

vi. 6. 1.

The sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Garhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Garhapatya with verses addressed to Surya; verily he makes him mount yonder world. He offers in the Agnidh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says; 'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnidh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotr; the Hotr is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2.

He offers the Samistayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do, all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Rcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily he makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its, utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer. Vasistha Satyahavya asked Devabhaga, 'When thou didst cause to sacrifice the Srñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice? He replied, 'On the lord of the sacrifice.' 'But in truth Srñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

vi. 6. 3.

He offers the Avabhrthayajuses; whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuna is in the waters; verily straightway he propitiates Varuna. The Raksases, following along by the path, seek to injure the sacrifice; the Prastotr follows along with the Saman, the slayer of Raksases, is the Saman; (verily it serves) for the smiting away of the Raksases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Raksases. Each one performs the finale; for each one is infested by the Raksases, for the smiting away of the Raksases. 'King Varuna hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuna is overcome', he says verily he overcomes the noose of Varuna. He makes

offering over the strew, for the support of the oblations; verily also he offers in what has fire. He offers the fore-offerings omitting that to the strew [2]; the strew is offspring; verily he frees offspring from Varuna's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuna; verily he frees him from Varuna's noose. He sacrifices to Agni and Varuna; verily straightway he frees him from Varuna's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuna's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuna. In the sea is thy heart, within the waters', he says, for Varuna is in the sea. 'Let the plants and the waters enter thee' he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops, he would be possessed of cattle, but Varuna would seize him; if he were not to partake, he would have no cattle, but Varuna would not seize him; he should touch them only, he becomes possessed of cattle, Varuna seizes him not. 'The noose of Varuna is loosed', he says; verily is he freed from Varuna's noose. They advance without looking round, for concealment from Varuna. 'Thou art fuel may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4.

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of the Pitrs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through

them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion, the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the Upaçaya has its name. In that the Upaçaya lies near (*upaçáye*) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajapati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Viraj has ten syllables, and the Viraj is food, he wins proper food by the Viraj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvastr) with the wives, (it serves) to establish the sacrifice and to bind.

vi. 6. 5.

Prajapati created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself. With (the victim) for Agni he scatters,

with that for Sarasvati he makes a pairing, with that for Soma he impregnates seed [1], with that for Pusan he propagates. There is one for Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring, for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitr is for instigation, that for Varuna to free oneself from Varuna's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuna, in the place of that for Varuna that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power). If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuna along the stream of the waters, Varuna would seize his offspring; he offers (the victim) facing north on the south side against the stream of the waters, to prevent Varuna seizing his offspring.

vi. 6. 6.

Indra caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvastr with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvastr) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvastr) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is

for Tvastr; Tvastr of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7.

They kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitrs; verily in their own quarter he propitiates the Pitrs. They give to the Udgatrs, (the oblation) of Soma has the Saman for its deity; whatever of the Saman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round, he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us'; verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Visnu; all the deities are Agni, the sacrifice is Visnu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuna the ill-performed; where then is the sacrifice, and where the sacrificer?; In that he offers a cow to Mitra and Varuna, by Mitra [3] he propitiates the well-performed part of the sacrifice, by Varuna the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Rc and the Saman plough the sacrifice; in that he offers a cow to Mitra and Varuna, verily he rolls a roller over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuna, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8.

The gods divided up power and strength; what there was left over became the Atigrahya cups, and that is why the Atigrahya have their name. In that

the Atigrahyas are drawn, verily thus the sacrificer bestows. upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Surya. The Atigrahyas are the support of the sacrifice, the Prsthas are the two wheels, if he were not to. draw them in the Prsthya (rite), the Prsthas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrahyas would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Prsthas, so that the sacrifice may have all its strength. Prajapati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrahya; 'Bodiless is his sacrifice', they say, 'for whom the Atigrahyas are not drawn.' They should be drawn also in the Agnistoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Surya that for Surya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vayu are yoke-fellows; with that for Surya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9.

Whatever the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adabhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adabhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adabhya (undeceivable), that is why the Adabhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adabhya is the form of Prajapati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The

theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adabhya is the taking alive; he draws from (the Soma) before pressing; verily he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adabhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10.

The gods drew the cups in a line; Prajapati saw this Ançu, drew it, and therewith prospered. Verily he, for whom knowing thus the Ançu is drawn, prospers. He draws from (the Soma) when it has been once pressed, for once he prospered thereby. He draws with the mind, for Prajapati is mind as it were; (verily it serves) to obtain Prajapati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily he finds support in the quarters [1]. He who knows the foundation of the Ançu becomes possessed of a foundation. The Saman is that called the Vamadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Ançu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Krsnalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11.

Prajapati assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Sodaçin; there is no sacrifice called Sodaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Sodaçin, and that is why the Sodaçin has its name. In that the Sodaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Sodaçin, and drew it; then did the world of heaven become manifest to them; in that the Sodaçin is drawn, (it serves) for the conquest of the world of heaven. Indra

was the youngest of the gods, he had recourse to Prajapati, he bestowed on him the Sodaçin, he drew it; then indeed did he attain the summit of the gods; he for whom knowing thus the Sodaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Sodaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Sodaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atiratra; the Sodaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night. He should also draw (it) in the Agnistoma for a Rajanya, for a Rajanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onefold is the Stotra used, for support; what is recited has the word 'bay' in it; he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe. They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anustubh; the Anustubh is speech, therefore speech is the highest of the breaths. When the sun is half-set, he sets about the Stotra of the Sodaçin; in this world Indra slew Vrtra; verily straightway he hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

**KANDA VII. THE EXPLANATION OF THE
SOMA SACRIFICE (CONTINUED)**

PRAPATHAKA I. THE ONE DAY SACRIFICES

vii. 1. 1.

Production of offspring is light. Agni is the light of the gods; the Viraj is the light of the metres. The Viraj of speech ends in Agni; it is produced according to the Viraj. Therefore it is called light. Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect [1]. Whatever desire a man has, he wins by it, for one wins all by that which is perfect. By means of the Agnistoma Prajapati created off spring; by means of the Agnistoma he grasped them. When he grasped them the mule escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare.' Therefore the mare has double seed. They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.' They also say, 'He placed it in offspring.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice, but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped. He who knowing thus sacrifices with the Agnistoma begets unborn offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices [3].' Prajapati indeed is the best, for he sacrificed with it first. Prajapati desired, 'May I have offspring.' He meted out the Trivrt from his mouth. After it the god Agni was created, the Gayatri metre, the Rathantara Saman, of men the Brahman, of cattle the goat; therefore are they the chief, for they were produced from the mouth. From the breast and arms he meted out the Pañcadaça Stoma. After it the god Indra was created, the Tristubh metre, the Brhat [4] Saman, of men the Rajanya, of cattle the sheep. Therefore they are strong, for they were created from strength. From the middle he meted out the Saptadaça Stoma. After it the All-gods as deities were created, the Jagati metre, the Vairupa Saman, of men the Vaiçya, of cattle cows. Therefore are they to be eaten, for they were created from the receptacle of food. Therefore are they more numerous than others, for they were created after the most numerous of

the gods. From his feet he meted out the Ekavinça Stoma. After it the Anustubh metre [5] was created, the Vairaja Saman, of men the Çudra, of cattle the horse. Therefore the two, the horse and the Çudra, are dependent on others. Therefore the Çudra is not fit for the sacrifice, for he was not created after any gods. Therefore they depend on their feet, for they were created from the feet. The Trivrt is the breaths; the Pañcadaça the half-months; the Saptadaça Prajapati; these worlds are three; the Ekavinça is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds, support in this.

vii. 1. 2.

At the morning pressing he keeps glorifying the Trivrt Stoma by the Gayatri metre; the Pañcadaça Stoma by the Trivrt, which is splendour; the Saptadaça by the Pañcadaça which is force and strength; the Ekavinça by the Saptadaça which is connected with Prajapati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3.

The theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agnistoma should also sacrifice with the Sarvastoma.' If they omit the Trivrt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my vital airs. If they omit the Pañcadaça Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my strength.' If they omit the Saptadaça Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekavinça Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Trinava Stoma, his seasons and the strength of the Naksatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Naksatras' [2]. If they omit the Trayastrinça Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my

deities.' He who knows the lowest of the Stomas attaining the first place, obtains him self the first place. The Trivrt is the lowest of Stomas, the Trivrt occupies the first place. He who know thus obtains the first place.

THE EXPOSITION OF THE SATTRAS

The Ahina Sacrifices

vii. 1. 4.

The Angirases performed a sacrificial session. They went to the world of heaven. Of them Havismant and Haviskrt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day and arrived with the second [1]. The first day is the Abhiplava, the second the complete (*gati*). The first day is the Jyotistoma form of the Agnistoma; with it he wins splendour. The second day is an Atiratra with all the Stomas, that he may obtain all and win all. On the first day the Saman is in the Gayatri (metre). The Gayatri is brilliance and splendour; verily he bestows brilliance and splendour on himself. On the second day (the Saman) is in the Tristubh metre. The Tristubh is force and strength; verily he bestows force and strength on himself. The Saman on the first day [2] is the Rathantara. The Rathantara is this (earth); verily he stands firm on this (earth). (The Saman) on the second is the Brhat. The Brhat is yonder (sky); verily he stands firm on yonder (sky). They say, 'Where are the Jagati and the Anustubh?' On the first day the Saman is that of Vikhanas; verily he does not leave the Jagati. On the second it is the Sodaçin; verily he does not leave the Anustubh. Then they say, 'If the days fall in the same half month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day, verily the days fall on separate half-months, and have the several strengths. The first day has Havismant, the second Haviskrt in the finale, for support.

vii. 1. 5.

This was in the beginning the waters, the ocean. In it Prajapati becoming the wind moved. He saw her, and becoming a boar he seized her. Her, becoming Viçvakarma, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended'). In her Prajapati made effort. He produced the gods, Vasus, Rudras, and Adityas. The gods said to Prajapati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced one cow. They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Adityas guarded it. It produced for the Vasus, Rudras, and Adityas (each) three hundred and thirty-three [2]. Thus she became the thousandth. The gods said to Prajapati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agnistoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousand). He caused sacrifice to be made by the Adityas with the Atiratra. They won yonder world, and gave (the thousand). Now the atmosphere [3] was broken. Therefore the Rudras are murderous, for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Aja (Çastra) of the midmost day is in the Tristubh metre. He recites the Samyana hymns, then recites the Sodaçin, that the day may be made firm and be not loose. Therefore in the three-night rite, the first day should be an Agnistoma, then an Ukthya, then an Atiratra, for the separation of these worlds. On each day in succession he gives three hundred continuously [4], for the continuance of these worlds. He should not break the decades lest he should thus destroy the Viraj. Now for the thousandth Indra and Visnu strove. Indra reflects, 'By this Visnu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Visnu the remaining third; verily the fact is recorded in the verse, 'Ye twain have conquered.' It is the Achavaka [5] who recites this verse. Now (some say), 'The thousandth is to be given to the Hotr'; what is left over, is left over for the Hotr; the Hotr is the receiver of what has not been taken. Then others say, 'It is to be given to the Unnetr.' This is left over of the thousand, and the Unnetr is the one of the priests who is left over. Then some say, 'It is to be given to all those who

have a place in the Sadas.' Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnidh [6], two shares to the Brahman and the third to the Agnidh. For the Brahman is connected with Indra, the Agnidh with Visnu; (verily the division is) just as they two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (*sahásrasyáyana*). There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6.

Soma found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength. He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all see that in this one is strength [1]. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of one year old, together with three hundred and thirty three. Therefore let one buy the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price. They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3]. They put her into the waters' saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal, together with three hundred and thirty-three. Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three

hundred and thirty-three. Speech is the thousandth. Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand. Let him say, 'She is a boon', and of another, 'Let this be mine'; verily he avoids accepting a thousand. She should be spotted on either side. They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.' The one for a boon [5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity. Leading her round to the north of the Agnidh's place he makes her smell the wooden tub near the Ahavaniya fire, saying,

'Smell the tub, O great one, with broad stream rich in milk;
Let the drops enter thee as the streams the ocean;
Give me a share in a thousand, with offspring, with cattle;
Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnidh's place with her, he should offer in front, while the cow stands facing (him), Saying,

Ye twain have conquered; ye are not conquered;
Neither of the two of them hath been defeated;
Indra and Visnu when ye contended,
Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,

'O Ida, Ranti, Aditi, Sarasvati, Priya, Preyasi, Mahi, Viçruti,
These, O inviolable one, are thy names;
Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

vii. 1. 7.

By the thousandth the sacrifice goes to the world of heaven. She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth. Rich in offspring, cattle, and wealth he becomes who knows thus. He should give her to the Agnidh, or the Brahman, or the Hotr or the Udgatr, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts who not knowing [2] accepts her. He should accept her, (saying), 'Thou art one, not a thousand. Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not. The theologians say, 'Does the thousandth follow the thousand? or the thousand follow the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer. Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8.

Atri gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. The Pavamana (Stomas) which are twenty-fourfold are splendour [1]; the increasing Stomas are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food. He saw these four Soma libations with the four Stomas; he grasped

them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9.

Jamadagni desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired. That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10.

The year was alone in the world. He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who- knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished [1]. He who knowing thus offers the five-night rite is distinguished from the enemy that hates him. Sarvaseni Çauceya desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it. Then indeed he obtained a thousand cattle. He who knowing thus offers the five-night rite obtains a thousand cattle. Babara Pravahani desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it. Then indeed he became a speaker of speech. He, who knowing thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'. The four-night rite is incomplete; the six-night rite is redundant, the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons. Again the Pankti has five elements, the sacrifice is

fivefold; verily he wins the sacrifice. There is an Agnistoma characterized by the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the obtainment of food; verily also he gains offspring by reason of it. There is an Agnistoma with the Pañcadaça (Stoma), for the gaining of Prajapati; (it has) the characteristics of the Mahavrata, for the gaining of food. There is a Viçvajit Atiratra, with all the Prstha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11.

a On the instigation of god Savitr, I take thee with the arms of the Açvins, with the hands of Pusan.

b This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice),
In the Saman of order declaring the stream.

c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go, with the cry of 'Hail!' to Agni Vaiçvanara, the extending.

d Thou art the restrainer, the ruler on earth; thou art the restrainer who dost restrain; thou art the supporter who dost support.

c For ploughing thee! For comfort thee! For wealth thee! For increase thee!

f For earth thee! For the atmosphere thee! For sky thee!

g For being thee! For not being thee! For the waters thee! For the plants thee! For all creatures thee!

vii. 1. 12.

a Many through thy dam, powerful through thy sire, thou art a horse, thou art a steed, thou art a runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion, thou art heroic hearted; 'goer' is thy name; do thou follow the course of the Adityas.

b To Agni hail! Hail to Indra and Agni! Hail to Prajapati! Hail to the All-gods! Hail to all the deities!

c Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail!

d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To all beings thee!

e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly besprinkled.

vii. 1. 13.

To the going hail!

To the advancing hail!

To the running hail!

To him after he hath run hail!

To the crying of 'shoo' hail!

To him over whom is cried 'shoo' hail!

To him who hath moved hail!

To him who hath moved forward hail!

To him springing forward hail!

To him jumping away hail!

To him who advanceth hail!

To him who advanceth forward hail!

To all hail!

vii. 1. 14.

To Agni hail!

To Soma hail!

To Vayu hail!

To the joy of the waters hail!

To Savitr hail!

To Sarasvati hail!

To Indra hail!

To Brhaspati hail!

To Mitra hail!

To Varuna hail!

To all hail!

vii. 1. 15.

To earth hail!
 To atmosphere hail!
 To sky hail!
 To the sun hail!
 To the moon hail!
 To the Naksatras hail!
 To the eastern quarter hail!
 To the southern quarter hail!
 To the western quarter hail!
 To the northern quarter hail!
 To the zenith hail!
 To the quarters hail!
 To the intermediate quarters hail!
 To the half-years hail!
 To the autumns hail!
 To the days and nights hail!
 To the half-months hail!
 To the months hail!
 To the seasons hail!
 To the year hail!
 To all hail!

vii. 1. 16.

To Agni hail!
 To Soma hail!
 To Savitr hail!
 To Sarasvati hail!
 To Pusan hail!
 To Brhaspati hail!
 To the joy of the waters hail!
 To Vayu hail!
 To Mitra hail!
 To Varuna hail!
 To all hail!

vii. 1. 17.

To earth hail!
 To atmosphere hail!
 To sky hail!
 To Agni hail!
 To Soma hail!
 To the sun hail!
 To the moon hail!
 To the day hail!
 To the night hail!
 To the straight hail!
 To the good hail!
 To fair dwelling hail!
 To hunger hail!
 To satisfaction hail!
 To disease hail!
 To snow hail!
 To ice hail!
 To heat hail!
 To the wild hail!
 To heaven hail!
 To the world hail!
 To all hail!

vii. 1. 18.

a Thou hast come into being by the toil; the work of the gods thou art the way of holy order. With the Vasus, the gods, as deity, with the Gayatri metre I yoke thee, with the spring season as oblation I consecrate thee.

b With the Rudras, the gods, as deity, with the Tristubh metro, I yoke thee; with the summer season as oblation I consecrate thee.

c With the Adityas, the gods, as deity, with the Jagati metre, I yoke thee; with the rainy season as oblation I consecrate thee.

d With the All-gods as deity, with the Anustubh metro, I yoke thee [1]; with the autumn season as oblation I consecrate thee.

e With the Angirases, the gods, as deity, with the Pankti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.

f I have mounted upon consecration, the wife of holy order, with the Gayatri metro and holy power; holy order have I placed upon truth; truth have I placed upon holy order.

g The great.

h The protecting.

i-m Here is support, hail! Here is keeping apart, hail Here is joy, hail! Here is delight, hail!

vii. 1. 19.

To the sounding of 'Im' hail!

To him over whom 'Im' is sounded hail!

To him neighing hail!

To him neighing down hail!

To him snorting hail!

To him snorting forth hail!

To the smell hail!

To what is smelt hail!

To expiration hail!

To cross-breathing hail!

To inspiration hail!

To him being bound hail!

To him after being bound hail!

To him being untied hail!

To him untied hail!

To him about to run hail!

To him having run hail!

To him about to rest hail!

To him having rested hail!

To him about to go to rest hail!

To him going to rest hail!

To him having gone to rest hail!

To him about to sit down hail!

To him sitting down hail!

To him having sat down hail! [1]

To him about to stand hail!

To him who is standing hail!
To him who hath stood hail!
To him about to go down hail!
To him going down hail!
To him having gone down hail!
To him about to lie hail!
To him lying hail!
To him who hath lain hail!
To him about to close the eyes hail!
To him closing the eyes hail!
To him having closed the eyes hail!
To him about to sleep hail!
To him who hath slept hail!
To him about to wake hail!
To him awakening hail!
To him who hath awakened hail!
To him about to become awake hail!
To him becoming awake hail!
To him who hath become awake hail!
To him about to hear hail!
To him hearing hail!
To him who hath heard hail!
To him about to look hail! [2]
To him who is looking hail!
To him who hath looked hail!
To him who is about to go out hail!
To him going out hail!
To him who hath gone out hail!
To him about to roll about hail!
To him rolling about hail!
To him who hath rolled about hail!
To him about to get up hail!
To him getting up hail!
To him who hath got up hail!
To him about to shake himself hail!

To him shaking himself hail!
 To him who hath shaken himself hail!
 To him about to step out hail!
 To him stepping out hail!
 To him who hath stopped out hail!
 To him who is about to rush hail!
 To him who is rushing hail!
 To him who hath rushed hail!
 To him about to scratch hail!
 To him scratching hail!
 To him having scratched hail!
 To him about to rub hail!
 To him rubbing hail!
 To him who hath rubbed hail!
 What he eateth, to that hail!
 What he drinketh, to that hail!
 To what he evacuateth, to that hail!
 To the dung he maketh hail!
 To seed hail!
 To offspring hail!
 To begetting hail!
 To all hail!

vii. 1. 20.

a To Agni hail! To Vayu hail! To Surya hail!
 b Thou art holy order, thou art the holy order of holy order; thou art truth,
 thou art the truth of truth!
 c Thou art the path of holy order, the shadow of the gods, the name of
 immortality; thou art truth, thou art Prajapati.
 d When on him as on a steed in swift movements,
 The folk of the sky vie with the sun;
 Choosing the waters the sage becometh pure,
 Like a beast the busy guardian that goeth around.

PRAPATHAKA II. THE AHINA SACRIFICES (CONTINUED)

vii. 2. 1.

The Sadhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattrā of the gods, for these Prsthas are obvious. Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite) is of six nights; the seasons are six, the Prsthas are six [1]; verily by the Prsthas they mount the seasons, by the seasons the year; verily in the year they find support. They proceed with the Brhat and the Rathantara, (Samans). The Rathantara, is this (earth), the Brhat is yonder (sky); verily with them do they proceed; verily also in them do they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. There is an Agnistoma with the Trivrt (Stoma); verily they win brilliance. There is a Pañcadaça (Stoma); verily they win power. There is a Saptadaça (Stoma) [2], for the winning of food; verily also by it they are propagated. There is an Ekavinça (Stoma), for support; verily also they place radiance in themselves. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. They should sacrifice with this (rite) of six nights with both Sadas and oblation-holder. The oblation-holder and the Agnidh's seat should be of Açvattha wood, for that is heavenly. They should have wheels, for gaining the world of heaven. The sacrificial post is mortar-based, for support. They go forward, for forward as it were is the world of heaven [3]. They go with the Sarasvati. This is the path that goes to the gods; verily they mount upon it. They go calling aloud; verily fastening misfortune on another they attain support. When ten (cows) make a hundred, then is one time to stop. Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support. When a hundred make a thousand, then is one time to stop. Yonder world is measured by a thousand; verily they conquer yonder world. If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2.

Kusurubinda Auddalaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it. Then indeed did he win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for winning both. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance [1]. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support; verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is an Agnistoma with the Pañcadaça (Stoma) to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all. If they were in the preceding days to perform the Prsthas in the obvious way, and similarly in the Viçvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite). In the preceding days they perform the Brhat and the Rathantara. The Rathantara is this (earth), the Brhat yonder (sky); verily they depart not from them; verily also in them do they find support. In that they perform the Prsthas in the Viçvajit in the obvious manner, it is as when one milks a cow which is ready to give.

vii. 2. 3.

Brhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1]. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. There is an Agnistoma with the Pañcadaça (Stoma), to obtain

Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all.

vii. 2. 4.

Prajapati created offspring. They being created were ahungered. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring, When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread, so he casts world on world, for firmness, and to avoid looseness. The Stomas are known as Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths are loosened, and thus is he ill long; verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5.

Prajapati desired, 'May I be propagated.' He saw this Daçahotr, and offered it. By this he created (the rite) of ten nights, and by this (rite) often nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Daçahotr; verily he creates by the Daçahotr (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Viraj. He, who knowing thus sacrifices with (the rite) of ten nights, attains the Viraj. The sacrifice of ten nights is connected with Prajapati [1]. He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra was on a level with the gods, he was not separated from them. He ran up to Prajapati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He, who knowing thus sacrifices with (the

rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three eminences [2]; the Pañcadaça (Stoma) is one eminence; the Ekavinça one eminence, the Trayastrinça one eminence. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañcadaça; the sacrificer the Ekavimça, the sacrificer the Trayastrinça, and the others are the citadels. If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not. The gods and the Asuras were in conflict. The gods [3] saw in (the rite) of ten nights the divine citadels. They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated. He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; verily he makes his enemy his servant. In that they perform the lesser Stoma after performing the greater there is uniformity [4]; to break the uniformity the Agnistoma Samans are before and after (the greater Stoma). There is an Agnistoma, with the Trivrt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance. There is an Ukthya, with the Pañcadaça (Stoma), and verses addressed to Indra; verily he wins power. There is an Agnistoma, with the Trivrt (Stoma), and verses addressed to the All-gods; verily he wins prosperity. There is an Agni stoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, in which the Soma offering is bitter, to win food; verily also by it he is propagated [5]. There is an Ukthya with the Ekavinça (Stoma), and verses addressed to the sun, for support; verily he places radiance in himself. There is an Agnistoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, (called) the added oblation; verily he is invited by all. There are two Agnistomas, with the Trinava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest. There is an Ukthya, with the Trayastrinça (Stoma) with verses addressed to the All-gods, for rest. There is an Atiratra Viçvajit with all the Prsthas, for supremacy.

vii. 2. 6.

The seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods are seasonal periods. They are the children of the seasons, and therefore [1] they are said to be connected with the seasons. Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring. There is an Atiratra with the form of light; verily they place light before them, to reveal the world of heaven. There is a Prsthva Sadaha; the seasons are six, the Prsthas are six; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There is a Caturvinça; the Gayatri has twenty-four syllables [2], splendour is connected with the Gayatri; verily in the Gayatri and in splendour they find support. There is a Catucçatvarinça; the Tristubh has forty-four syllables, the Tristubh is power; verily in the Tristubh and in power they find support. There is an Astacatvarinça; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily in the Jagati and in cattle they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring. There are Atiratras on either side, to secure offspring.

vii. 2. 7.

He should draw the cup for Indra and Vayu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord. Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older. He should draw the cup for Indra and Vayu first for one who is ill. For he who is ill is separated from breath, the cup for Indra and Vayu is breath; verily he unites him with breath. They should draw the cup for Mitra and Varuna first if when they are consecrated one die [1]. From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuna are expiration and inspiration;

verily at the commencement they grasp expiration and inspiration. He should draw the Açvina cup first who is infirm. The Açvins are of the gods those who are infirm, late as it were came they to the front. The Açvins are the gods of him who is infirm; they lead him to the front. He who desires support having attained prosperity should draw the Çukra Cup first. The Çukra is yonder sun, this is the end; a man when he has reached the end [2] of prosperity stops; verily from the end he grasps the end, and becomes not worse. He who practises witchcraft should draw the Manthin cup first. The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune. He should draw the Agrayana cup first whose father and grandfather are holy, and who yet does not possess holiness. From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness. The Agrayana (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not worse. He against whom witchcraft is practised should draw the Ukthya cup first. The Ukthya vessel is the power of all vessels; verily he yokes him with all power. He should take as Puroruc (the verse) 'O Sarasvati, lead us to prosperity.' Sarasvati is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says. The joyless fields are those of death; verily he goes not to the fields of death. He should draw full cups for one who is ill. Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not fall, the cups are breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8.

(The cup) for Indra and Vayu is connected with the Gayatri, the opening day is connected with the Gayatri, and therefore on the opening day (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Tristubh, the second day is connected with the Tristubh, and therefore on the second day the Çukra is drawn; verily he draws it in its own abode. The Agrayana is connected with the Jagati, the third day is connected with the Jagati, and therefore on the third day the Agrayana is

drawn; verily he draws it in its own abode. In that it completes the metres, it completes the sacrifice [1]; in that the Agrayana is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The second three nights begin with the Jagati, the Agrayana is connected with the Jagati; in that the Agrayana is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vayu is connected with the Rathantara (Saman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Brhati, the sixth day is connected with the Brhati, and therefore on the sixth day the Çukra is drawn; verily he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice; in that the Çukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The third three nights begin with the Tristubh, the Çukra is connected with the Tristubh [3]; in that the Çukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre. The Agrayana, is speech, the eighth day is speech, and therefore on the eighth day the Agrayana is drawn; verily he draws it in its own abode. (The cup) for Indra and Vayu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vayu. is drawn; verily he draws it in its own abode. In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vayu is drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre. They go by a trackless way leaving the path who start with anything except (the cup) for Indra and Vayu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vayu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team). The metres set their wishes on one another's world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vayu, the Agrayana is drawn on this (day); therefore (the cup) for Indra and Vayu is drawn on the ninth day, the abode of the Agrayana. The fifth day is the abode of the Çukra [6], (the cup) for Indra and Vayu is drawn on this (day); therefore the Çukra is drawn on the seventh day, the abode of (the cup) for Indra and Vayu. The

sixth day is the abode of the Agrayana, the Çukra is drawn on this (day); therefore the Agrayana is drawn on the eighth day, the abode of the Çukra. Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer; verily also he causes concord in the sacrifice for the gods. Therefore one gives this to another.

vii. 2. 9.

Prajapati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agnistomas at the beginning; why then is Atiratra first employed?' The two Atiratras are the eyes of the sacrifice, the two Agnistomas the pupils; if [1] they were to employ the Agnistoma first, they would put the pupils outside; therefore the Atiratra is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gayatri to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agnistomas, the eight Ukthyas in between are the body; verily the Gayatri has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajapati in twelve divisions. The two sides are the Atiratras, the eight Ukthyas within are the body; Prajapati in such guise touches truth with the Sattrā, truth is the breaths; verily he touches the breaths. Those who perform the Sattrā perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattrā?' Dear to people and noble is he who knows thus.

vii. 2. 10.

This (rite) with a Vaiçvanara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaiçvanara, to overcome the world of heaven. The seasons made Prajapati sacrifice with it, and in them because of it he prospered. He prospers among the priests who knowing thus sacrifices with (the rite) of twelve days. They were desirous of obtaining (their desires) from him. He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season. Prajapati made Indra

sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed. He eats a corpse who accepts a present at a Sattra; a human corpse or the corpse of a horse. Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2]. One should sacrifice by oneself, for Prajapati prospered by himself. One should be consecrated for twelve nights; the year consists of twelve months, Prajapati is the year, he is Prajapati, he is born indeed who is born from fervour. The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within. He who eats his victim, eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite). Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11.

To one hail!

To two hail!

To three hail!

To four hail!

To five hail!

To six hail!

To seven hail!

To eight hail!

To nine hail!

To ten hail!

To eleven hail!

To twelve hail!

To thirteen hail!

To fourteen hail!

To fifteen hail!

To sixteen hail!
To seventeen hail!
To eighteen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To two hundred hail!
To all hail!

vii. 2. 12.

To one hail!
To three hail!
To five hail!
To seven hail!
To nine hail!
To eleven hail!
To thirteen hail!
To fifteen hail!
To seventeen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!

To a hundred hail!

To all hail!

vii. 2. 13.

To two hail!

To four hail!

To six hail!

To eight hail!

To ten hail!

To twelve hail!

To fourteen hail!

To sixteen hail!

To eighteen hail!

To twenty hail!

To ninety-eight hail!

To a hundred hail!

To all hail!

vii. 2. 14.

To three hail!

To five hail!

To seven hail!

(Then as in 12 down to) To all hail!

vii. 2. 15.

To four hail!

To eight hail!

To twelve hail!

To sixteen hail!

To twenty hail!

To ninety-six hail!

To a hundred hail!

To all hail!

vii. 2. 16.

To' five hail!
To ten hail!
To fifteen hail!
To twenty hail!
To ninety-five hail!
To a hundred hail!
To all hail!

vii. 2. 17.

To ten hail!
To twenty hail!
To thirty hail!
To forty hail!
To fifty hail!
To sixty hail!
To seventy hail!
To eighty hail!
To ninety hail!
To a hundred hail!
To all hail!

vii. 2. 18.

To twenty hail!
To forty hail!
To sixty hail!
To eighty hail!
To a hundred hail!
To all hail!

vii. 2. 19.

To fifty hail!
To a hundred hail!
To two hundred hail!
To three hundred hail!
To four hundred hail!

To five hundred hail!
To six hundred hail!
To seven hundred hail!
To eight hundred hail!
To nine hundred hail!
To a thousand hail!
To all hail!

vii. 2. 20.

To a hundred hail!
To a thousand hail!
To ten thousand hail!
To a hundred thousand hail!
To ten hundred thousand hail!
To ten million hail!
To a hundred million hail!
To a thousand million hail!
To ten thousand million hail!
To a hundred thousand million hail!
To ten hundred thousand million hail!
To dawn hail!
To the dawning hail!
To him that will rise hail!
To the rising hail!
To the risen hail!
To heaven hail!
To the world hail!
To all hail!

PRAPATHAKA III. *THE SATTRAS*

vii. 3. 1.

They go swiftly in that it is the tenth day. In that it is the tenth day they loosen their sins. He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day, the Avivakya, comes to grief, is left out. If one points out (an error) to one who comes to grief, he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1]. Therefore on the tenth day, the Avivakya, one should not point out (errors) to one who comes to grief. Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day, the Avivakya, produces overmuch. Those who are outside as spectators [2] should point out (his error). If there be none there, then (the error) should be pointed out from within the Sadas. If there be none there, then it should be pointed out by the Grhapati. At any rate it should be pointed out. They sing the verses of the serpent queen on that day. The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen. Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind. Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the Brahman. The Rc verses are limited, the Samans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.

vii. 3. 2.

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?' 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These

three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pankti with its elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Çakvari with its seven feet.' 'What by the eighth?' 'The Gayatri with its eight syllables.' 'What by the ninth?' 'The Trivrt Stoma.' 'What by the tenth?' 'The Viraj with its ten syllables.' 'What by the eleventh?' 'The Tristubh with its eleven syllables.' 'What by the twelfth?' 'The Jagati with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3.

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same. There are three Atiratras, three are these worlds, for the obtaining of these worlds. The first Atiratra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing, and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say, '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atiratra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahavrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahavrata food; in that they perform the Mahavrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4.

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Prsthas are performed in succession [1], they conquer by them yonder world. In that the Prsthas are reversed, they conquer by them this world. There are two Trayastrinça Stomas in the middle; verily they attain sovereignty. (These

two) are overlords; verily they become overlords of their peers. There are Atiratras on either side, for security.

vii. 3. 5.

Prajapati went to the world of heaven. The gods followed him, and the Adityas and the cattle followed them. The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them. The Adityas mounted the world of heaven with the Prsthas; they arranged the cattle in this world with the two Tryahas. By means of the Prsthas the Adityas prospered in yonder world, the cattle in this world by the Tryahas [1]. Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Prsthas they prosper in yonder world and by the Tryahas in this world. The three days are the Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance [2]. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). The (nights) are fourteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for four, the quarters are four; verily they find support in the quarters. There are Atiratras on either side, for security.

vii. 3. 6.

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajapati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days are Jyotis, Go, and Ayus. The

Jyotis is this (earth), the Go the atmosphere [1], the Ayus yonder (sky); verily they find support in these worlds. There can be no Sattrra where there is no Chandoma; in that there axe Chandomas, there is the Sattrra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the strength, and in cattle, they Chandomas cattle; verily in force and find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies. There are Atiratras on either side, for securing power.

vii. 3. 7.

Indra was as it were loose and unfixed. He was afraid of the Asuras. He ran up to Prajapati; he gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. By the Agnistut he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself. Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity. By the Agnistut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves. These (nights) are full of cattle. Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle. These (nights) are heavenly. Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly. There are the three days, Jyotis, Ayus, and Go. The Jyotis is this (earth), the Go the atmosphere [2], the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3]. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). These (nights) are

fifteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for five, the quarters are five; verily they find support in the quarters. There are Atiratras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8.

Prajapati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons are five in the year; verily in the seasons and the year they find support. Again the Pankti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajapati is seventeenfold; (verily it serves) to obtain Prajapati. There are Atiratras on either side, for securing food.

vii. 3. 9.

The Viraj dividing itself stayed among the gods with the holy power (Brahman), among the Asuras with food. The gods desired, 'May we acquire both the holy power (Brahman) and food! They saw (the rite of) these twenty nights. Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food. Those, who knowing thus perform (the rite of) these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food. They (make up) two Virajs; verily separately in them they find support. Man is twentyfold, ten fingers and ten toes; verily obtaining the greatness of man they cease (the rite). There are Tryahas consisting of Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. The Tryahas go in order; verily in order they mount the world of heaven [2]. If the Prsthas were on one side there would be a lack of balance; the Prsthas are in the middle, for balance. The

Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed, verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). There are Atiratras on either side, for securing splendour and food.

vii. 3. 10.

Yonder sun was in this world. The gods surrounded it with the Prsthas and removed it to the world of heaven. They surrounded it from below with the Para (Samans), and placed it with the Divakirtya (Saman) in the world of heaven. They surrounded it from above with the Para (Samans), and with the Prsthas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Samans) on both sides. In that there are Prsthas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Samans), and by the Divakirtya (Saman) find support [1] in the world of heaven. They surround it from above with the Para (Samans), and descend with the Prsthas. If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would burn creatures. There are Parahsamans on both sides of the Divakirtya; verily they surround them on both sides in the world of heaven. The Divakirtya is the sacrificers, the Parahsamans the year; the Parahsamans are on both sides of the Divakirtya; verily on both sides [2] they find support in the year. The Divakirtya is the back, the Parahsamans the two sides; the Parahsamans are on both sides of the Divakirtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made, the greatest number of Çastras recited; verily in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers. In that the Prsthas are in succession, they mount upon yonder world with them. If they were not to descend to this world [3], the

sacrificers would either go mad or perish. In that the Prsthas are reversed they descend to this world with them; verily also they find support in this world, for sanity. Indra was unsettled. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became settled. Those, who sacrifice much and are unsettled [41, should perform (the rite) of twenty-one nights. There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first. So many are the worlds of the gods; verily in them in order they find support. Yonder sun did not shine. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then in deed did he shine. Those, who knowing thus perform (the rite) of twenty one nights, shine also. (The rite) is of twenty-one nights, the Ekavinça (Stoma) is radiance; verily they attain radiance, and support also, for the Ekavinça is support. There are Atiratras on either side, for securing splendour.

The Horse Sacrifice (continued)

vii. 3. 11.

a Let the sacrifice come forward

From yonder over to me,

The sacrifice which the Rsis have brought forward.

b May the fault in the sacrifice settle on him who hateth us,

Making his body godless, strengthless,

Distorted and inert;

May it rest with him who hateth us.

c O sacrifice, come to me

With the brilliance of the sacrifice.

I summon the Brahmans, the priests, the gods,

With the brilliance of thee, the sacrifice, O offering.

d With the sacrifice I summon the cooked food [1] to thee, O offering.

I gather for thee good deeds, offspring, and cattle.

e The Praisas, the kindling-(verses), the butter sprinklings, the shares of the ghee,

The call, the reply, I prepare for thee,

The fore- and after-sacrifices, the Svisakrt, the Ida.

The prayers, I win, the light.

f By Agni, by Indra, by Soma,
 By Sarasvati, by Visnu, by the gods,
 By the Yajya and the Anuvakya, I summon for thee, O offering.
 I take for thee the sacrifice with the Vasat cry.
 g The chant, the Çastra, the response,
 The libation, the Ida, the prayers, I win, the light.
 I summon for thee the sacrifices of the wives, O offering,
 I take thy I offering and sacrificial utterance.
 h Cattle, the pressed (Soma), the sacrificial cakes,
 The pressings, the sacrifice,
 The gods with Indra, I summon for thee, O offering,
 Lead by Agni, with Soma, and them all.

vii. 3. 12.

The past, the present, the future, Vasat, hail, reverence!
 The Rc, the Saman, the Yajus, Vasat, hail, reverence!
 The Gayatri, the Tristubh, the Jagati, Vasat, hail, reverence!
 The earth, the atmosphere, the sky, Vasat, hail, reverence!
 Agni, Vayu, Surya, Vasat, hail, reverence!
 Expiration, cross-breathing, inspiration, Vasat, hail, reverence!
 Food, ploughing, rain, Vasat, hail, reverence!
 Father, son, grandson, Vasat, hail, reverence!
 Bhuh, Bhuvah, Suvar, Vasat, hail, reverence!

vii. 3. 13.

a May a house be mine, may offspring be mine;
 May the strong sacrifice come to me.
 May the divine and holy waters come to me;
 May the abundance of a thousandfold (wealth) fail me not.
 b May the cup be mine; may the Puroruc be mine;
 May the chant and the Çastra come to me in union.
 May the Adityas, the Rudras, the Vasus, be present at the rite;
 May the abundance of a thousandfold (wealth) fail me not.
 c May the Agnistoma, come to me, and the Ukthya;
 May the nocturnal Atiratra come to me.

May the (draughts) which have stood over night, well offered, come to me;
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14.

By fire he surmounted fervour, by speech holy power, by a gem forms, by
Indra the gods, by the wind the breaths, by the sun the sky, by the moon the
Naksatras, by Yama the Pitrs, by the king men, by fruit the flavours, by the
boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the
stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by
rice food, by barley plants, by the banyan trees, by the Udumbara strength,
by the Gayatri the metres, by the Trivrt the Stomas, by the Brahmana
speech.

vii. 3. 15.

Hail! (To) meditation (I offer).

To that meditated upon hail!

Hail! (To) that which we meditate on (I offer).

To mind hail! Hail! (To) mind (I offer).

To Prajapati hail! To Ka hail! To Who hail! To Whoever (*katamásmai*) hail!

To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!

To Sarasvati hail! To Sarasvati the mighty hail! To Sarasvati, the purifying hail!

To Pusan hail! To Pusan guardian of travellers hail! To Pusan watcher of men
hail!

To Tvastr hail! To Tvastr the seminal hail! To Tvastr the multiform hail!

To Visnu hail! To Visnu the Nihuryapa hail! To Visnu the Nibhuyapa hail!

vii. 3. 16.

To the teeth hail!

To the jaws hail!

To the lips hail!

To the mouth hail!

To the nostrils hail!

To the eyes hail!

To the ears hail!

The eyelashes above the lower eyelashes-(to them) hail!

The eyelashes below the upper eyelashes-(to them) hail!,

To the head hail!

To the brows hail!

To the forehead hail!

To the (upper part of the) head hail!

To the brain hail!

To the hairs hail!

To the part that bears (the yoke) hail!

To the cervical vertebrae hail!

To the neck bones hail!

To the spinal column hail!

To the vertical column hail!

To the flank hail!

To the sides hail! [1]

To the shoulders hail!

To the upper forefeet hail!

To the lower forefeet hail!

To the legs hail!

To the hips hail!

To the thighs hail!

To the knees hail!

To the legs hail!

To the buttocks hail!

To the mane hail!

To the tail hail!

To the testicles hail

To the member hail!

To the seed hail!

To offspring hail!

To begetting hail!

To the feet hail!

To the hoofs hail!

To the hairs (of the body) hail!

To the skin hail!

To the blood hail!

To the flesh hail!
 To the sinews hail!
 To the bones hail!
 To the marrow hail!
 To the limbs hail!
 To the trunk hail!
 To all hail!

vii. 3. 17.

To the glossy and variegated one hail!
 To the glossy-thighed one hail!
 To the white-footed hail!
 To the white-humped one hail!
 To the one with white openings hail!
 To the white-backed one hail!
 To the white-shouldered one hail!
 To the flower-cared one hail!
 To the white-lipped one hail!
 To the white-browed one hail!
 To the one with white buttocks hail!
 To the white shining one hail!
 To the glossy hail!
 To the marked one hail!
 To the black-kneed hail!
 To the black-speckled hail!
 To the red-speckled hail!
 To the ruddy-speckled hail!
 To such hail!
 To what sort hail!
 To one like this hail!
 To a like one hail!
 To a different one hail!
 To a fair-like one hail!
 To form hail!
 To all hail!

vii. 3. 18.

To the black hail!
 To the white hail!
 To the tawny hail!
 To the spotted hail!
 To the ruddy hail!
 To the yellow hail!
 To the brown hail!
 To the ichneumon(-coloured) hail!
 To the red hail!
 To the purple hail!
 To the dark brown hail!
 To the dark blue hail;
 To the dead black hail!
 To the fair-shaped hail!
 To the one of like form hail!
 To the one of different form hail!
 To the one of the same form hail!
 To the one of matching form hail!
 To the tawny hail!
 To the pale red hail!
 To the speckled hail!
 To the speckled-thighed hail!
 To all hail!

vii. 3. 19.

To the plants hail!
 To the roots hail!
 To the panicles hail!
 To the joints hail!
 To the twigs hail!
 To the flowers hail!
 To the fruits hail!
 To those that are used hail!
 To those that are not used hail!

To those that have fallen off hail!
 To those that are lying (on the ground) hail!
 To all hail!

vii. 3. 20.

To the trees hail!
 To the roots hail!
 To the panicles hail!
 To the corona hail!
 To the branches hail!
 To the leaves hail!
 To the flowers hail!
 To the fruits hail!
 To those that are used hail!
 To those that are not used hail!
 To those that have fallen off hail!
 To those that are lying (on the ground) hail!
 To' the one that is left hail!
 To the one that is left over hail!
 To the one that is left around hail!
 To the one that is left along hail!
 To the one left out hail!
 To the one deprived (of leaves) hail!
 To the one not deprived hail!
 To the one deprived around hail!
 To the one deprived along hail!
 To the one deprived altogether hail
 To all hail!

PRAPATHAKA IV. THE SATTRAS (CONTINUED)

vii. 4. 1.

Brhaspati desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it. Then the gods had faith in him, and he became their Purohita. In those who knowing thus perform the twenty four night (rite) men have faith, and they become their Purohitas. There are the three days Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky) [1]; verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support. They proceed with the Brhat and the Rathantara (Samans). The Rathantara, is this (earth), the Brhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 2.

As are men, so were the gods in the beginning. They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the misfortune, the evil of death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity. The Atiratra is light, for the lighting up of the world of heaven. There is a Prsthva Sadaha. The

year consists of six seasons, and, entering it, the months, the half-months and the seasons reached the conclave of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station. There are three Trayastrinças before, and three Trayastrinças behind; verily with Trayastrinças on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Prsthas. There is uniformity in that there are three Trayastrinças in succession, and a break in the uniformity in that there is in the middle one which is not defined. The Prsthas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven. There can be no Sattrā where there is no Chandomā; in that there are Chandomas, there is the Sattrā. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support. There are three Trayastrinças before, and three Trayastrinças behind; in the middle there are the Prsthas. The Trayastrinças are the breast, the Prsthas the breath; verily thus the sacrificers don a protection for the breath, to avoid injury. They proceed with the Brhat and the Rathantara. The Rathantara is this (world), the Brhat yonder (world); verily they proceed with them; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they [4] proceed to the world of heaven. They mount the world of heaven turning away (from earth) who perform the Prsthas in succession. The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they cease (the rite). They go from a Trivrt to a Trivrt, for the attainment of the Stomas, for pre eminence. There is an Agnistoma in the Jyotis form. This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 3.

This (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle. This (earth) was hungry. It saw this Viraj, and placing it within itself it won food, plants [1], trees, offspring, cattle. Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of) these (nights), placing the Viraj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might. There is a Jyotistoma Atiratra, for the revealing of the world of heaven. There is a Prsthya Sadaha. The seasons are six, the Prsthas are six; verily by the Prsthas they reach the seasons, with the seasons the year; verily; the year [2] they find support. From the Trayastrinças they go to the Trayastrinça, for the continuity of the sacrifice. Now the Trayastrinça is Prajapati; verily they seize hold of Prajapati, for support. There is a Trinava, for victory. There is an Ekavinça, for support; verily they place radiance in themselves. There is a praise of Agni with the Trivrt; verily they bum away evil with it. Now the Trivrt is brilliance; verily they place brilliance in themselves. There is a praise of Indra with the Pañcadaça; verily they win power (*indriyá*) [3]. There is a Saptadaça, for the winning of food; verily by it they are propagated. There is an Ekavinça, for support; verily they place radiance in themselves. There is a Caturvinça. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now there is the chief (day), and those who knowing thus perform (the rite of) these (nights) become the chief. From the Caturvinça they go to the Prsthas. Verily having found support in the year [4] they attain the gods. From the Trayastrinça they go to the Trayastrinça. The gods are three and thirty; verily in the gods they find support. There is a Trinava. The Trinava is these worlds; verily in these worlds they find support. There are two Ekavinças, for support; verily they place radiance in themselves. There are many Sodaçins, and therefore there are many males among offspring. In that these Stomas are intermingled, therefore this (earth) is covered with mingled plants and trees [5]. Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle. These go imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they

go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Viraj has thirty syllables; verily by the Viraj they win food. There are Atiratras on either hand, to secure food.

vii. 4. 4.

Prajapati went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh; verily having gained Prajapati by his own metre they mounted on him and went to the world of heaven. Those who knowing thus perform (the rite of) these thirty-two (nights)--the Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh-gaining Prajapati by his own metre, go to prosperity [1], for the world of heaven for man is prosperity. These (nights) are thirty-two, the Anustubh has thirty-two syllables, the Anustubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity. There are the three days, Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky); verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. They proceed with the Brhat and Rathantara (Samans) [2]. The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three day period reversed, for returning (from heaven), and also for support. Having prospered in both worlds they cease (the rite). These (nights) are thirty-two. As for thirty of them, the Viraj has thirty syllables, the Viraj is food; verily by the Viraj they win food. As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven. There are Atiratras on either side, for security.

vii. 4. 5.

There are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal)

seeks (more), so he does. If he fail he becomes worse; if he fail not, he remains the same. Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days [1]. One took one day, one another, and with them all equally prospered. Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief. There are five day periods; the year has five seasons; verily they rest on the seasons, the year. Again the Pankti has five syllables, the sacrifice is fivefold; verily they win the sacrifice. There are three (days with the) Aṣvina (Çastra); three are these worlds; verily in these [2] worlds they find support. Again three are the powers of the sacrifice; verily they win them. There is a Viçvajit (day), for the winning of food. It has all the Prsthas, for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail. They perform the twelve-day (rite) afterwards; verily they perform speech perfectly, and therefore we utter speech from above. Intermediately indeed [3] by means of a ten-nights' (rite) did Prajapati create offspring. In that there is a ten-nights' (rite), the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattrā. In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattrā. Verily also whatever is wrongly done in the former days, it serves to atone. These nights form two rows, the sacrificers are the Viçvajit, the first are sixteen with the Atiratra, the second are sixteen with the Atiratra. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows. There are Atiratras on either side, for security.

vii. 4. 6.

The Adityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty six nights, discern the world of heaven, and go to the world of heaven. The Atiratra is light [1]; verily they put light before them, to reveal the world of heaven. There are

Sadahas; six are the seasons; verily in the seasons they find support. There are four (Sadahas); four are the quarters; verily in the quarters they find support. There can be no Sattrā where there is no Chandoma; in that there are Chandomas, there is the Sattrā. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati they win cattle. The Brhati obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atiratras on either side, for the securing of the world of heaven.

vii. 4. 7.

Vasistha, his sons slain, desired, 'May I win offspring, and defeat the Sauddsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Sauddsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agnistomas with the Trivrt; verily they sharpen the point of the bolt. There are ten Pañcadaças; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals. The tenth day has a Sodaçin; verily they place strength in the bolt. There axe twelve Saptadaças, to win food; verily also they are propagated by them. There is a Prsthya Sadaha. Six are the seasons, six the Prsthas; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There are twelve Ekavinças, for support; verily they place radiance in themselves [2]. There are many Sodaçins, for conquest. There are six (days) with the Açvina (Çastra), six are the seasons; verily they rest on the seasons. These nights are deficient and redundant. They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight. Both from the deficient, indeed, and from the redundant Prajapati was propagated. Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle. This sacrifice is connected with the Viraj because it is one of forty-nine (nights). Those, who

knowing thus perform (the rite) of forty-nine nights, attain the Viraj, and become eaters of food. There are Atiratras on either side, for the securing of food.

vii. 4. 8.

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekastaka. The Ekastaka is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year. Those who consecrate themselves on the Ekastaka consecrate themselves in the troubled part of the year, for then are the two months called the end. Those who consecrate themselves on the Ekastaka consecrate themselves on the torn part of the year, for them are the two seasons called the end. They should consecrate themselves on the full moon in Phalguni. The full moon in Phalguni is the beginning of the year [1]; verily they consecrate themselves grasping the year at its beginning. To that there is this one objection that the Visuvant day falls in the cloudy season. They should consecrate themselves on the full moon in Citra. The full moon in Citra, is the beginning of the year; verily they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon. Then the buying (of the Soma) falls for them on the Ekastaka; verily they do not waste the Ekastaka. In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9.

They go to the world of heaven who perform the Sattrā. They kindle themselves with the Diksas, and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattrā the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10.

The theologians say, 'The Atiratra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agnistoma, then the Ukthya, then the Sodaçin, then the Atiratra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotistoma first; the Jyotistoma is the beginning of the Stomas; verily they commence the Stomas from the beginning [1]. The Stomas being sung together make up the Viraj, and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Saman of Sobhari is used as the Brahmasaman at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11.

They first perform the Jyotistoma; verily by it they find support in this world. They perform secondly the Gostoma; verily by it they find support in the atmosphere. They perform thirdly the Ayustoma; verily by it they find support in yonder world. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky). In that they perform these Stomas, the performers of the Sattras keep finding support in these worlds. These, (Stomas) being sung together make up the Viraj [1], and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily they win strength. They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger. The two Agnistomas on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods. In that they go [2] by that Sadaha, they mount the wheel of the gods, for safety. They obtain prosperity. They go with the Sadaha; there are six seasons; verily in the seasons they find support. They go with a Jyotistoma on either hand; verily on either hand they find support in the world of heaven. There are two Sadahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk and the

head, four members, and the breasts as the eleventh and twelfth [3]. Therefore (the days) follow man. There are three Sadahas, they make up eighteen days, nine and nine. Nine are the breaths in man; verily they follow the breaths. There are four Sadahas, they make up twenty-four days. The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brahmana of the month is that of the year also verily they go finding support in each month.

The Horse Sacrifice (continued)

vii. 4. 12.

a Let the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parna-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gayatri with the metres, the Trivrt with the Stomas. b Ye are helpers; let the helpers help thee. Deal among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my radiant one.

vii. 4. 13.

To (the waters of) wells hail!
 To those of the pools hail!
 To those of the clefts hail!
 To those of holes hail!
 To those which are dug for hail!
 To those of lakes hail!
 To those of morasses hail!
 To those of ponds hail!
 To those of tanks hail!
 To those of marshes hail!
 To those of rain hail!
 To those without rain hail!
 To those of hail hail!
 To those of rime hail!
 To those which glide hail!

To those which are stagnant hail!
 To those of the streams hail!
 To those of the rivers hail!
 To those of the ocean hail!
 To all hail!

vii. 4. 14.

To waters hail!
 To those that flow hail!
 To those that flow around hail
 To those that flow all about hail!
 To those that flow swiftly hail!
 To those that flow quickly hail!
 To those that flow wildly hail!
 To those that flow terribly hail!
 To the waters of earth hail!
 To those of the atmosphere hail!
 To those of the sky hail!
 To all hail!

vii. 4. 15.

a Him who is fain to injure the steed
 Varuna punisheth.

Away the man, away the dog!

b I and thou, Vrtra-slayer,
 Have been united to win spoils;
 Even the foe, O hero with the bolt,
 Must think of us;

Good are Indra's gifts.

c Thou hast surpassed in might, O Indra, on the earth
 The regions comprehend not thy greatness;
 For with thine own strength thou didst slay Vrtra;
 No foe hath found the end of thee in fight.

vii. 4. 16.

Homage to the king!

Homage to Varuna!

Homage to the horse!

Homage to Prajapati!

Homage to the overlord!

Thou art an overlord; make me an overlord; may I be overlord of creatures.

Place me, place in me.

To him that is driven near hail!

To him that is taken hold of hail!

To him that is sacrificed hail!

vii. 4. 17.

a Let the healing wind blow upon our cows,

Let them feed on strengthening herbs;

Let them drink waters full of life and fatness;

Rudra, be gracious to the food that hath feet.

b Those which are of one, of various hues, or of like hue

Those whose names Agni knoweth by sacrifice;

Those which the Angirases made here by devotion,

To those, O Parjanya, grant abundant protection.

c Those who offered to the gods their bodies;

Those whose every form Soma knoweth;

O Indra [1], place them in our pastures,

Swelling with milk and rich in offspring.

d Prajapati, bestowing these on me,

In harmony with all the gods and Pitrs,

Hath brought them, auspicious, to our pastures.

May we possess their offspring.

e Here is support, hail!

f Here is keeping apart, hail!

y Here is joy, hail!

h Here is delight, hail!

i The great.

k The protecting.

vii. 4. 18.

a What was the first conception?

What was the great age?

What was the tawny one?

What was the smooth one?

b The sky was the first conception.

The horse was the great age.

The night was the tawny one.

The sheep was the smooth one.

c Who moveth alone?

Who too is born again?

What is a remedy for the cold?

What is the great enveloper?

d The sun moveth alone [1].

The moon is born again.

Fire is the remedy for the cold.

Earth is the great enveloper.

e I ask thee of the furthest end of the earth.

I ask thee of the navel of the world.

I ask thee of the seed of the strong horse.

I ask thee of speech's highest realm.

f They call the altar-ground the furthest end of the earth.

They call the sacrifice the navel of the world.

They call Soma the seed of the strong horse.

(They call) the Brahman the highest realm of speech.

vii. 4.19.

a O Amba! O Ambali! O Ambika!

b No one leadest me.

The wicked horse is sleeping.

c O fair one, clad in fair raiment in the world of heaven be ye two covered....

{...several verses omitted from original translation...}

1 When the deer eateth grain,

He deemeth not his flock fat.

When the Çadra woman is the loved of the Aryan,

She seeketh not wealth for prosperity....

{...several verses omitted from original translation...}

q Dadhikravan have I sung,
 The swift strong horse.
 May he make our mouths fragrant;
 May he lengthen our days.
 r Ye waters are healing;
 Further us to strength,
 To see great joy.
 s The most auspicious flavour that is yours
 Accord to us here
 Like eager mothers.
 t To him may we come with satisfaction,
 To whose dwelling ye quicken us,
 O waters, and propagate us.

vii. 4. 20.

a Bhuh! Bhuvah! Svar!
 b Let the Vasus anoint thee with the Gayatri metre. Let the Rudras anoint thee with the Tristubh metre. Let the Adityas anoint thee with the Jagati metre.
 c As the wind hath gone to the waters,
 Indra's dear body,
 By that path, O praiser,
 Bring back to us the horse.
 d O thou that hast barley, that hast grain, (bring) renown for me;
 e For barley, for milk, this food eat, O ye gods; this food eat, O Prajapati.
 f They yoke the tawny ruddy one,
 Which goeth round them that stand;
 The lights shine in the sky.
 g They yoke his dear steeds
 On either side of the chariot,
 Dark, strong, bearing heroes.
 A Making a banner for that which hath none,
 Form for the formless, O ye men,
 Thou wert born with the dawns.

vii. 4. 21.

To expiration hail!
To cross-breathing hail!
To inspiration hail!
To sinews hail!
To ligatures hail!
To surrounding ligatures hail!
To joints hail!
To joinings hail!
To bodies hail!
To the sacrifice hail!
To the sacrificial gifts hail!
To heaven hail!
To the world hail!
To all hail!

vii. 4. 22.

To the bound hail!
To the unbound hail!
To the fastened hail!
To the unfastened hail!
To the yoked hail!
To the unyoked hail!
To the well-yoked hail!
To the unyoked hail!
To the one set free hail!
To the one lot go hail!
To that which moveth crookedly hail!
To that which moveth around hail!
To that which moveth together hail!
To that which moveth along hail!
To that which goeth hail!
To that which riseth hail!
To that which standeth hail!
To all hail!

PRAPATHAKA V. THE GAVAM AYANA

vii. 5. 1.

The cows performed that Sattrā, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying), 'We have obtained (our desire).' The year is the cows' Sattrā [1], and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattrā. Therefore whatever is done in the house of one who performs for a year (a Sattrā), that is done completely, successfully, and adequately. Those who perform the year (Sattrā) are swimming on the ocean. He who does not see the further bank of the ocean cannot get out from it. The ocean is the year [2]. Its further banks are the two Atiratras. Those who knowing thus perform the year (Sattrā) reach the end without injury. The former Atiratra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end. The Atiratra is a Jyotistoma, of Vaiçvanara; verily they put light before them, to reveal the world of heaven. There is a fore offering, accompanied by the Caturvinça Stoma. The year has twenty-four half-months [3]; verily as they go on they find support in the year. There are three hundred and sixty Stotriyas; so many are the nights of the year; verily they attain both forms of the year.

They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; verily they find support in the seasons, the year. The Go and the Ayus (Stomas) are the Stomas in the middle; verily they place a pair in the middle of the year [4] for procreation. On either side there is the Jyotistoma. It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotistoma on either side. The theologians say, 'They sit; by what path do they go?' One should reply, 'By the path that leads to the

gods. The path that leads to the gods is the metres, the Gayatri, Tristubh, and Jagati. The Gayatri is the Jyotistoma, the Tristubh, the Gostoma, the Jagati the Ayustoma. In that there are these Stomas, so do they go by the path that leads to the gods [5]. There is used the same Saman. The Saman is the world of the gods; verily they leave not the world of the gods. There are used various verses. The verses are the world of man; verily they keep mounting one world of gods after another from the world of men. There is the Brahman's Saman as the Abhivarta to win the world of heaven. There is the Abhijit (day) for the gaining of the world of heaven. There is the Viçvajit (day) for the gaining of all. Month by month they perform the Prsthas, month by month the Atigrahyas are drawn; verily in each month they place strength, for the support of the months. They perform the Prsthas in the latter part of the month. Therefore it is on the top that the plants bear fruit.

vii. 5. 2.

The cows performed that Sattrā, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith-that is, those which have no horns-both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3.

They perform the Prahās in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is twelve times milked?' Having made up the year, they should perform the Prsthas once in the last month; verily the

sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Brhat and the Rathantara Samans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Brhat and the Rathantara they obtain support. The union is milked for all desires; thus the sacrificers obtain all desires.

vii. 5. 4.

The Rcs are the same. The Rcs are the world of men; verily they leave not the world of man. There are different Samans; the Saman is the world of the gods; verily they descend from the world of the gods to one world after another of men. They first use the Jagati, and the metres descend from the Jagati, the cups from the Agrayana, the Prsthas from the Brhat, the Stomas from the Trayastrinça. Therefore the younger descends before an elder. The Viçvakarman cup is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajapati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattrā, and the ten-night rite serves for the prosperity of the Sattrā. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5.

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (*vrsan*)'; verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he takes Indra away from each of their pressings.

For entry, for rest, for the overcoming, of the Gayatri, of the Tristubh, of the Jagati, of the Anustubh, of the Pankti, hail!

Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajaniya hymn; one should recite the Vihavya

hymn; one should recite the Kayaçubhiya hymn of Agastya. This indeed is so much as that, verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Visnu and containing the epithet Çipivista. Whatever in the sacrifice is redundant, is redundant with regard to Visnu Çipivista; verily Visnu Çipivista places the redundant in the redundant. Verily having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Saman have the Vasatkara as its finale. The support of the sacrifice is the Vasatkara; verily they make the Saman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6.

Having made up the month with the six-day periods they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new moon night, they leave out a day, for they behold the months by the new moon night. Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places breath in it. In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattrā breathe along it. If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight, and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattrā breathe out along it [2], and are not ruined. At the full moon (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day. They offer an animal for Prajapati. Prajapati is all the gods; verily with the gods do they offer the sacrifice. They leave the pressing [3], who leave out the day. The Samnayya is the fourth pressing. Because there is the Samnayya, they do not leave the pressing. They partake of it after uttering the invocation, for

they have this then as their Soma drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres. They offer an oblation to the All-gods at the third pressing. The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7.

The theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent sacrifice.' '(The day) should be left out on the first Vyastaka,' they say, 'for this is what rends the month.' They should not leave out a day which is appointed [1]. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recurrent position which it occupies in the course of the six-day period. They should then offer to Agni, with the Vasus, a cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight. In that the curds belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3]. The third pressing belongs to the All-gods with the Rbhus. In that they offer to the All-gods a cake on twelve potsherds, they make the gods share in it, and they approach the pressing with twelve. They offer a beast to Prajapati-Prajapati is the sacrifice that the sacrifice may not be abandoned. For six months (as they go) hence the Brahman's Saman should be the 'victorious'. The 'victorious' is the holy power (Brahman); verily they

go winning the world of heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence. When they come thence the Brahman's Saman for six months should be 'O Indra, bear us strength, as a father to his sons. Guide us, O thou that art much invoked, on our path. Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8.

When the gods had come to the end, their power and strength departed. They won them again by the Kroça (Saman), and that is why the Kroça has the name. In that they sing the Kroça at the end of the pit, they win power and strength at the end of the sacrifice. They sing the Sattrā syarddhi (Saman) at the end of the Ahavaniya; verily, making Agni a witness, they advance to prosperity. They sing the Prajapater Hrdaya within the shed; verily they win his favour. They sing the Çloka (Saman) in front of the Sadas [1], the Anuçloka (Saman) behind; verily fame is their portion at the end of the sacrifice. The Adhvaryu sings nine (verses). Nine are the breaths in man; verily he places breaths in the sacrificers. All of them are addressed to Indra; verily he places power (indriya) in the breaths. He sings without the Pratihara. Therefore a man can contract all the other members (of the body) except the head, but the head not. The Rathantara (Saman) has the Pañcadaça (Stoma); verily they win power. The Brhat has the Saptadaça [2], for the winning of food; verily also they are propagated by it. The Bhadra (Saman) has the Ekavinça (Stoma) with Dvipada verses, for support. The wives (of the sacrificers) sing, for offspring, for propagation. Prajapati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rajana (Saman), and that is why the Rajana has the name. In that there is the Rajana, the sacrificers obtain the kingship over offspring. It has the Pañcavinça (Stoma), to win Prajapati [3]. They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men. These come to ten; the Viraj is of ten syllables, the Viraj is food; verily they win food by the Viraj. In five places they sing sitting down; there are five quarters; verily they rest on the quarters. They come up each before one verse has been sung; verily they bear food from the quarters. The Udgatr sings these (verses); verily having

borne food from the quarters [4] they place glory in themselves. Therefore one breath protects all the limbs. Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgatr mounts a throne; verily they attain rule. The Hotr (mounts) a swing; verily they mount the back of the firmament. The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one. So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge to mount, for the gaining of the world of heaven.

vii. 5. 9.

By means of the Arkya (Saman) Prajapati created offspring in thousands. From them by means of the llamda (Saman) he took away the food they had gathered. In that there is the Arkya, the sacrificers create offspring; in that there is the llamda, they take away from the offspring which has been created the food they have gathered. Therefore, in whatever year the Sattra is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattra is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength. They raise a loud noise. As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves. The lute has a hundred strings. Man is of a hundred (years) of age, and of a hundredfold strength; verily they find support in age and strength. They run a race, to win what has not yet been won. They beat drums; the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech. They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth. All (forms of) speech they utter, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified. They win by the first months what is done by the Rsis and by the gods; in that the Bhutechad Samans are used, both are gained. Those who perform the year rite lose their virility. There are a pair united within the sacrificial ground; verily they lose not virility.

vii. 5. 10.

They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (continued)

vii. 5. 11.

To earth hail!

To the atmosphere hail!

To the sky hail!

To that which will stream together hail!

To that which is streaming together hail!

To that which hath streamed together hail!

To that which will cloud hail!

To that which cloudeth hail!

To that which hath been clouded hail!

To cloud hail!

To mist hail!

To storm hail!

To freezing hail!

To springing hail!

To that which will lighten hail!

To that which lighteneth hail!

To that which lighteneth together hail!

To that which will thunder hail!

To that which thundereth hail!

To that which thundereth terribly hail!

To that which will rain hail!

To that which raineth hail!

To that which raineth around hail!

To that which raineth about hail!

To that which raineth together hail! [1]

To that which raineth along hail!

To that which will sprinkle hail!
 To that which sprinkleth hail!
 To that which is sprinkled hail!
 To that which will warm hail!
 To that which warmeth hail!
 To that which warmeth around hail!
 To that which will cease hail!
 To that which ceaseth hail!
 To that which hath ceased hail!
 To that which will stream away hail!
 To that which streameth away hail!
 To that which hath streamed away hail!
 To that which will burn hail!
 To that which burneth hail!
 To that which burneth terribly hail!
 To the Rc verses hail!
 To the Yajus verses hail!
 To the Samans hail!
 To the Angirases hail!
 To the Vedas hail!
 To the Gathas hail!
 To the Naraçansis hail!
 To the Raibhis hail!
 To all hail!

vii. 5. 12.

To the toothed hail!
 To the toothless hail!
 To the breathing hail!
 To that which hath not breath hail!
 To that which hath a face hail!
 To the faceless hail!
 To that which hath a nose hail!
 To the noseless hail!
 To that which hath eyes hail!

To the eyeless hail!
To that which hath ears hail!
To the earless hail!
To that which hath a head hail!
To the headless hail!
To that which hath feet hail!
To the footless hail!
To that which breatheth hail!
To that which breatheth not hail!
To that which speaketh hail!
To the speechless hail!
To that which seeth hail!
To that which seeth not hail!
To that which heareth hail!
To that which heareth not hail!
To that which hath a mind hail! [1]
To the mindless hail!
To that which hath seed hail!
To the seedless hail!
To offspring hail!
To begetting hail!
To that which hath hair hail!
To the hairless hail!
To skin hail!
To the skinless hail!
To that which hath a hide hail!
To the hideless hail!
To that which hath blood hail!
To the bloodless hail!
To that which hath flesh hail!
To the fleshless hail!
To sinews hail!
To that which hath no sinews hail!
To that which hath bones hail
To the boneless hail!

To that which hath marrow hail!

To the marrowless hail!

To that which hath limbs hail!

To the limbless hail!

To the trunk hail!

To the trunkless hail!

vii. 5. 13.

Who yoketh thee? Let him yoke thee. Let Visnu yoke thee, for the prosperity of this sacrifice, for my pre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling thee (I yoke).

vii. 5. 14.

To Agni, of the Gayatri (metre), the Trivrt (Stoma), the Rathantara (Saman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Tristubh (metre), the Pañcadaça, (Stoma), the Brhat (Saman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagati (metre), the Saptadaça (Stoma), the Vairupa (Saman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuna, of the Anustubh (metre), the Ekavinça (Stoma), the Vairaja (Saman), the autumn (season), curds. To Brhaspati, of the Pankti (metre), the Trinava (Stoma), the Çakvara (Saman), the winter (season), an oblation (is made). To Savitr, of the Atichandas (metre), the Trayastrinça (Stoma), the Raivata (Saman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Visnu's consort, an oblation (is made). To Agni Vaiçvanara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherd.

vii. 5. 15.

Now for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been piled up these oblations, the cruel fire would spring up in wrath, and injure

the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Viraj is of ten syllables; the Viraj is food; verily he finds support in the Viraj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Prsthas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Prsthas. 'The quarters can be won by one who has pressed the Soma' they say [2]. In that he casts these oblations, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Purohitas contain the word 'quarter', for the conquest of the quarters.

vii. 6. 16.

a Who is the sole lord of the world,
Which breatheth and winketh, through his greatness,
Who is the lord of biped and of quadruped here,
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the sky is the greatness, the Naksatras the form, the sun the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 17.

a He who is the giver of soul, the giver of strength,
On whose instruction all, on whose (instruction) the gods depend.
Whose shadow is immortality, whose shadow is death;
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 18.

In the priesthood may a Brahmana be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car fighter; a milk cow; a draught ox; a swift racer; a prolific woman; a victorious warrior; a youth fit for the assembly. To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace be ours.

vii. 5. 19.

a The steed hath come to the earth; the strong steed hath made Agni his yoke-fellow.

The steed hath come to the atmosphere; the strong steed hath made Vayu his yoke-fellow.

The steed hath come to the sky; the strong steed hath made Surya his yoke-fellow.

b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Vayu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].

The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.

Thou art the supporter of expiration; support my expiration.

Thou art the supporter of cross-breathing; support my cross-breathing.

Thou art the supporter of inspiration; support my inspiration.

Thou art the eye; place the eye in me.

Thou art the ear; place the ear in me.

Thou art life; place life in me.

vii. 5. 20.

May the seed be living, Parjanya rain, the corn be ripened, the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21.

To) Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitr (offering) on eight potsherds; to Pusan an oblation; to Rudra an

oblation; to Agni Vaiçvanara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Surya milk (is offered); Vayu receives a share in the butter offering.

vii. 5. 22.

To Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuna, saviours from sin, a milk offering; to Vayu and Savitr saviours from sin, an oblation; to the Açvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni, Vaiçvanara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23.

To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.

To Vayu he made obeisance, to the atmosphere he made obeisance; as Vayu with the atmosphere (made harmony, so &c.).

To Surya he made obeisance, to the sky he made obeisance; as Surya with the sky (made harmony, so &c.).

To the moon he made obeisance, to the Naksatras he made obeisance; as the moon with the Naksatras (made harmony, so &c.).

To Varuna he made obeisance, to the waters he made obeisance [1]; as Varuna with the waters (made harmony, so &c.).

To the Saman he made obeisance, to the Rc he made obeisance; as the Saman with the Rc (made harmony, so &c.).

To the Brahman (caste) he made obeisance, to the Ksatriya (caste) he made obeisance; as the Brahman with the Ksatriya (made harmony, so &c.).

To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).

To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).

To Prajapati he made obeisance, to creatures he made obeisance; as

Prajapati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24.

a Thine ancient paths, O Savitr,
That are extended dustless through the atmosphere,
With these to-day, with thy paths easy to travel,
Guard us, and, O God, speak for us.

b Reverence to Agni, dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu, dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya, dweller in the sky, maker of room; grant room to this thy sacrificer.

vii. 5. 25.

He who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings the months, the limbs the seasons, the trunk the year, the hair the rays (of the gun), the form the Naksatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs the trees, the mouth Agni, the open (mouth) Vaiçvanara [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the *membrum virile*, the pressing-stone, the seed the Soma. When it chews, there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day. The Mahiman (cup) is born after it as the night. These two Mahiman (cups) surround on either side the horse. As Haya (steed) it carried the gods, as Arvan (courser) the Asuras, as Vajin (racer) the Gandharvas, as Açva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred is the sea.
