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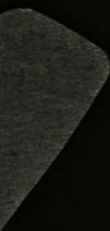
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# RIG-VEDA SANHITĀ.

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A COLLECTION OF  
ANCIENT HINDU HYMNS,



CONSTITUTING

THE SECOND ASHTĀKA, OR BOOK,

OF THE

RIG-VEDĀ;

THE OLDEST AUTHORITY FOR THE RELIGIOUS AND SOCIAL  
INSTITUTIONS OF THE HINDUS.

TRANSLATED FROM THE ORIGINAL SANSKRIT.

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By H. H. WILSON, M.A., F.R.S.,

*Member of the Royal Asiatic Society, of the Asiatic Societies of Calcutta and Paris, and of the  
Oriental Society of Germany; Foreign Member of the National Institute of France;  
Member of the Imperial Academies of Petersburg and Vienna, and of the Royal  
Academies of Munich and Berlin; Ph. D. Breslau; M. D. Marburg, &c.,  
and Boden Professor of Sanskrit in the University of Oxford.*

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1854.



THE  
SECOND ASHTAKA, OR BOOK,  
OF THE  
RIG-VEDA,  
*&c. &c.*





## INTRODUCTION.

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THE publication of the text of the second division of the *Rig-Veda* by Professor Müller, affords safe authority for the continuance of the translation, which is therefore now offered to the public, under the same liberal patronage of the Court of Directors of the East-India Company under which the preceding volume appeared, and without which it would probably have been withheld from the press: little interest in the work having been manifested in this country, however indispensable the *Vedas* may be to an accurate knowledge of the religious opinions of the ancient world, and of the primæval institutions of the Hindus.

The view which has been taken in the introduction to the former volume, of the religion and mythology of the people of India, and of their social condition, fifteen centuries at the least prior to Christianity, as derivable from the *Veda*, is confirmed by the further particulars furnished in the present volume. The worship is that of fire and the elements: it is patriarchal and domestic, but is celebrated through the agency of a rather imposing body of priests, although it consists of little more

than the presentation, through fire, of clarified butter and the juice of the *Soma* plant, to the gods, who are invoked to be present, whose power and benevolence are glorified, whose protection against enemies and misfortunes is implored, whose displeasure and anger are deprecated, and who are solicited to bestow food, cattle, riches, and posterity upon the individuals who conduct the worship, or on whose behalf it is performed: occasional intimations of the hope of happiness hereafter occur, but they are not frequent, nor urgent, and the main objects of every prayer and hymn are the good things of this present life.

The chief individual objects of worship are the same as in the former volume, even in a still more engrossing proportion: of the hundred and eighteen hymns of the Second *Ashtaka*, thirty are dedicated to AGNI in his own form or subordinate manifestations, whilst to INDRA by himself or with other divinities, and especially with the winds or the *Maruts*, his attendants, there are appropriated thirty-nine: of the remaining hymns, six are addressed to the AŚWINS, five to MITRA and VARUṆA, five to BRIHASPATI and BRAHMAṆASPATI, five to the *Viśwadevas*, and three to VĀYU; VISHṆU has two, the *Dawn* two, Heaven and Earth three: the rest are distributed, for the most part singly, amongst a variety of personations, some of which are divine, as RUDRA, VARUṆA, SAVITRI, the A'DITYAS, and PÚSHAN, each having one hymn: some of the objects are human beings, as the *Rájá* SWANAYA who is the

hero of two *Sáktas*, AGASTYA and his wife who are the interlocutors in one, and the *Ribhus*, or deified sons of SUDHANWAN, to whom one hymn is addressed: some of the number are fanciful, as *Pitu*, Food; Water, Grass, and the Sun; the supposed divinities of a *Sákta* each; whilst two hymns, as will be presently more particularly noticed, are dedicated to the *Horse*, who is the victim of the *Aśwamedha* sacrifice.

The particulars that are related of AGNI are little else than repetitions of those ascribed to him in the First *Ashtaka*, told with rather less detail, the language of general panegyric being much more diffuse in this *Ashtaka* than in the First, whilst the legendary incidents are comparatively scanty: the same may be said of the Hymns addressed to INDRA; such of his exploits as are alluded to are those which have been previously particularized, but fewer of them are specified, and some of them have been ascribed in the preceding book to other agents, as, for instance, to the *Aświns* (p. 242). There are a few hymns in this book which evidently imply a recent grafting of the worship of the *Maruts* upon that of INDRA, an innovation of which the *Rishi* AGASTYA appears to have been the author, and which was not effected without opposition on the part of the worshippers of INDRA alone (pp. 145—163): the *Maruts* are here, as well as in the First Book, termed the sons of RUDRA.

There is but one hymn addressed to the *A'dityas* collectively, but the chief divinities of the class are

the subjects severally of other hymns, or of scattered stanzas, such as MITRA, VARUÑA, ARYAMAN, and VISHŪ; the latter, in one place, appears as identical with Time (p. 97), in which capacity his three paces, which are repeatedly alluded to, may be intended to allegorize the past, present, and future. VARUÑA, besides being characterized by the same attributes as those formerly attached to him, is represented as the especial resource of persons in debt, or of those who have been reduced from affluence to poverty (pp. 278—280).

The AŚWINS are described in the same strain as in the First *Ashtaka*, and various of their exploits are repeated, but with less copiousness and distinctness: although it is rather vaguely intimated, they are regarded mythologically as born in the firmament and the sky (p. 179); and in one place they are called the grandsons of heaven, being identified, according to the Scholiast, as on a former occasion, with the sun and moon, or being, in fact, mythological personations of the former.

SAVITRI, the Sun, has but one Hymn addressed to him, and this offers fewer particulars than occur in the three *Sūktas*, of which he is the deity, in the First Book: the principal attribute noticed is his defining the day and distinguishing it from the night: it is said, also, to be his office to effect the generation of mankind, but this seems to be little else than an etymological conceit, the noun being derived from the root *sū*, to bring forth: he is called also the husband or protector of the wives of

the gods, usually considered to be personations of the metres of the *Veda*.

BRAHMAÑSPATI is in this *Ashtaka* identified with BṚHASPATI, and both receive more honour than in the former Book, in which BṚHASPATI is named only incidentally in single verses of hymns to INDRA, or the *Viśwadevas*, and one hymn only is dedicated to BRAHMAÑSPATI; the former, when treated of separately, is identical with INDRA, by his attributes of sending rain (p. 199) and wielding the thunderbolt (p. 285); but he is hymned indiscriminately with BRAHMAÑSPATI, who is styled the lord of the *Ganas*, or companies of divinities, and also, which is in harmony with his former character, chief or most excellent lord of *mantras*, or prayers of the *Vedas* (p. 262); he also, in some of his attributes, as those of dividing the clouds, and sending rain, and recovering the stolen kine (p. 268), is identical with INDRA, although, with some inconsistency, he is spoken of as distinct from, although associated with him (p. 270); but this may be a misconception of the Scholiast: his attribute of father, or cherisher, and *purohita*, or family priest of the gods, may be merely figurative as connected with his presiding over prayer.

RUDRA is described as in the first book by rather incompatible qualities, as both fierce and benignant, but his specific province is here also the tutelarship of medicinal plants, and administration of medicine, and he is designated as a physician of physicians (p. 290). With respect also to his presiding over

medicinal plants, there occurs a passage worthy of note, as among the herbs are those, it is said, which MANU selected, alluding, most probably, to the seeds of the plants which MANU, according to the legend as related in the *Mahābhārata*, took with him into his vessel at the time of the deluge. There are more particulars of the person of RUDRA than usual. He is sometimes said to be brown or tawny, but he is also said to be white-complexioned (p. 291): he is soft-bellied and handsome-chinned; he is armed with a bow and arrows, and brilliant with golden ornaments. He is also called the father of the *Maruts*. There is little however in all this except his fierceness to identify him with the RUDRA of the *Purāṇas*.

Of the remaining persons of the *Vaidik* pantheon, who appear in this portion, the notices that occur conform generally to those of the preceding *Ashtaka*, and require no remark. There are several hymns, however, of a peculiar character, some of which deserve notice. The two hymns, of which the *Rājā* SWANAYA, the son of *Bhāvayavya*, is the patron or deity, record the munificence of a Hindu prince to the *Rishi*, DĪRGHATAMAS, and furnish, apparently, the model of the many similar acts of regal liberality which are narrated in the heroic poems and *Purāṇas*, as well as of the family alliances of royal and saintly, or military and Brahmanical races by marriage, the daughters of *Rājās* being wedded to holy *Rishis*. It also affords evidence of the prevalence of polygamy at this early date, as DĪRGHA-

TAMAS marries the ten daughters of the *Rájá*. It may be doubted, however, if this was universally practised, as the institutor of a sacrifice is ordinarily associated with but one wife at its celebration ; and at the *Aśwamedha*, although four denominations of females are specified as the women of the *Rájá*, the first wedded is alone considered to be the *Mahishí*, or queen. The multiplicity of wives may have been a privilege of the *Rishis*—if, indeed, these two Hymns be not compositions of a later day, and foreign to the earliest purport of the *Vedas*. The same may be suspected of the *Súkta* that records the dialogue between AGASTYA and LOPAMUDRÁ (p. 174), although that has more of an air of antiquity, though somewhat out of place. As to the two last verses of the second of the *Swanaya Súktas* (p. 18), they are manifest incongruities, although they also may be old. The Hymn to *Pitu* (p. 192), nutrition or food, is merely fanciful. The Hymn to Water, Grass, and the Sun (p. 201), as antidotes to the venom of poisonous creatures, is somewhat dark and mystical, and offers various terms for the import of which there is no other authority than that of the scholiast. The general intention of it is, however, positively specified by competent authority with which the text offers nothing incompatible, and it expresses notions that are familiar still in popular credence. The same may be said of the two hymns to the *Kapinjala*, or partridge, as a bird of good omen (p. 316).

A *Súkta*, remarkable for its unusual extent of

fifty-two stanzas, and for the indeterminate application of the greater part of them, is conceived by SÁYAÑA to convey the principal dogmas of the *Vedānta* philosophy, or the unity and universality of spirit, or Brahma : according to the Index, these stanzas are addressed to the *Viśwadevas* ; but their general bearing, though sometimes darkly denoted, is the glorification of the Sun, as identical with the divisions of time, or with time itself, and with the universe, as mentioned in the note (p. 126) : all the verses of this *Sākta* occur also in the *Atharva-Veda*, with the style of which it agrees better than with that of the *Rich*, at least in general.

The most peculiar and remarkable, however, of the hymns contained in this *Ashtaka*, are the two of which the *Aśwamedha*, or sacrifice of a horse, is the subject : the rite as described in the *Purāṇas* has been introduced to English poetry in the *Curse of Kehama*, correctly enough according to the authorities followed by Southey ; but the main object of the ceremony,—the deposal of INDRA from the throne of *Swarga*, and the elevation of the sacrificer, after a hundred celebrations, to that rank, are fictions of a later date, uncountenanced by the *Veda* : even the doctrine of the *Bráhmaṇas*, that the *Aśwamedha* is to be celebrated by a monarch desirous of universal dominion, is not supported by these Hymns, any more than it is in the *Rámáyana*, where it is nothing more than the means of obtaining a son by the childless DAŚARATHA : as enjoined by the *Rig-Veda*, the object of the rite seems to



be no more than as usual with other rites, the acquiring of wealth and posterity; but as it is detailed in the *Yajur-Veda*, 22, 26, and more particularly in the *Sūtras* of *Kātyāyana* (*Aśwamedha* 1—210), the object is the same as that of the *Rāmāyana* or posterity, as one step towards which the principal queen, *Kauśalyā*, in the poem, is directed to lie all night in closest contact with the dead steed: in the morning, when the queen is released from this disgusting, and in fact impossible, contiguity, a dialogue, as given in the *Yajush*, and in the *Aśwamedha* section of the *Satapatha Brāhmaṇa*, and as explained in the *Sūtras*, takes place between the queen and the females accompanying or attendant upon her, and the principal priests, which, though brief, is in the highest degree both silly and obscene. We find no vestige, however, of these revolting impurities in the *Rig-Veda*, although it is authority for practices sufficiently coarse, and such as respectable Hindus of the present generation will find it difficult to credit as forming a part of the uncreated revelations of BRAHMĀ: other particulars which are found in the *Sūtras*, and in the *Rāmāyaṇa* and *Mahābhārata*, as the infinite multiplication of victims, have no warrant from our text. That the horse is to be actually immolated admits of no question; that the body was cut up into fragments is also clear (pp. 116, 119); that these fragments were dressed, partly boiled, and partly roasted, is also indisputable (p. 117); and although the expressions may be differently understood, yet there is little

reason to doubt that part of the flesh was eaten by the assistants (p. 117), part presented as a burnt-offering to the gods: the second of the two *Sūktas* relating to the same sacrifice, deals less in matters of fact than the first, and is more or less mystical, but there is nothing in it that is incompatible with an actual immolation, and no reasonable doubt can be entertained that the early ritual of the Hindus did authorize the sacrifice of a horse, the details and objects of which were very soon grossly amplified and distorted: at the same time it is to be remarked that these two hymns are the only ones in the *Rich* that relate especially to the subject; from which it might be inferred that they belong to a different period, and that the rite was falling or had fallen into disuse, although it may have been revived subsequently in the time of the *Sūtras* and of the heroic poems, in which the *Aśwamedha* of the *Mahābhārata* takes a middle place, being in various essentials, particularly the part played by *DRAUPADĪ*, the same ceremony as that of the *Rāmāyana*, whilst in others, as in the guardianship of the horse by *ARJUNA*, it is that of the *Padma* and other *Purāṇas* (*Mahābh. Aśwamedha Parva*). As the solemnity appears in the *Rich*, it bears a less poetical, a more barbaric character, and it may have been a relic of an ante-Vaidik period, imported from some foreign region, possibly from Scythia, where animal victims, and especially horses, were commonly sacrificed (Herod. IV. 71); the latter were also offered by the Massagetæ to the Sun (*Ibid.* I. 216); and in

the second *Aśwamedhik* Hymn of the *Rīch* there are several indications that the victim was especially consecrated to the solar deity : however this may be, the rite, as it appears in the *Rīg-Veda*, can scarcely be considered as constituting an integral element of the archaic system of Hindu worship, although its recognition at all is significant of extant barbarism.

That this was not the condition of the Hindus at the date of the composition of the greater portion of the *Vedas*, as formerly inferred, is corroborated by the various scattered and incidental notices which are dispersed through this *Ashtaka* also : the question of the institution of caste is still left undecided, although the five classes of beings who are frequently mentioned, is invariably explained by the commentators to denote the four castes, and the barbarians as the fifth. We have also something very like a specification of Brahmins, as those acquainted with the forms of speech or as the (p. 142) appropriate repeaters of hymns. The expressions, however, do not indicate any exclusive privilege. The term *Kshatriya* does not occur in this book, and there are indications of *Rājās* hostile to the ritual who would not, therefore, have belonged to the recognized military order. No such word as *Sūdra* is used, although, as in the first book, the *A'ryas* and *Dasyus* are contrasted. It looks, also, as if it was intended to designate the latter as especially black-complexioned (pp. 35, 258). They were not, however, so barbarous but that they were assembled in towns or cities, of which, as well as of

the cities of the *Asuras*, INDRA is repeatedly represented as the destroyer (pp. 167, 258): if that was the case, the *A'ryas* were still more likely to be similarly located, of which we have also mention (p. 61). In their towns or cities we find existing the arts, sciences, institutes, and vices of civilized life, golden ornaments, coats of mail, weapons of offence, the use of the precious metals (p. 17), of musical instruments, the fabrication of cars, and the employment of the needle (p. 283); and although we have not the allusions to traders by sea that occur in the first *Ashtaka*, yet the unequivocal notices and mention of the ocean, are so frequent and precise as to prove beyond doubt its being familiarly known and occasionally navigated: we have also the knowledge of drugs and antidotes, the practice of medicine, and computation of the divisions of time to a minute extent, including repeated allusions to the seventh season, or intercalary month (pp. 8, 131). We have mention, not only of *Rájás*, but of envoys and heralds, of travellers, and of *Sarais*, or places provided for their refreshment: it is true that in the passage in which they are named (p. 151), the refreshments are said to be provided for the *Maruts*, or the winds; but in this, as in the case of the cities of the *Asuras*, the notion must have been derived from what really existed: *Prapathas*, or *choltris*, were not likely to be pure mythological inventions; those for the *Maruts* must have had their prototypes on earth. Then with regard to the laws of property, it appears, although not very perspicuously

described, that daughters had claims to a share of the paternal inheritance (p. 12): that women took part in sacrifices, we have already seen, and it seems that they appeared abroad in public (pp. 150—153): of some of the vices of the civilized state, we have proofs in the notice of common women (p. 153), of secret births, and by inference of the abandonment of new-born children (p. 281); thieves are frequently mentioned: debts and debtors are adverted to more than once, and although the idea is complicated with that of moral obligations, yet debt must originate in fact before it becomes a figure: reverses of fortune and being reduced to poverty from a state of opulence, form the burden of more than one *Sūkta* (pp. 278—281); all these particulars, although they are only briefly and incidentally thrown out, chiefly by way of comparison or illustration, render it indisputable that the Hindus of the *Vaidik* era even had attained to an advanced stage of civilization, little if at all differing from that in which they were found by the Greeks at Alexander's invasion, although no doubt they had not spread so far to the east, and were located chiefly in the Punjab and along the Indus: the same advanced state of civilization may be inferred from the degree of perfection to which the grammatical construction of the language had been brought, and still more from the elaborate system of metrical composition of which so many examples occur, and of which the *Sūktas* attributed to the *Rishi* PARUCH-CHÉPA (pp. 19—58) afford such remarkable instances.

In translating the text of the second *Ashtaka*, the same principle has been adhered to that was adopted for the translation of the first, and as close a conformity to the text as possible has been aimed at, without any attempt to give the translation a poetical or rhetorical turn: to me the verses of the *Veda*, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious: in translating the text, the gloss of *Sāyaṇa A'chārya* has been invariably consulted and almost as invariably faithfully followed, as furnishing the safest guide through the intricacies and obscurities of the text: occasionally, but upon the strongest grounds only, has the interpretation of this very able scholiast been questioned, and where his assistance even has failed to remove all uncertainty, the passage has been ordinarily cited in the annotations, to enable the student to form an independent conclusion: although I cannot always concur in M. Langlois' version of the text, yet I have thought it my duty to refer to his translation, and I have also adverted to Professor Benfey's translation of those passages of the *Rich*, which are repeated in the *Sāma-Veda*, as well as to *Mahidhara's* commentary on similar parallel verses in the *Vájasaneyi Sanhitá* of the *Yajush*, edited by Professor Weber; an easy reference to such passages being now placed within our reach by the excellent comparative Index of the Hymns of the

four *Vedas*, compiled by Mr. Whitney, and published in the second volume of the *Indische Studien* of Dr. Weber. With these and other appliances, the task of translation has been in some degree facilitated, although I cannot pretend to have always contended successfully with the inherent difficulties of the original; a brief notice of which may possibly contribute to a candid appreciation of the arduousness of the undertaking, and may be of some service to students of the text.

It may be doubted if the impediments to a right understanding of the text of the *Veda* have been accurately conceived of, especially when they are confined to peculiarities of grammatical construction, or the use of words not found in other works, or employed in an unusual acceptation. The far greater portion of *Vaidik* grammar is as systematic as that of the laws of *Manu*, and the exceptions, when regular, as specified in the sketch of the grammar of the *Vedas*, which I have given in the second edition of the Sanscrit grammar, soon become familiar; the only real difficulty on this head arises from the disregard of all grammar, and the arbitrary substitution of one case or number of a noun, or person and tense of a verb for another, as specified by *Pánini*, and instances of which are frequent, as occasionally pointed out in the notes of the following pages. With respect to unusual words, there are no doubt a great number employed in the *Veda*, and it is possible that the lexicographic significations given by the commentators may be

sometimes questionable, sometimes contradictory ; but from what other authority can a satisfactory interpretation be derived ? It has been supposed that a careful collation of all the passages in which such words occur might lead to a consistent and indisputable interpretation, but this assumes that they have always been employed with precision and uniformity by the original authors, a conclusion that would scarcely be tenable even if the author were one individual, and utterly untenable, when, as is the case with the *Sūktas*, the authors are indefinitely numerous : it is very improbable, therefore, that even such collation would remove all perplexity on this account, although it might occasionally do so ; at any rate, such a concordance has still to be established, and until it is effected, we may be satisfied with the interpretations given us by the most distinguished native scholars, availing themselves of all the *Vaidik* learning that had preceded them, or that was contemporary with them, and inheriting no inconsiderable assistance from traditional explanation, preserved by the professional teachers of the *Vedas*.

Admitting, however, that the correct understanding of single terms may be very much promoted by the comparison of all the passages in which they are met with, a very small advance will have been effected towards surmounting the difficulty of translation even as respects words alone. The Sanscrit scholar, with or without such help, meeting with the words in their proper places, and in connection with others, may readily comprehend



their purport, but he will not therefore be able to render it equally comprehensible to others, from the want of equivalents in his own language, or from those which are available failing to convey the same ideas: *kavi*, *vipra*, *vidvat*, *medhāvin*, *chikītwah*, and many others, mean wise, intelligent, knowing; but we cannot make use of these adjectives in the way in which the original terms are employed, more frequently without substantives than with them; becoming appellative titles, or names: still more difficult is it to devise equivalents for compound terms, and especially those which it is sometimes doubtful how to deal with, and whether to consider them as epithets or proper names, more particularly when they may, in the opinion of the Scholiasts, be variously explained: thus, *Satakratu* is an appellative epithet of INDRA, implying either, one to whom many sacrifices are offered; one who is the instigator of many sacred rites; or one by whom many great actions have been performed. Again, *Jātavedas* is sometimes a name, sometimes an epithet of AGNI; it may mean, according to the commentators, he by whom knowledge was acquired at his birth; he by whom all that has been born is known; he who is known to be one with all beings; or he from or by whom all wealth is generated: these are awkward terms to encounter, not because they cannot be comprehended, but because, unless given untranslated as proper names, they can only be parenthetically rendered, at least in English and in French; the facility of forming compounds in

German, and the hardihood of German translators, give that language an advantage in these respects.

Still, however, these are but slight obstacles, and will be overcome in proportion to the skill of the translator, and his command of his own language, as well as of that from which he translates: it may not be always possible to devise unexceptionable and felicitous equivalents for such expressions, but they may be so rendered as to convey with some degree of accuracy the substance of the text: the more unmanageable difficulties are those which are utterly insuperable except by guess: they are not the perplexities of commission, but of omission: not the words or phrases that are given, but those that are left out: the constant recurrence of the abuse of ellipsis and metonymy, requiring not only words, but sometimes sentences, to be supplied by comment or conjecture, before any definite meaning can be given to the expressions that occur:—thus, as already observed, the substantive is very often omitted and the adjective does double duty: the first verse of the second *Ashtaka* offers an example: it begins—*raghu-manyavah*—"Oh ye of little wrath;" "Ye who are gentle, mild-tempered;" but who they are that are so saluted, does not appear. The Scholiast says, mild-tempered *priests*, and it would not be easy to suggest a preferable application of the epithet, although if not traditional it is only conjectural. It may not always require extraordinary ingenuity to hit upon what is intended by such elliptical expressions from correlative terms or context; but

such a mode of interpretation by European scholars, whose ordinary train of thinking runs in a very different channel from that of Indian scholarship, can scarcely claim equal authority with the latter: it may be happier; it may be more rational:—still it is not that which has been accepted for centuries by critics of indisputable learning in their own department of knowledge.

As many instances of this elliptical construction have been given in the notes of both this and the former volume, a few additional instances will here be sufficient:—thus, (p. 301, v. 9) we have “the grandson of the waters has ascended above the crooked ———;” “the broad and golden ——— spread around.” What would the European scholar do here without the Scholiast? He might, perhaps, suspect that the term crooked, curved, or bent, or, as here explained, crooked-going, tortuous, might apply to the *clouds*, but he would hesitate as to what he should attach the other epithets to, and the original author alone could say with confidence that he meant ‘*rivers*,’ which thenceforward became the traditional and admitted explanation, and is, accordingly, so supplied by the Scholiast.

The object as well as the subject is very frequently omitted. Thus we have (p. 29, v. 5), “thou removest all ——— of men;” according to the Scholiast, “the sins of men:” again (p. 33, v. 4), “thou cuttest ——— to pieces;” where something like ‘enemies’ has to be supplied: and (in p. 2, v. 3) INDRA and PARVATA are solicited “to whet or

sharpen our — ;” a European commentator would most probably fill up the blank with ‘spears or swords:’ we are indebted to the native Scholiast for the more appropriate accusative, ‘*intellects*.’

An equally frequent ellipse is that of the verb, as (p. 6, v. 14) “may our offerings be acceptable to the gods, and — with both,”—that is, according to *Sáyaña*, “*may they be pleased or propitiated*” by both “our offerings and praises.” Again (p. 20, v. 2), “with prayers — by the priests — thee” requires something like ‘*recited*’ and ‘*adore*’ to make any sense at all: again (p. 25, v. 3), “AGNI having his abode on high places — to pious rites,” obviously requires ‘comes;’ and “those, who, desiring his friendship — the lord of a city — with good government” (p. 165, v. 10), is made intelligible by the commentator’s adding, ‘*conciliate*’ the lord of a city who ‘*administers*’ good government; instances of this kind are innumerable.

Another source of perplexity which is not uncommon, and which is also a sort of ellipse, is the abuse of metonymy: thus, we have (p. 303, v. 1) “This libation consists of the cow, and has been filtered by the sheep.” A European translator might suspect that for cow, we should read, the products of the cow—milk and butter, but he ought to be thankful to the commentator for explaining to him that the *Soma* juice was cleansed by being passed through a filter made of the *wool of the sheep*, the animal being here put for his skin.

To these sources of difficulty others less peculiar,

but for the elucidation of which an authentic gloss is no less desirable, are to be added ; such as those of involved and complex construction, such as is common in all metrical compositions ; and the use of terms of a figurative and allegorical import. In this class of words, *the cow* makes a great figure, and we have typified by her a variety of persons and things bestowing benefits, in like manner as she yields milk ; as the earth, the institutor of a sacrifice with his wife, and especially the clouds, that shed rain : withholding which, they are fabled, as the cows of the saintly *Angirases*, to have been stolen by an *Asura* and rescued by *Indra*. These, however, are nothing more than usual in mythological writings, and are by no means so embarrassing as the elliptical omission of words indispensable to a complete sentence and perfect signification, originating, no doubt, in the method by which the hymns of the *Veda* were first communicated to the disciples of the teacher, and were afterwards transmitted, —oral communication ; it being easy for the author himself to supply the deficient words or sentences, and convey to his auditors all that he would have them understand. How far his lecture and amplification may have been preserved uncorrupted through successive generations until they reached *Yáska*, and eventually *Sáyaña*, may be reasonably liable to question, but that the explanations of these Scholiasts were not arbitrary, but were such as had been established by the practice of preceding schools, and were generally current at their several eras,

can admit of no doubt. Even if it were not so, their undeniable learning and their sympathy with the views and feelings of their countrymen, amongst whom were the original authors and expounders of the *Sūktas*, must give a weight to their authority which no European scholar, however profound his knowledge of Sanscrit or of the *Vedas*, can, in my opinion, be entitled to claim.

As a concluding specimen of some of the difficulties of our task, I subjoin the version of a stanza in which we have an opportunity of comparing the interpretation given by different translators of an easy passage,—it forms the burden of several *Sūktas* (p. 236, v. 11): “Grant, AGNI, to the offerer of the oblation, the earth, the bestower of cattle, the (means) of many (pious) rites, such that it may be perpetual: may there be sons and grandsons born in our race, and may thy good-will ever be upon us.” M. Langlois renders it—“O AGNI, en échange de nos invocations, fais que la terre soit à jamais libérale pour nous, et féconde en troupeaux : que nous ayons une belle lignée, d’enfans et de petits enfans : O AGNI, que ta bonté soit avec nous” (vol. i. p. 542). Mr. Stevenson’s translation of the same stanza repeated in the *Sāma-Veda* (p. 16) has—“O AGNI, grant to us, the performers of sacrifice, those supplies by which many sacred rites can be performed, and cows which remain always profitable. O AGNI, may we have sons and grandsons, the fathers of a numerous race, and may thy favourable regards be ever towards us.” Professor Benfey

translates the same stanza thus :— “The food, O AGNI, the much-effecting gift of the cow, make everlasting to him who implores you. To us may there be a son—may there be a wide-branching name to us. May this be, O AGNI, the fruit of thy kindness to us” (p. 217, 3rd decade, 4th v.). The original is, “Die Speis’, o AGNI, der Kuh viel-werk’ge Spende mach ewigdauernd dem, der zu dir flehet : uns sei ein Sohn, ein weitverzweigter Name uns : diess sei, o AGNI, deiner Gnade Frucht uns.”

The original text is *Ilám Agne purudansam sanim goh śaśwattamam havamánāya sádha—Syán-nah súnustanayo vijává Agne sá te sumatir-bhútwaśmé.*

The first word, *Ilá*, is the subject of a different explanation. M. Langlois and myself render it ‘earth,’ following *Sáyaña*, who explains it here *bhúmi*. Mr. Stevenson renders it ‘supplies,’ and Professor Benfey ‘food,’ a meaning which the word sometimes bears : a more doubtful term is *puru-dansam*, explained, many-acting, *bahu-carmánam*, or *puru*, much, many, and *dansas*, act, usually implying an act of worship. Mr. Stevenson understands it in this sense, ‘by which many sacred rites can be performed.’ M. Langlois translates it more directly, ‘liberal,’ ‘bountiful.’ Professor Benfey apparently detaches it from *Ilá*, and applies it to *sanim*, gift, distribution, whilst *Sáyaña* considers *sanim* an epithet also of *Ilá*, *pradátri*, the liberal donor, *i. e.*, of cattle, as he also has it, *gavám pradátrim Ilám*. The sense of the French version is to the same purport ; whilst Stevenson puts *goh* into the ac-

cusative, 'grant to us cows.' Benfey seems to put the two nouns in apposition: 'food, the gift of the cow:' the meaning of the next word, *śáśwattamam*, most lasting, is concurred in by all, but its connection varies; I have taken it adverbially after *Sáyaña*, *chirakálam yathá bhavati tathá sádha*, 'so grant that it (the gift of the earth) endure for a long time.' M. Langlois' *à jamais*, is not far from the same, although he puts it in relation to the earth. Stevenson treats it as an epithet of *goh*, 'cows always profitable,' which it can scarcely be, as it is in the singular accusative, and either masculine or neuter, whilst *goh* is the feminine genitive. It seems somewhat doubtful whether Benfey's *ewigdauernd* applies to *Speise* or to *Spende*: it might be the adjective of the latter, *sanim*; but the Sanscrit could not agree with *Ilám*. *Havamánáya* may signify, 'to the offerer of the oblation,' or 'to the invoker of Agni;' scarcely, 'en échange de nos invocations,' nor 'him who prays to or implores,' although in substance not very different.

In the second half of the verse the term *tanaya* may admit of some difference of meaning, although when associated with *putra* or *súnuh*, a son, it is commonly explained, grandson: *Sáyaña's* explanation is somewhat equivocal; he has *santánasya vistárayitá*, 'an extender of offspring,' which may be an epithet of *súnuh*; at the same time it is not an incompatible synonyme of grandson, and that has been adopted in three of the translations; Benfey apparently understands it somewhat differently, or



‘wide-branching,’ as an epithet of the next word, *vijárvá*, an unusual term, but scarcely equivalent to ‘name:’ the commentator expounds it here, *putra pautrádi rúpeña swayam jáyate*, ‘he who is born himself, in the form of sons and grandsons,’ that is, a continuer of the race, an epithet of *tanayah*. In a repetition of the same stanza at the end of the seventh *Súkta* of the next book, *Sáyaña* alters his exposition, and attaches *vijárvá* to *sumatih*, ‘good-will, favour,’ considering it as synonymous with *abandhyá*, not barren—may thy good-will ever be productive (of benefits) to us; but the construction of the sentence is somewhat opposed to this interpretation. The several translators agree tolerably well in the close; but their discrepancies in a passage of less than ordinary perplexity may be considered as bearing witness to the utility or even to the necessity of a competent interpreter, such as we have in *Sáyaña Achárya*, although he may not be infallible: at any rate I gratefully acknowledge the value of his assistance, and without it I should not have ventured to attempt a translation of the *Rig-Veda*.

H. H. WILSON.

LONDON, 17th October, 1854.

## E R R A T A.

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Page	3, note (c), for 'Kakshwat,'	read 'Kakshwat.'
„	5, „ (d), „ 'aswamedhu,'	„ 'aswamedha.'
„	7, „ (c), „ 'comment,'	„ 'commentator.'
„	17, „ (b), „ 'Sindhan,'	„ 'Sindhau.'
„	18, „ (b), „ 'Aridúyaso,'	„ 'Aridháyaso.'
„	21, „ (a), „ 'ajasad,'	„ 'ojasad.'
„	47, „ (c), „ 'takkaviye,'	„ 'takwaviye.'
„	63, „ (b), „ 'Paráhas,'	„ 'Puráhas.'
„	69, „ (b), „ 'Jarundh,'	„ 'Jaranah.'
„	106, „ (d), „ 'samohasá,'	„ 'samokasá.'
„	106, „ (d), „ 'Ekasminanevá,'	„ 'Ekasminneva.'
„	112, „ (a), „ 'váyám,'	„ 'váyum.'
„	137, v. 30, „ 'obsequeal,'	„ 'obsequial.'
„	138, delq reference (a), and for (b) read (a).	
„	234, note (d), for 'bhujaniyastwam,'	read 'bhajaniyastwam.'
„	297, „ (b), „ 'Soma,'	„ 'Homa.'
„	298, „ (b), „ 'swítmá,'	„ 'swátmá.'

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The accents are occasionally omitted or misplaced, but the Sanskrit scholar will have no difficulty in rectifying them.

# RIG-VEDA SANHITĀ.

## SECOND ASHṬAKA.

### FIRST ADHYĀYA.

#### ANUVĀKA XVIII. (*continued*).

SŪKTA II. (CXXII.)

MAṆḌALA I.

The deities are the VIŚWADEVAS; the *Rishi* is KAKṢHIVAT; the metre is *Trishtubh*.

1. Present, mild-tempered<sup>a</sup> (priests), the sacrificial viands which you have prepared, to the reward-showering RUDRA. I praise him who, with his heroic (followers), as (with shafts) from a quiver, expelled (the *Asuras*) from heaven: and (I praise) the *Maruts*, (who abide) between heaven and earth.<sup>b</sup> Varga I.

2. Animated by our diversified praise, hasten, *Morning* and *Night*, to attend to our first invocation, as a wife (to the first call of her husband); and may the *Dawn*, beautiful with the lustre of the (rising)

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<sup>a</sup> *Raghu-manyavañ*, of light or little wrath; from *raghu*, for *laghu*, light, and *manyu*, anger.

<sup>b</sup> The construction of the second half of the stanza is exceedingly elliptical: it is literally, "I have praised of the expeller from heaven with arrows as if from a quiver the *Maruts* of heaven and earth."

Sun, and robing like the Sun<sup>a</sup> (her) vast expanse with golden rays, (come to our early rite).

3. May the circumambient divinity, the wearer of various forms,<sup>b</sup> grant us delight; May the wind, the shedder of rain, grant us delight; do you, INDRA and PARVATA,<sup>c</sup> sharpen our (intellects), and may all the gods show us favour.

4. Whenever I, the son of UŚIJ, worship with my offerings (of food) those two (*Aświns*) who eat and drink (of oblations and libations) at (the season) of the world-whitening (dawn); do you, Priests, glorify the grandson of the waters<sup>d</sup> (AGNI), and render (the divinities of the day and night)<sup>e</sup> the

<sup>a</sup> *Starh na*: the former, which properly means what covers or expands, occurs in lexicons as a synonyme of 'smoke,' but it is said by the Scholiast here to mean, the Sun invested or clothed with light, or destructive of foes,—*śatrúndám hinsakas tejasdchhannó vá Aditya*.

<sup>b</sup> *Agni*, here called *Vasarhan*, as assuming various vestures (*vasa*), or forms, in the *Gárhapatya* and other fires; or, as destroying the vesture of the earth,—the trees; or as causing the revolutions of day and night: the sense of the appellative seems rather doubtful.

<sup>c</sup> Another name of *Indra*, as regulating the *Parvas*, the joints or periods of the day or year.

<sup>d</sup> The trees and shrubs spring up from moisture or the waters, and fire proceeds from timber; hence *Agni* may be called the grandson of the waters, or it may mean son of the waters, as in *Manu*, ix. 321: a different etymology has been given in a former place (vol. i. p. 31, note).

<sup>e</sup> This specification is supplied by the Scholiast.

mothers (as it were) of the man who repeats their praise.

5. I, the son of UŚLI, address to you (AŚWINS) audible praises, in like manner as GHOSHĀ<sup>a</sup> praised you for the removal of her white-tinted (skin): I glorify (gods) the bountiful PUŚHAN (associated) with you, and I proclaim the munificence of AGNI.

6. MITRA and VARUṆA, hear these my invocations, and moreover listen to those (that are) everywhere (uttered) in the chamber of sacrifice; and may SINDHU,<sup>b</sup> the renowned bestower of wealth, hear us, (fertilizing our) broad fields with water.

Varga II.

7. I praise you, MITRA and VARUṆA, for your gift of numerous cattle to the *Pajra*,<sup>c</sup> and (from those praises) may abundant food (proceed). May (the gods), bestowing nourishment on me, come quickly unimpeded, (each) in his famous and favourite car.<sup>d</sup>

8. I laud the treasures of that opulent (assembly of the gods);<sup>e</sup> may we, men who (are blessed) with excellent descendants, partake of them together:

<sup>a</sup> See vol. i. p. 315.

<sup>b</sup> Said to mean the deity presiding over water, *jalābhimān devah*.

<sup>c</sup> To me *Kakshwat*, of the race of *Pajra*. See vol. i. pp. 140, 308.

<sup>d</sup> *Srutarathe priyarathe* are referred by *Sāyaṇa* to *mayi*, understood,—‘on me possessing a famous car, a favourite car;’ but perhaps such an ellipse is not necessary.

<sup>e</sup> *Mahimaghasya rādhas*, the riches of that, or of him, who or which is possessed of great wealth: the Scholiast explains the

the assembly<sup>a</sup> conferring upon the *Pajras* abundant food, has been my benefactor, and has made me the master of horses and chariots.

9. The man who does you wrong, MITRA and VARUNA, who injures you in any way,<sup>b</sup> who does not present you with oblations, contracts for himself sickness in his heart;<sup>c</sup> but he who, performing worship, (celebrates it) with praises—

10. He, borne by well-trained horses, endowed with surpassing strength, renowned above men, munificent in gifts, moves a hero, ever undaunted in all combats, (even) against mighty men.

Varga III.

11. Royal bestowers of delight, listen to the invocation of (your) undying worshipper,<sup>d</sup> and then come

epithet to imply *deva sangha*, the assembly or company of the gods.

<sup>a</sup> The text has *jano yah*, the man who—: the Scholiast explains it *yaścha devasanghah*, 'the assembly of the gods which—.'

<sup>b</sup> *Akshnayā dhruk* is explained, *chakrena, mārga na dṛuhyati*, offends by a wheel, or a way; equivalent to *anyathā prakāreṇa*, in another manner.

<sup>c</sup> *Yakṣmam hridaye nidhatte*, he places or deposits consumption in the heart; but *yakṣma* is said here to mean *vyādhī*, sickness in general: the expression is understood to imply something like our phrase of sick at heart, meaning, it is said, the sense of mortification experienced by those who neglect the gods on observing the blessings which recompense devotion.

<sup>d</sup> *Amṛitasya nahuṣo havam sūreḥ* is explained, *āhvaṇam amaraṭasya stotrādīprerakasya manushyasya mama*, the invocation of me, a mortal, instigating praises and the like, not dying. It would

hither, that you who traverse the sky may be propitiated by the greatness of the (sacrificial) wealth presented to you by the sacrificer, who acknowledges no other protector.

12. The gods have declared, We confer present vigour upon the worshipper (who invokes us) to partake of the decupled<sup>a</sup> (libation). May all (the gods) in whom splendours and riches abound, bestow (abundant) food at (solemn) sacrifices.<sup>b</sup>

13. We rejoice that for the satisfaction of the ten (organs of sense),<sup>c</sup> the (priests) bearing the twice five<sup>d</sup> (ladles of) sacrificial food, proceed (to the altar). What can IŚHṚĀŚWA, (what can) *Iśhītarāśmi*, (what can) those who are now lords of the earth, achieve (with respect) to the leaders of men, the conquerors of their foes?<sup>e</sup>

make better sense to render it, the invocation of the immortal (deity) by me, a mortal worshipper.

<sup>a</sup> *Dasataya*, a decade, meaning, according to *Sāyaṇa*, food, by which the vigour of the ten senses is augmented, or *Soma* juice offered in ten ladles.

<sup>b</sup> A different interpretation may be given to the latter half of the stanza,—“May all the gods partake of the abundant food (or *Soma*) at those sacrifices in which the priests are the distributors of the riches of copious libations.”

<sup>c</sup> Here we again have *dasataya* : *dasatayasya dhāse*, which the Scholiast explains by the ten *indriyas*, or organs of sense.

<sup>d</sup> The enumeration here may refer to the ten ladles by which the *Soma* juice is thrown on the fire; or to the ten articles offered in sacrifices, as honey, butter, curds, milk, water, grain, &c., offered to fire at the *āśvamedhu*.

<sup>e</sup> According to *Sāyaṇa*, what can the princes who are named,

14. May all the gods favour us with a person<sup>a</sup> decorated with golden earrings and jewel necklace: may the venerable (company of the deities) be propitiated by the praises issuing (from the mouth of the worshipper): may our offerings be acceptable to them, and (may they be pleased) with both<sup>b</sup> (our praises and offerings).

15. The four (silly)<sup>c</sup> sons of MASARSÁRA, the three of the victorious monarch AYAVASA, (annoy) me.<sup>d</sup> Let your spacious and bright-rayed chariot, MITRA and VARUṆA, blaze (before them) like the sun, (filling them with fear).

### SÚKTA III. (CXXIII.)

The deity is USHAS, or the Dawn; the *Rishi* KAKSHÍPAT; the metre *Trishtubh*.

Varga IV.

#### 1. The spacious chariot of the graceful<sup>e</sup> (*Dawn*)

or any other princes, do against those who enjoy the protection of *Mitra* and *Varuṇa*: the construction, however, is obscure, and the names, which are said to be those of *Rājās*, are new and unusual.

<sup>a</sup> *Arnas*, synonyme of *rūpa*, form: the Scholiast understands it to mean 'a son;' but this does not seem indispensable.

<sup>b</sup> Or it may mean, according to *Sāyaṇa*, 'may they reward us in both worlds:' the text has only *ubhayeshu*, in both.

<sup>c</sup> *Sīśvāh*, for *Sīśavah*, infants; that is, infantile, childish.

<sup>d</sup> Of the two princes named, no particulars are given in the commentary, nor have they been met with elsewhere: the whole hymn is very elliptical and obscure.

<sup>e</sup> *Dakshindydh*, of the clever one: there is no substantive; the appellative means, according to *Sāyaṇa*, she who is skilled in her own function,—*swavyāpāra kusalā*.



has been harnessed; the immortal gods have ascended it; the noble and all-pervading USHAS has risen up from the darkness, bringing health<sup>a</sup> to human habitations.

2. First of all the world is she awake, triumphing over transitory<sup>b</sup> (darkness): the mighty, the giver (of light) from on high, she beholds (all things): ever youthful, ever reviving, she comes first to the invocation.

3. Well-born and divine USHAS, who art the protectress of mortals; whatever share<sup>c</sup> (of light) thou apportionest to-day to men, may the radiant SAVITRI be disposed (to confirm) the gift, and declare us free from sin; so that (he) the sun (may come to our sacrificial hall).<sup>d</sup>

4. AHANĀ,<sup>e</sup> charged with downward-bending (light), goes daily from house to house; she comes, perpetually diffusing light, and desirous of

<sup>a</sup> *Chikitsantī*, healing, remedying the malady of darkness.

<sup>b</sup> *Jayantī vājam*: *Sāyaṇa* explains *vāja* as moving, motive; the darkness that goes away with the dawn; or, in its more usual meaning of 'food,' it may mean 'producing food,' as the reward of the morning sacrifice.

<sup>c</sup> *Bhāgam*, a share: the comment supplies *prakāśasya*, of light; but he admits that it may mean a share of the offerings to the gods; for, as the sacrifice is offered at dawn, the dawn may be said to be its distributor.

<sup>d</sup> The text has only *Sūryāya*, for, or on account of, or for the sake of, the sun: the amplification necessary to render the word intelligible, is the work of the Scholiast.

<sup>e</sup> *Ahanā* is enumerated by *Yāska* among the synonymes of *Ushas*, but no explanation of it is given.

bestowing (benefits), and accepts the choicest portions of (the sacrificial) treasures.

5. USHAS, endowed with truth, who art the sister of BHAGA, the sister of VARUÑA, be thou hymned first (of the gods): then let the worker of iniquity depart, for we shall overcome him with our chariot, through thy assistance.

Varga V.

6. Let words of truth be spoken: let works of wisdom (be performed): let the blazing fires rise up, so that the many radiant USHAS may make manifest the desirable treasures hidden by the darkness.

7. The twofold day<sup>a</sup> proceeds unseparated; one (part going) forward, one backward; one of these two alternating (periods) effects the concealment (of things); the Dawn illumines them with her radiant chariot.

8. The same to-day, the same to-morrow, the irreproachable (Dawns) precede the distant course of VARUÑA by thirty *yojanas*,<sup>b</sup> and each in succession revolves in its (appointed) office.

<sup>a</sup> Day and night.

<sup>b</sup> *Varuṇa* is here identified with the sun, as the remover of darkness, who, according to the Scholiast, revolves daily round Mount Meru, the centre of the earth, performing a diurnal circuit of 5,059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising, or first appearance from behind the mountain in the east. *Sāyana* adds, that the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured, as to the duration, by 21 *ghatikās* and 26 *parās*. Taking the *ghatikā* at its lowest valuation of half a *muhūrtta*, or 24 minutes, and a *parā* as 1/30th of a *ghatikā*, we

9. The self-illuminated Dawn, announcing the declination of the first (portion) of the day, is born white-shining out of the gloom: cleansing (with the radiance) of the sun, she impairs not his splendour, but daily adds embellishment (to his lustre).

10. Goddess, manifest in person like a maiden, thou goest to the resplendent and munificent (sun); and, like a youthful bride (before her husband), thou uncoverest, smiling, thy bosom in his presence.

11. Radiant as a bride decorated by her mother, thou willingly displayest thy person to the view. Do thou, auspicious USHAS, remove the investing (gloom), for other dawns than thou do not disperse it.

Varga VI.

12. Possessed of horses, possessed of cows, exist-

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should have in a day of 60 *ghatikās* more than one-third allotted to the dawn, which is evidently erroneous. Again, if the sun travels 5,059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatikā*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatikā* before the sun; a more correct estimate than the 22 *ghatikās* of the commentary. There is some inaccuracy, therefore, in the statement. According to the *Purāṇas*, the sun travels, in a day of 30 *muhūrtas*, or 60 *ghatikās*, 94,500,000 *yojanas*, or 1,575,000 *yojanas* in 1 *ghatikā*. The same authorities assign 1 *ghatikā* to the *Sandhya*, the morning twilight or dawn, and 3 *muhūrtas*, or 2 hours 24 minutes, to the *Prātar*, or early morning. The reckoning of the sun's daily journey, cited by *Sāyaṇa*, perhaps from some text of the *Vedas*, is much nearer the truth than that of the *Purāṇas*, being something more than 20,000 miles, and being in fact the equatorial circumference of the earth.—Bentley, *Hindu Astronomy*, p. 185.

ing through all time, vying with the rays of the sun (in dissipating darkness), auspicious Dawns, sending down benefits (on mankind), pass away and again return.

13. Co-operating with the rays of the true (sun), confirm in us every propitious act : earnestly invoked by us to-day, disperse, USHAS, (the darkness), that wealth may devolve upon us, (already) affluent (in sacrificial treasures).

#### SŪKTA IV. (CXXIV.)

The deity, *Rishi*, and metre are the same.

#### Varga VII.

1. When the (sacred) fire is kindled, USHAS sheds abundant light, dispersing (the darkness) like the rising sun : may the divine SAVITRĪ bestow upon us for our use,<sup>a</sup> wealth of both bipeds and quadrupeds.

2. Unimpeding<sup>b</sup> divine rites, although wearing away the ages of mankind, the Dawn shines the similitude of the (mornings) that have passed, or that are to be for ever, the first of those that are to come.

3. She, the daughter of heaven, is beheld in the east, gracious and arrayed in light : she travels steadily along the path of the sun, as if cognizant (of his pleasure), and damages not the quarters (of the horizon).

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<sup>a</sup> *Ityai*, lit. 'for going ;' that is, according to the commentary, 'for carrying on our own affairs.'

<sup>b</sup> *Amimatt' ahinsanti*, not injuring, not opposing, not unsuited to ; being, in fact, the fit season of their performance.

4. She is beheld nigh at hand, (radiant) as the breast of the illuminator,<sup>a</sup> (the sun); and, like NODHAS,<sup>b</sup> has made manifest many pleasing (objects): like a matron<sup>c</sup> she awakens (her) sleeping (children), and of all (females who are) stirring betimes, she, the most unvarying, repeatedly appears.

5. Born in the eastern quarter of the spacious firmament, she displays a banner of rays of light. Placed on the lap of both parents (heaven and earth), filling them (with radiance), she enjoys vast and wide-spread renown.

6. Verily she, the wide-expanded USHAS, neglects Varga VIII. not (to give) the joy of sight to those of her own or of a different nature:<sup>d</sup> visible in her faultless person,

<sup>a</sup> *Sundhyvo na vakshas*: according to the Scholiast, *Sundhyu* is a name of the sun, and the expression is to be understood as implying the collective solar rays. *Sundhyu* also means a water-bird of a white colour, to whose white plumage the morning light may be compared. *Sundhyuvah* in the plur. may also mean waters.—*Nir.* 4, 16.

<sup>b</sup> In the same manner as the *Rishi* NODHAS displays his wishes by his prayers and praises, so the dawn puts forth the light that is accessible to all the world: we have no further notice of NODHAS than that he was a *Rishi*.

<sup>c</sup> *Admasad*: *adma* means either food or a dwelling; *sad*, who goes or abides; the mistress of the house literally, or one who has to cook the food of her family; and in either case, who rises with the dawn and wakes up the sleepers of the household.

<sup>d</sup> *Ajānim na parivrinakti jānim*: *jāni* is explained by the Scholiast, *sajātīyā*, of the same species, that is to say, divine

and brightly shining, she passes not by the little or the great.<sup>a</sup>

7. She goes to the west, as (a woman who has) no brother (repairs) to her male (relatives);<sup>b</sup> and like one ascending the hall (of justice) for the recovery of property, (she mounts in the sky to claim her lustre):<sup>c</sup> and like a wife desirous to please her husband, USHAS puts on becoming attire, and smiling as it were, displays her charms.

8. The sister (*Night*) has prepared a birth-place for her elder sister (*Day*), and having made it known to her, departs. USHAS, dispersing the darkness

beings, the gods; *ajāmi* then means, not of the same species; *vijātyā*, that is, mankind.

<sup>a</sup> She lights up all things, from an atom to a mountain, says the Scholiast.

<sup>b</sup> *Abhrāteva punsa eti pratīchi*, as a damsel who has no brother, averted from her own abiding-place, goes to or relies upon her male relatives, *punsah*, for support; or it may mean, according to *Sāyaṇa*, that she is in such case to offer the funeral cakes to her progenitors: *pratīchi*, with face averted, as applicable to *Ushas*, means looking or going to the west.

<sup>c</sup> *Gartārug iva sanaye dhandādm*, like one who ascends (*āruh*, to mount) a house (*garta-griha*) for the gift or receipt of riches, the explanation and the application to the dawn are given by *Sāyaṇa*, conformably to the *Nirukta*, 3, 5: the commentary on which, however, explains *Garta* to be a stool or table on which dice are thrown, and alludes not very intelligibly to a practice in the South, in which a childless widow seeks to obtain support from her husband's relatives by repairing to a gambling-house: the passage is cited by Professor Müller—Preface, 2nd vol. of the *Rig-veda*, p. xvi.

with the rays of the sun, illumines the world, like congregated lightnings.

9. Of all these sisters who have gone before, a successor daily follows the one that has preceded. So may new dawns, like the old, bringing fortunate days, shine upon us blessed with affluence.

10. Awaken, wealth-abounding USHAS, those who delight (in holy offerings) : let the (niggard) traders, reluctant to wake (for such a purpose), sleep on. Arise, opulent USHAS, bearing wealth to the liberal (worshipper) : speaker of truth, who art the waster away (of living creatures), arise, bearing wealth to him who praises thee.

11. This youthful (USHAS) approaches from the east : she harnesses her team of purple oxen. Assuredly she will disperse the darkness, a manifest sign (of day) in the firmament : the (sacred) fire is kindled in every dwelling.

Varga IX.

12. At thy dawning, (USHAS), the various birds rise up from their nests, and men who have to earn their bread\* (quit their homes). Thou bringest, divine (USHAS), much wealth to the liberal mortal who is present in the chamber (of sacrifice).

13. Praiseworthy USHASAS, be glorified by this (my) hymn ; graciously disposed towards us, augment (our prosperity) ; and may we obtain, goddesses, through your favour, wealth, a hundred and a thousand fold.

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\* *Narascha pitubhájah-annárthínah*, seeking for food.

## SŪKTA V. (CXXV.)

The hymn is supposed to be recited by KAKSHÍVAT, in acknowledgment of the liberality of Rájá SWANAYA,<sup>a</sup> whose gift is therefore considered as the divinity of the hymn, or the object addressed; KAKSHÍVAT is of course the *Rishi*; the metre of the 4th and 5th stanzas is *Jagatí*; that of the rest, *Trishtubh*.

## Varga X.

1. Having come in the early morning, (SWANAYA) presents precious (wealth), knowing it (to be worthy of acceptance); and having, (therefore), accepted it, (KASHÍVAT) brings it (to his father): wherewith the parent of excellent sons, maintaining his progeny, passes his life in the enjoyment of affluence.

2. May he (the Rájá) be rich in kine, in gold, in horses: may INDRA grant abundant food to him

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<sup>a</sup> The legend which is cited by *Sáyaṇa*, and which is told to the like purport in the *Nīti-manjarí*, relates that *Kakshívat*, having finished his course of study, and taken leave of his preceptor, was journeying homewards, when night came on, and he fell asleep by the road-side: early in the morning, *Rájá Swanaya*, the son of *Bhāvayavya*, attended by his retinue, came to the spot, and disturbed the Brahman's slumbers: upon his starting up, the *Rájá* accosted him with great cordiality, and being struck by his personal appearance, determined, if he was of suitable rank and birth, to give him his daughters in marriage. After ascertaining his fitness, he took *Kakshívat* home with him, and there married him to his ten daughters, presenting him at the same time with a hundred *nishkas* of gold, a hundred horses, a hundred bulls, one thousand and sixty cows, and eleven chariots, one for each of his wives and one for himself, each drawn by four horses. With these presents *Kakshívat* returned home, and placed them at the disposal of his father, *Dīrghatamas*, reciting this hymn in praise of the munificence of *Swanaya*.



who delays thee, returning home in the early morning, by costly gifts, as (a hunter arrests the) wandering (animals) by his snares.

3. Desirous (of again beholding thee),<sup>a</sup> I have this day obtained thee, who hast done in the morning a good deed; the performer of a sacrifice<sup>b</sup> with a wealth-laden car, refresh thyself with the effused juice of the exhilarating (*Soma*) creeper, and augment with sincere prayers (the prosperity) of the chief of a flourishing race.

4. The copiously-yielding and joy-conferring kine, distil (their milk) for the celebration of the (*Soma*) sacrifice, and for him who has undertaken its celebration: the nutritious streams of butter converge from every quarter towards him, who both propitiates (his progenitors), and benefits (mankind).<sup>c</sup>

5. He who propitiates (the gods), gives to the gods, and sits at ease upon the summit of heaven: to him the flowing waters bear their essence; to him this fertile (earth)<sup>d</sup> ever yields abundance.

<sup>a</sup> This and the following verses are supposed to be repeated by *Dīrghatamas*, the father of *Kakshvat*.

<sup>b</sup> *Ishteh putram*, lit. the son of sacrifice; but the Scholiast explains *putram*, upon the authority of *Yāska*, to signify *puru-trātāram*, the much-protecting, or, simply, *kartāram*, performer.

<sup>c</sup> *Prīṇayantam papurin-cha* are both attributives of an agent, and therefore the agent who gives pleasure, or who gives repletion or satisfaction: the Scholiast applies the first to the *Pitris*, or progenitors, *pitrān prīṇayantam*; the second to all living beings, *prāṇināḥ sarvadā prīṇayantam puruṣam*.

<sup>d</sup> *Iyam dakṣinā*, the Scholiast interprets by, this capable

6. These wonderful (rewards)<sup>a</sup> verily are for those who give (pious) donations:<sup>b</sup> for the donors of (pious) gifts the suns shine in heaven: the givers of (pious) donations attain immortality: the givers of (pious) gifts prolong their (worldly) existence.

7. May those who propitiate (the gods), never commit degrading sin: may those who praise the gods and observe holy vows, never experience decay: may some (honourable) individual ever be their defence;<sup>c</sup> and may afflictions fall upon him who does not propitiate (the gods).

earth; the *bhūmi*, that is able, *dakshá*, to bear crops: otherwise it might have been thought to refer to the gift, *dakshiná*, of *Svanaya*, as in the next verse.

<sup>a</sup> *Imāni chitrā*, these wonders, or these variegated things, which, according to the comment, are personal decorations,—garlands, sandal, jewels, pearls, and the like.

<sup>b</sup> *Dakshināvatām-dakshinādditrīnām*, of the givers of *Dakshinā*, or donations to Brahmins at the end of a sacrifice, or any particular solemnity.

<sup>c</sup> *Anyas tesham paridhir astu káśhit*, may some other one be their surrounding defence, or, as the Scholiast says, *kavachasthāniya*, in the place of armour: he seems rather uncertain as to the sense of *anyah káśhit*, some other, whether it mean a man, or the divinity presiding over sin, or to some countervailing merit, *dharma-viśeshāt*: it probably alludes to *Svanaya* as the type of a patron or protector.

## SŪKTA VI. (CXXVI.)

Of the first five verses, the *Rishi* is KAKSHÍVAT, and as they are in commendation of the *Rájá* BHÁVAYAYA, he is considered to be in the place of the deity; the sixth stanza is ascribed to the *Rájá*, and the seventh to his wife LOMÁÁ, the daughter of BRIHASPATI. The first five stanzas are in the *Trishúbh* metre; that of the two last is *Anusúbh*.

1. I repeat with a (willing) mind, the unreluctant praises of BHÁVYA,<sup>a</sup> dwelling on the banks of the Sindhu:<sup>b</sup> a prince of unequalled (might), desirous of renown, who has enabled me to celebrate a thousand sacrifices. Varga XI.

2. From which generous prince, soliciting (my acceptance), I, KAKSHÍVAT, unhesitatingly accepted a hundred *nishkas*,<sup>c</sup> a hundred vigorous steeds, and a hundred bulls, whereby he has spread his imperishable fame through heaven.

3. Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given me by SWANAYA; and a thousand and sixty cows followed: these, after a short interval of time, did KASHÍVAT deliver (to his father).

4. Forty bay horses, (harnessed) to the chariots, lead the procession in front of a thousand (followers).

<sup>a</sup> *Bhavya* is here identified evidently with *Swanaya*, his son.

<sup>b</sup> *Sindhan adhi*, upon the *Sindhu*, either the river Indus or the sea-shore; most probably the former.

<sup>c</sup> A *nishka* is a weight of gold. By *Manu* it is said to be equal to four *suvarnas* (viii. 134). In the *Amara kosha* it is rated at 108 *suvarnas*.

The *Pajras*, the kinsmen of *KAKSHÍVAT*, rub down the high-spirited steeds, decorated with golden trappings.

5. I have accepted a prior grant, (kinsmen), for you:<sup>a</sup> three and eight harnessed chariots and cattle of incalculable value:<sup>b</sup> may the kindred *Pajras*, like well-disposed relations,<sup>c</sup> be desirous of acquiring renown by their abundant offerings.<sup>d</sup>

6. 'She, who, when her desires are assented to, clings as tenaciously as a female weasel,<sup>e</sup> and who is ripe for enjoyment, yields me infinite delight.

7. Approach me, (husband); deem me not immature: I am covered with down like a ewe of the *Gandhárins*.<sup>f</sup>

<sup>a</sup> The Scholiast is at a loss to understand how this should be, as in the former hymn the whole of the gifts were placed at the disposal of his father by *Kakshívat*; and again, the ten cars conveyed his wives, who could not be given away; he suggests, therefore, that a different sense of eleven is intended.

<sup>b</sup> *Aridhúyaso gáh* is explained *aribhir-ísvarair-dhāranīyá*, to be held or attained by rich men; i.e. *bahumulyáh*, of great price.

<sup>c</sup> *Vísya iva vrátá* is a rather doubtful phrase: the Scholiast explains it *visám vrátá yathá paraspāram anurágavantah*, like troops of people having mutual affection.

<sup>d</sup> The text has, having carts or barrows, *anaswantah*; the term *anas* implying a small cart or truck, in which the *Soma* plants are brought to the place where the sacrifice is to be offered.

<sup>e</sup> This is supposed to be said by *Bhāvya* to his wife *Lomádá*.

<sup>f</sup> *Kásiká*, which is explained *sutavatsá nakulí*, the female *nēul* or viverra, having brought forth young.

<sup>g</sup> This is *Lomádá's* reply; but the verse, as well as the preceding, is brought in very abruptly, and has no connection with

## ANUVĀKA XIX.

## ŚŪKTA I. (CXXVII.)

The hymn is addressed to AGNI; the *Rishi* is called PARUṢH-CHHEPA, the son of DIVODĀSA; the metre is *Atyashṭī*.<sup>a</sup>

1. I venerate AGNI, the invoker (of the gods), Varga XII.  
the munificent, the giver of dwellings, the son of  
strength: he who knows all that exists, like a sage  
who is endowed with knowledge:<sup>b</sup> who, the divine

what precedes: it is also in a different metre, and is probably a fragment of some old popular song: another meaning is also assigned to *gandhāri*.

<sup>a</sup> According to Mr. Colebrooke (*Sanskrit and Prakrit Prosody, Misc. Essays*, II. 162), the *Atyashṭī* metre is a stanza of four lines, containing 68 syllables, each arranged in different feet, constituting varieties of the class; and the Scholiast quotes the *chhandas*, or metrical system of the *Vedas*, for a graduated series of metres, beginning with *Utkṛiti*, containing 104 syllables, and descending by a diminution of four through eight classes to *Atyashṭī*, the ninth, which gives it the same number. In this hymn and the twelve following, however, the stanza is arranged in three lines, and the number of syllables varies from 57 to 70, being in most of the lines 65, 66, 67: the distribution of the feet does not seem to follow any definite rule.

<sup>b</sup> It is a peculiarity of this and the twelve succeeding *Śuktas*, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line; thus, we have here *sunum sahaso JĀTAVEDASAM, vipram na JĀTAVEDASAM*; this is little else than a kind of verbal alliterative jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification, agreeably indeed to the rule that prevails in respect to the various

regenerator of sacrifices, through his lofty and reverential devotion, covets for the gods the blaze of the liquefied butter which is offered in oblation with his flames.

2. We, the institutors of the ceremony, invoke thee, AGNI, who art most deserving of worship, and art the eldest of the *Angirasas*, with (acceptable) prayers; and with prayers (recited) by the priests, (we adore) thee, who, like the traverser of the sky, (the sun), art the invoker (of the gods on behalf) of men, and whom, the bright-haired showerer (of blessings), many people approaching propitiate for the attainment of felicity.

3. Verily, that AGNI, far shining with brilliant vigour, is the destroyer of foes, like a hatchet that cuts down trees: whatever is most solid and stable dissolves like water at his contact: unsparing, he sports (amidst enemies), nor desists (from their destruction), like an archer who retreats not (from battle).

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species of alliteration, termed by writers on *Alankāra*, or ornamental composition, *Yamaka*; illustrated by several celebrated writings, especially by the *Nalodaya*, attributed to *Kālidāsa*, translated by the late Rev. Mr. Yates, who has also published a learned dissertation on the subject in the *Bengal Asiatic Researches*, vol. xix.: the employment of this artifice, and in a still greater degree the complex construction of the stanza, render the whole series of the *Pāruchchhepa* hymns exceedingly obscure and unintelligible: it is not pretended that their translation is free from exception, but the text has been adhered to as nearly as possible with the aid of the Scholiast.

4. They have presented substantial donations to him, as (they give riches) to a sage, and by resplendent means he grants us (grace) for our preservation: (the worshipper) presents (gifts) to AGNI for preservation: he who pervades the (many offerings made to him) consumes them (as rapidly) as (he consumes) forests: he matures the standing corn by his potency; he destroys whatever (things) are stationary by his potency.<sup>a</sup>

5. We place near the altar the (sacrificial) food of him who is more conspicuous by night than by day: (we offer it) to him who is scarcely alive by day:<sup>b</sup> hence his (sacrificial) food finds prompt acceptance, like a dwelling (given by a father) to a son: these undecaying fires, (although) discriminating between the devout and the undevout, grant (both) protection, and accepting (the offerings of the pious), they are exempt from decay.

6. He roars aloud, like the roaring of the winds, Varga XIII.  
amidst the sanctified and selected (rites of sacred) solemnities; he who is to be worshipped, who is to be adored (for victory) over hosts (of enemies); he, the receiver (of oblations), the manifestor of the sacrifice; he, who is deserving of veneration, de-

<sup>a</sup> *Sthirdni nirinati ajasā*; the Scholiast proposes to explain *Sthirdni* by *pāpāni*, sins, or, *amitrāni*, enemies; but neither seems to be indispensable.

<sup>b</sup> *Aprāyushe divātarāt*, to him who has not prominent or vigorous life through the day, being dimmed or enfeebled by the superior effulgence of the sun.

vours the oblations: hence, all men for their good pursue the path of AGNI, who gives pleasure (to his worshippers), being pleased (himself), in like manner as men follow a path (that leads) to happiness.

7. The descendants of BHRIGU, celebrating him (AGNI) in both his forms,<sup>a</sup> glorifying him, and paying him homage, proclaim his praises; the descendants of BHRIGU,<sup>b</sup> rubbing (the sticks to kindle flame) for the oblation. For the radiant AGNI, who is the guardian of all these treasures, has power (to distribute them). May he, the receiver of sacrifices, partake of the agreeable (offerings) given to satiety; may he, the receiver of sacrifices, partake (of the oblations).

8. We invoke thee, the protector of all people, the same alike to all, the preserver of the house, to enjoy (the oblation); thee, who art the wafter of our infallible prayer; to enjoy (the oblation): we invoke thee, who art the guest of men, to whom all these immortals apply for their sustenance, as (a son) to a father; thee, to whom the priests offer oblations amongst the gods.

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<sup>a</sup> *Dvīdā yad im kīśāsah*, celebrating him as twofold; that is, according to *Sāyana*, either as recognised in both the *Śruti* and *Smṛiti*, the books of religion and law; or as the giver of happiness in both this world and the next; or as manifold in the *Ahavanīya* and other fires, two being put for many.

<sup>b</sup> The Scholiast would explain *Bhrigavah* in this second place, the roasters (*bhrashtārah*, from *bhraj*, to fry) or consumers, either of the oblation or of iniquity.



9. Thou, AGNI, the destroyer (of enemies) by thy strength, the possessor of great splendour, art born for the sake of sacrificing to the gods, as riches (are generated) for the sake of sacrificing to the gods: verily thy exhilaration is most brilliant, thy worship is most productive of renown; hence, undecaying AGNI, (sacrificers) wait upon thee, like envoys (upon a prince; upon thee), who preservest (thy votaries) from decay.<sup>a</sup>

10. May your praise, (oh priests), become grateful to AGNI, who is deserving of laudation, who is of strength to overcome the strong, who is awakened at the dawn; to AGNI, as if to a giver of cattle. Inasmuch as the presenter of the oblation repairs assiduously to every altar, the invoking priest, well skilled in (pious) praise, glorifies him (AGNI) as the first of the attaining (divinities), as a herald (recites the praises) of illustrious (men).<sup>b</sup>

11. AGNI, do thou becoming visible close to us, and partaking with benignant intent of (the sacrificial) food along with the gods, bestow upon us abundant riches, with benignant intent. Most mighty AGNI, render us illustrious, that we may behold and enjoy (this earth); and grant greatness with excellent

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<sup>a</sup> *Ajara*, undecaying; but here explained, not causing decay; or else one who does not praise others; one to whom alone praise is due.

<sup>b</sup> The last line of this stanza is very elliptical and inverted; it is literally, "in front, a herald, like praisers of the comers (*rishúndm*), the skilled in praise, invoker of the wealthy (*rishúndm*)."

progeny to those who praise thee, possessor of wealth, destroyer of foes, like a fierce (giant)<sup>a</sup> in strength.

SŪKTA II. (CXXVIII.)

The deity, *Rishi*, and metre are the same as in the preceding *Sūkta*.

**Varga XIV.** 1. This AGNI, the invoker of the gods, the assiduous offerer of sacrifices, is generated of man, (for the fulfilment of the) duty of those who desire (the fruit of) pious rites, as well as for (the discharge of) his own duty: he is the bestower of all blessings on him who desires his friendship, and is wealth to (such a one) seeking for food: the unobstructed offerer of oblations, he sits down, surrounded (by ministering priests), on the most sacred spot of earth, upon the footmark of *Ilā*.<sup>b</sup>

<sup>a</sup> Like an *ugra*, an ogre, *ugro na savasá*; *Sáyaṇa* explains it merely by *kaschit krúra*, some one cruel or fierce.

<sup>b</sup> *Nishadad-ilaspade parivíta ilaspade*: the first term is interpreted by *Sáyaṇa*, *bhūmyáḥ pade*, on a spot or site of ground, on the earth, to which the epithet *dharímani*, occurring in the first stanza, is said to apply, meaning that spot which contains the essence of the earth, that is to say, the altar; for different texts affirm the altar to be not only the essence of the earth, but the whole earth; as, *vedim áhuḥ paramantam prithivýḥ*, 'they call the altar the utmost end of the earth;' and again, *etavatí vai prithiví ydvatí vedírítí*, 'so much, verily, as is the earth so much is the altar.' In the repetition, *Ilá*, according to the Scholiast, refers to *Ilá*, the daughter of *Manu* (see vol. i. p. 82), and *pada* to the spot where in the form of a cow, *gorúpa*, she placed her feet, *pádanydsa pradéte*, alluding to the legendary account of *Manu's* daughter being the first institutor of sacrificial rites, and referring to some

2. We propitiate that instrument of sacrifice by the path of sacrifice, by reverential salutation, and by oblations of clarified butter; by oblations (offered) to the gods: and he accepts our offerings, and through his benignity quits not (the rite until its close), the divinity whom the wind brought from afar for the service of MANU: (may he come) from afar (to our sacrifice).<sup>a</sup>

3. AGNI, who is ever to be hymned, the giver of food, the showerer (of benefits), comes immediately (upon our invocation), in approach to (the altar of) earth, loud-sounding, vigorous, and loud-sounding: the rapid and divine (AGNI, incited by praise), manifests himself a hundred-fold by his flames; AGNI, having his abode in high places, {comes quickly}<sup>b</sup> to pious rites.

4. That AGNI, who is (the performer of) holy acts, the priest of the family, thinks in every dwelling of the imperishable sacrifice; he thinks of the sacrifice (reminded) by (its) celebration: for through such pious rite, he, the bestower of (fit) rewards,

*māntra* or prayer addressed to her: *Iḍā vai MĀNAVĪ yajñānukāśinyāśā itīḍyā pade ghṛitavati svāhā*. *Iḍā*, the daughter of *Manu*, was the institutor of sacrifice, glory to the butter-charged foot-mark of *Iḍā*.

<sup>a</sup> *Bhāh parāvata-abhāst*, shone or made to shine; according to *Sāyaṇa*, placed suitably upon earth, having been brought from the distant sun; *atidūram gataṃ vata ādityā abhāst aucthityena bhūman sthāpitavān*.

<sup>b</sup> There is no copulative in the text: the verb is supplied by the commentator.

accepts all the offered oblations for (the good of) the worshipper; whence he has become as a guest, fed abundantly with butter; and the offerer (of the oblations) has become the realizer of the rewards (of the worship).

5. Inasmuch as (all men) offer in holy rite (food) for his satisfaction in the blazing (flames) of AGNI, like (the grains that) are to be enjoyed by the winds, and like the viands that are to be given to him who solicits them; therefore the worshipper presents gifts to him, according to the extent of his opulence; and he preserves us, when oppressed (by sin), from wickedness; from overpowering malevolence and sin.

Varga XV.

6. The universal, mighty and imperious<sup>a</sup> (AGNI) holds riches in his right hand; but, like the sun,<sup>b</sup> he loosens his grasp (in favour of his worshipper), although he relaxes not from his desire of the (sacrificial) food. Verily, AGNI, thou bearest the oblation to every one of the gods who desires it; AGNI grants blessings to every pious (worshipper), and opens for him the gates (of heaven).

7. AGNI is a most amiable friend in human in-

<sup>a</sup> *Arati*, one who is not easily pleased, a sovereign; *aratisi-wara-aramamānah vā aprīth*.

<sup>b</sup> *Tarinir na*, as explained by the Scholiast *tārahā sūrya-iva*, like him who conveys across (the sea of life or the world), i. e. the sun: or the epithet may be applied to *Agni*, when *na* in the negative sense is attached to the following verb, *śīrathat*, loosened, let go, the conveyer (across the world) has not let go, has not cast off or deserted his worshipper.

firmity through the means of sacrifices ; the beloved protector of all in sacrifices, like a victorious prince, he alights upon the oblations of men when placed upon the altar : he preserves us from the malignity of VARUṆA ; from the malignity of the mighty deity (of sin).<sup>2</sup>

8. They, (the devout), praise AGNI, the invoker (of the gods), the possessor of wealth, the beloved, the thoughtful ; they have recourse to him as to a sovereign ; they have recourse to him as the bearer of oblations : to him, who is the life (of all living beings), who knows all things, the offerer of oblations, the object of worship, the sage : the sacred (priests), desirous of affluence, murmur (his praises) to obtain his protection ; desirous of affluence, they murmur (his praises) in their hymns.

### SŪKTA III. (CXXIX.)

The deity is INDRA ; the *Rishi* and metre are unchanged.

1. INDRA, frequenter of sacrifices, quickly enable him to attain his desires, to whom thou repairest in thy car to receive the oblation ; and for whom, as he is mature (in understanding) and devout, thou who art without fault, entertainest regard. Accept his offering, for thou who art without fault, art

Varga XVI.

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<sup>2</sup> The expressions are rather ambiguous, *trāsate Varuṇasya dhūrter maho devasya dhūrteḥ*, and the commentator seems to prefer rendering them 'preserves us from the malevolence of the obstructor of religious rites' (*Varuṇa* being explained by *Vāraka*, the impeder)—from the malevolence of the mighty deity presiding over sin, *pāpa devatā*.

prompt to favour us (among) the pious (offerers of oblations), as (thou acceptest) this our praise.

2. Hear our invocation, Indra: thou who in various battles (associated) with the *Maruts*, art animated through their encouragement; (and art able), with the *Maruts*,<sup>a</sup> to destroy (thy foes): (for thou art) he, who, (aided) by heroes, art of thyself the giver (of victory); or, (when praised) by the pious, the giver of food, and whom the lords (of prayer) celebrate, as swift-moving and eager (for sacrificial food), like a fleet courser (eager for forage).

3. Thou, the subduer (of adversaries), piercest every rain (confining) skin; thou overtakest, hero, every flying mortal (cloud), and abandonest (it) when exhausted (of its water):<sup>b</sup> for such glorious deed, INDRA, I offer praise to thee; to heaven; to the self-glorifying RUDRA;<sup>c</sup> to MITRA; (to each)

<sup>a</sup> *Nṛibhik* is the term of the text in both this and the preceding phrase, and is rendered by the Scholiast *Maruts*, or it may mean, he adds, by men, i. e. by the worshippers.

<sup>b</sup> As in the other stanzas of this hymn, the language of this is obscure; we have *yávīr aruram martyam, parivṛitāksī martyam*, 'thou mixest with the departing mortal, thou abandonest the mortal;' the Scholiast explains the first *martyam* by 'cloud,' the skin that contains the rain, *vṛishanam, twacham*, trying to escape, like an enemy, from the hero *Súra*; the second *martyam* he also renders cloud, but it is after it has parted with its water, like an enemy who has been killed, and whom the victor abandons.

<sup>c</sup> *Rudráya swayásase* to Rudra, i. e. Agni, possessed of his own fame, *swakiyayaśo-yuktáya agnaye*.

the benefactor (of mankind) for such glorious (deed).

4. We desire, (priests), INDRA to be present at your sacrifice, (he who is) our friend, the frequenter of all (ceremonies), the endurer (of enemies), the ally (of his worshippers), the patient expecter of (sacrificial) viands, associated (with the *Maruts*): do thou, INDRA, guard our holy rite for our preservation, for in whatsoever contests (thou mayest engage), no enemy, whom thou opposest, prevails against thee; thou prevailest over every enemy whom (thou opposest).

5. Humble the adversary of every one (thy worshipper), fierce (INDRA), by thy aids, like radiant paths, (to glory); by thy powerful aids, guide us, hero, as thou hast guided our forefathers, for thou art honoured (by all). Thou, (INDRA), who art the sustainer (of the world), removest all (the (sins) of man: present at our sacrifice, thou art the bearer (of good things).

6. May I be competent to utter (praise) for the *Soma* libation, sustaining existence, which, like the (deity) to be invoked, (INDRA), goes abounding with food to (each) venerable (rite); the destroyer of *Rákshasus* at (each) venerable (rite). May that (libation) of itself repress with chastisement the malevolence of him who reviles us: let the thief fall downwards (and perish), like a little (water) running down (a declivity). Varga XVII.

7. We praise thee, INDRA, with praises, making known (thy glory): we solicit, giver of riches, the

wealth that bestows vigour, that is agreeable, durable, and the support of progeny. May we (ever) be possessed of (abundant) food, through the praises of thee, whom it is difficult adequately to honour: may we attain the adorable (INDRA) by true and earnest invocations; by invocations, (offering sacrificial) food.

8. INDRA is powerful in the discomfiture of the malevolent by his self-glorifying aids, (granted) unto you and unto us: (he is) the tearer of the malevolent (to pieces): the impetuous host that was sent against us by devouring (foes) to destroy us, has been itself destroyed: it will not reach us; it will not do us harm.

9. Do thou, INDRA, come to us with abundant riches by a path free from evil; (by a path) unobstructed by *Rákshasas*: be with us when afar; be with us when nigh; favour us, whether afar or nigh, with the objects of our desires; ever favour us with the objects of our desires.

10. Do thou, INDRA, (sustain us) with wealth that transports (man beyond calamity); for, (enhanced) greatness accrues to thee, however mighty, (from our thanks) for (thy) protection, as it does to MITRA for his powerful protection,\* most potent

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\* *Twá mahimá sáksád avase mahe mitram na avase*, lit. greatness is present to thee for protection as to *mitra* for great protection; or *mitra* may be rendered 'friend,' as praises animate a friend with great attachment, *tam sakhāyam yathā mahatyaī prātye sambhājante*.



and immortal (INDRA), our defender and preserver, (ascend) some chariot, (and come hither): devourer (of foes), repel any one assailing us; any one assailing us, devourer<sup>a</sup> (of foes).

11. Deservedly-lauded INDRA, preserve us from suffering; for thou art always verily the chastiser of the malevolent: thou, being divine, (art the chastiser) of the malevolent: (thou art) the slayer of the wicked *Rakshas*, the preserver of a pious (worshipper), such as I am: for, asylum (of all men),<sup>b</sup> the progenitor has begotten thee (for this purpose); has begotten thee, asylum (of all men), the destroyer of the *Rakshasas*.

#### SŪKTA IV. (CXXX.)

The deity, *Rishi*, and metre, are continued; in the last stanza the metre is changed to *Trishubh*.

1. Come to us, INDRA, from afar; not as this Varga XVIII. (fire) which is before us, (but) like the pious institutor of sacrifices, or like the royal lord of the constellations (when going) to his setting.<sup>c</sup> Bearing

<sup>a</sup> In both places the term is *Adriṣas*, voc. of *Adriṣat*, which usually means wielder of the thunderbolt (*adri*); but *Sāyaṇa* here derives it from *ad*, to eat, and explains it *satrinātm atihayena bhakshaka*, the eater in excess of enemies: this is upon the authority of *Yāska*.—*Nir.* iv. 4.

<sup>b</sup> *Two jānita jḡṇad-vaso*: *Vasu* may be used as a name of *Indra*; but as an attributive it implies one who is the abode of all, *sarvesham nivāsabhūtaḥ*, according to the Scholiast. By *Janitā*, genitor, *Sāyaṇa* understands the first maker of the universe, the supreme being, *sarvasya Adikartā Paramēśwarah*.

<sup>c</sup> The passage is obscure; there is no verbal copulative; it

oblations, we, along with (the priests), invoke thee to accept the effused (juices), as sons (invite) a father to partake of food: (we invoke) thee, who art most entitled to reverence, to (accept of) the sacrificial viands.

2. Drink, INDRA, the *Soma* juice, that has been expressed by the stones, and sprinkled with the sacred grass, as a thirsty ox or a thirsty man hastens to a well.\* (Drink) for thy exhilaration, for thy invigoration, for thy exceedingly great augmentation: let thy horses bring thee hither, as his steeds convey the sun; as they carry him (through heaven) day by day.

3. He (INDRA) found the (*Soma*) treasure (that had been brought) from heaven, and hidden like the nestlings of a bird in a rock; amidst (a pile of)

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runs, *vidathánīva satpatir astam rājeva satpatih*: the first part is explained by *Sáyaha* the cherisher (*pati* quasi *pālaka*) of the good (*satām*), or of those who are present, the priests, or of the extant (*satām*) rewards of holy rites: that is, either as the *Yajamāna*, or in the last place, *Agni*, comes to or exhibits the knowledge of what is to be performed, *vidathāni anushtheyajndāni*; or is present in the apartments of sacrifice, *vidathāni yajna-grihāni*. In the reiteration of the phrase, *satpati* is rendered the lord of the constellations, the moon, *nakshatrānām patis-chandramāh*; who comes to his own abode at the time of setting, *sa yathā swa dhamasthānam āgachchhati*; and in like manner *Indra* is invited to come to the sacrifice.

\* *Avatam na vansagas-tatrishāno na vansagah*: in the repetition, *vansaga* is explained *vananīyagamana*, *sīghra gāmi*, *purushah*, a man going swiftly; but it is probably a mere reiteration, like a thirsty o. to a well—like an ox.

vast rocks inclosed (by bushes):<sup>a</sup> desiring to partake (of the beverage), the thunderer (found it), as the chief of the *Angirasas* (discovered), the hiding-place of the cows: he opened the doors of (the waters, the sources of) food, when shut up (in the clouds; the sources of) food, that were spread (over the earth).<sup>b</sup>

4. Grasping his sharp thunderbolt with both hands, INDRA whetted it to hurl it (on his foes), like the water (of an imprecation):<sup>c</sup> he whetted it for the destruction of *Ahi*. INDRA, who art fully endowed with strength, with energy, with might, thou cuttest (our enemies) to pieces, as a wood-cutter the trees of a forest; thou cuttest them to pieces as if with a hatchet.

5. Thou hast without effort<sup>d</sup> created the rivers (that are) to flow to the sea, like chariots (bearing thee to sacrifices), as those (construct) chariots who

<sup>a</sup> The *Soma* plant, it is usually affirmed, is brought from mountainous tracts: according to the *Taittirīyas* it was brought from heaven by *Gāyatrī*,—*Divi Soma dāt tam Gāyatrī āharat*, 'the *Soma* was in heaven; *Gāyatrī* brought it away.'

<sup>b</sup> *Iśah parivṛitāh* is the reiterated phrase, alluding in the first place, according to *Sāyana*, to the rains shut up in the clouds, and in the second to the seeds shut up in the earth, germinating on the fall of the rain, and affording, in either case, 'food,' *iśah*.

<sup>c</sup> That is, like water which is poured out for the destruction of enemies, rendered fatal by the formulæ of imprecation, *udakam yathā satṛāṇām nirasandya abhimantrandāsanskārena tīkṣṇakṛīyate*.

<sup>d</sup> *Vṛithā*, which usually means fruitlessly, in vain, is here explained by *aprayatnena*, without effort.

are desirous of (going to) battle: (the streams) flowing hither have gathered together their water for a common purpose, like the cows that yielded all things to MANU; that yield all things to man.

Varga XIX.

6. Men who are desirous of wealth have recited this thy praise, as a resolute and provident man (prepares) a chariot (for a journey): they have propitiated thee for their good: glorifying thee, sage INDRA, as impetuous in conflicts, they have praised thee (as men praise) a conqueror. We praise thee for (the acquirement of) strength, wealth, and every kind of affluence; as (they commend) a courser (for his good qualities) in battle.

7. For PURU, the giver of offerings, for the mighty DIVODĀSA, thou, INDRA, the dancer<sup>a</sup> (with delight in battle), hast destroyed ninety cities; dancer (in battle), thou hast destroyed them with (thy thunderbolt), for (the sake of) the giver of offerings. For (the sake of) ATITHIGWĀ, the fierce (INDRA) hurled SAMBARA from off the mountain,<sup>b</sup>

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<sup>a</sup> *Nṛito*, voc. of *Nṛita*, a dancer; *raśe narttanakā*, dancing in war.

<sup>b</sup> We have had *Indra's* exploits in defence of these princes before; see vol. i. pp. 137, 147, 292: it may be added that the *Sambara* of the *Purāṇas* is an *Asura* who was engaged in hostilities with *Kṛishṇa*, and finally destroyed, together with his six hundred sons, by *Pradyumna*, the grandson of *Kṛishṇa*. (See *Harivansa*, Langlois, vol. iii. p. 169.) The text of the *Mahābhārata*, however, agrees with the *Veda* in representing him as the adversary of INDRA.—*Droṇa-vijaya*, v. 39. *Selections Mahābh.* p. 39.

bestowing (upon the prince) immense treasure, (acquired) by (his) prowess; all kinds of wealth (acquired) by (his) prowess.

8. INDRA, the manifold protector (of his votaries) in battles, defends his *A'rya* worshipper in all conflicts; in conflicts that confer heaven :<sup>a</sup> he punished for (the benefit of) man the neglecters of religious rites : he tore off the black skin (of the aggressor) :<sup>b</sup> as if burning (with flame), he consumes the malignant; he utterly consumes him who delights in cruelty.

9. Endowed with augmented vigour, he hurled (against the foes) the wheel (of the chariot) of the sun ;<sup>c</sup> and, ruddy of hue, deprived them of existence; he, the sovereign lord, deprived them of

<sup>a</sup> So *Parāśara*; 'two descriptions of men attain the sphere of the sun, the vagrant practiser of the *Yoga*, and the hero who falls in battle.'

<sup>b</sup> According to the legend, an *Asura*, named *Kṛishāa* the black, advanced with ten thousand followers to the banks of the *Ansumatī* river, where he committed fearful devastation, until *Indra*, with the *Maruts*, was sent against him by *Bṛihaspati*, when he was defeated by *Indra*, and stripped of his skin.

<sup>c</sup> *Sūraschakram pravṛihad*, he threw the sun's wheel; for *Sūryasya rathasya chakram*, the wheel of the chariot of the sun, according to the Scholiast, who cites a legend that the *Asuras* obtained a boon from *Brahmā*, that they should not be destroyed by the thunderbolt of *Indra*, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal: this has more the character of a *Paurāṇik* than a *Vaidik* legend: another explanation is also proposed: the Sun (or *Indra* in that capacity) having risen, urges on his car, and

existence.\* As thou, sage INDRA, comest from afar to the succour of UŚANAS, so do thou come quickly, bearing all good things (to us), as thou bearest to (other) men; come quickly (to us) every day.

10. Showerer of benefits, destroyer of cities, propitiated by our new songs, reward us with gratifying blessings: glorified, INDRA, by the descendants of DIVODĀSA,<sup>b</sup> increase (in power), like the sun in (revolving) days.

#### SŪKTA V. (CXXXI.)

The deity, *Rishi*, and metre are unchanged; the hymn is divided into three *Trichas*, or triplets, according to the different occasions on which the several portions are recited, and the priests to whom the portions are respectively assigned; the first *Tricha* being repeated by the *Maitrāvaruṇa*; the second, commencing with the third stanza, by the *Bṛamāchchhanśi*; and the third, beginning with the fifth verse, by the *Achchhāvāka*.

#### Varga XX.

1. To INDRA heaven, that excludes the wicked, verily has bowed: to INDRA the wide-spread earth (has offered homage) with acceptable (praises); with acceptable praises (the worshipper has propitiated INDRA) for the sake of food: all the gods well pleased have given precedence to INDRA: let all

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*Aruṇa* (his charioteer) silences the clamour (of his enemies); the lord (of day) dissipates the gloom.

\* *Vācham mushāyati*, lit. 'steals or takes away speech'; the latter, it is said, put by metonymy for breath, *i. e.* life; or it may mean silences clamour, or suppresses his own exclamations: the Scholiast is evidently puzzled by the phrase.

<sup>b</sup> *Divodāsebhiḥ*, by us, the *Pāruchchhepas*, or me, *Paruchchhepa*, the plur. being used honorifically.

the sacrifices of men (be appropriated) to INDRA; let all the offerings of men be (presented to him).

2. Hoping to partake of thy bounties, (thy worshippers) hasten severally in every rite to (adore) thee, who ask one and all; each severally seeking heaven. We meditate on thee, the sustainer of our strength, like a boat that bears (passengers) across (a stream): mortals, indeed, knowing INDRA, propitiate him with sacrifices; mortals (propitiate him) with hymns.

3. The (married) couples,\* anxious to satisfy

\* *Mithundh*, 'the pairs;' according to the Scholiast, couples, consisting of husband and wife; the right of the wife, which is here intimated, to take an active part in religious ceremonies is contrary to the precepts of the law, which prohibit her sharing in the celebration of any solemnity except that of marriage, and she is on no occasion to repeat *mantras*, sacred or *Vaidik* texts, The *Māṇḍūkī*, however, is cited by the commentator to show that she may be associated with her husband in oblations to fire, as by the text, *Jāyāpatī agnim adhyātām*, 'let wife and husband place the fire;' and she may be instructed in the *mantras* for the special occasion, although not authorized to engage in a course of study of the *Vedas*; *adhyayanābhāve api vedam patnyai praddya vāchayet*, 'since there is no regular reading (of the *Veda*), he (the husband), having imparted the *Veda* to his wife, may cause her to recite it;' and she joins in the *mantra* or prayer, *suprajāśas tvā vāyam*, &c., we, having good progeny, praise thee: the prohibition, then, according to *Sāyana*, does not preclude a wife from taking part in sacred rites with her husband, or from joining in prayers which he has taught her, but is intended to exclude her from a course of independent study of the *Vedas* and the celebration of sacrifices by herself alone.

thee, and presenting (oblations) together, celebrate (thy worship), for the sake of (obtaining) herds of cattle; presenting (thee), INDRA (oblations): thou well knowest that these two persons are desirous of cattle, are desirous of heaven, and (thou abidest), displaying thy thunderbolt, the showerer (of benefits), thy constant companion, ever, INDRA, associated (with thee).

4. The ancients have known of that thy prowess, by which, INDRA, thou destroyest the perennial cities<sup>a</sup> (of the *Asuras*): thou hast destroyed them, humiliating (their defenders). Thou hast chastised, Lord of Strength, the mortal who offers not sacrifice: thou hast rescued this spacious earth and these waters; exulting, (thou hast recovered) these waters.

5. Thenceforth have thy worshippers scattered (libations) for the augmentation of thy vigour, that in thy exhilaration, showerer (of benefits), thou mayst defend those who are solicitous (of thy favour); that thou mayst defend those who are desirous of (thy) friendship: for them thou hast uttered a shout<sup>b</sup> to encourage them in combats; from thee they obtain many and many an enjoyment; anxious for food, they obtain it (from thee).

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<sup>a</sup> *Purāṇa sārāṇī*, defended, according to *Sāyana*, for a year by walls, ditches, and the like, *saṃvatsara paryantam prakāra-parikhādibhir dṛidhīkritāḥ*.

<sup>b</sup> *Chakartha kāram*. The commentator explains *kāra* by *śabda*, sound; *sinhanāda lakṣaṇam*, meaning war-cry; or the words might be rendered, 'thou hast done a deed,' i. e. performed a service.



6. Will (INDRA) be present at this our morning rite: be apprized, (INDRA), of the oblation offered with (due) observances; offered with (due) observances for the sake of (obtaining) heaven: and since, wielder of the thunderbolt, showerer (of benefits), thou knowest how to destroy the malevolent, do thou, therefore, listen to the acceptable (praise) of me, intelligent, though a novice; (hear it from me) a novice.<sup>a</sup>

7. INDRA, endowed with many (excellences), do thou, who art exalted (by our praises), and art well disposed towards us, (slay) the man who is unfriendly to us; (slay) such a man, hero, with thy thunderbolt: kill him who sins against us; ever most prompt to hear, hear (us): let every ill intent (towards us, such as alarms) a wearied (traveller) on the road,<sup>b</sup> be counteracted; let every ill intent be counteracted.

#### SŪKTA VI. (CXXXII.)

The deity, *Rishi*, and metre, are the same; but in the last stanza

INDRA is associated with PARVATA.

1. (Possessed of) former opulence, MAGHAVAN, Varga XXI.  
(through thy bounty); protected, INDRA, by thee, may we overcome those who are arrayed in (hostile) hosts: may we anticipate (our) assailants. (The sacrifice) of to-day being nigh, speak encouragingly

<sup>a</sup> *Me navīyasa*, of me most new.

<sup>b</sup> *Rishtaṁ na yāman*, like one wearied on the road; towards whom evil designs may be entertained by robbers, *durmatīś-chaurādivishayā*.

to the presenter of the libation : May we bring together at this rite (suitable offerings and praises) to thee, the victor in war ; worshipping thee, the victor in war.\*

2. In the combat which secures heaven, INDRA, (treading) in the appropriate and straight path of the active (combatant), as well as in his own appropriate and straight (path),<sup>b</sup> destroys (the adversary) of him who wakes at dawn and celebrates (pious rites) : he is therefore to be adored with the head (bowed down), as reverence is paid by prostration to a holy sage. May thy treasures, (INDRA), be accumulated upon us ; may the treasures of thee who art auspicious be auspicious (to us).

3. INDRA, in whatsoever rite (the priests) from of old have placed the brilliant (sacrificial) food for thee upon the altar, in that place of sacrifice thou abidest :<sup>c</sup> do thou declare that (rite), that men may

\* *Bhare kṛitam* is explained in both places *sangrāme jayasya karitāram*.

<sup>b</sup> *Swasminnanjasi*, are the words reiterated ; epithets in both places of *vakman* for *vakmani*, *mārge*, in the road or path ; the first is as usual, own, peculiar ; the latter is explained honest, straight, free from fraud, *kapaṭādīrahite* ; or open, unconcealed, *apracchāne*.

<sup>c</sup> *Ṛitasya vāraṣi kṣhayam—yajnasya nivāsasthānam sambhaktosi*, thou art possessed of the place of the abode of the sacrifice, termed *Ṛita*, or the true, as giving unfailing reward ; or *Ṛita* may mean water, when the expression, thou abidest in the dwelling of the water, is equivalent to the sender of rain,

thence behold the intermediate (firmament bright) with the rays (of the sun): for this, INDRA, the searcher (of rain, is) the searcher after cattle, for (the benefit of) his kindred (worshippers), and knows in due course (the season of the rain).<sup>a</sup>

4. Thy exploits, INDRA, are worthy to be glorified; now, verily, as well as in former times, when thou didst open the cloud for the *Angirāsas*, restoring to them their cattle<sup>b</sup>—conquer for us, fight for us, as thou didst for them: humble in behalf of those who present libations, him who offers no worship; him who rages against us, and offers no worship.

*vrishṭiprade asi*; or another interpretation is proposed, *Rīte* meaning the sun, and the verb having a causal power; thou causest (the sacrificer) to go to the region of the sun.

<sup>a</sup> This part of the stanza requires even more than the usually necessary amplification to be rendered at all intelligible. It is *sa gha vide anwindro gaveshaṇo bandhukshidbhyo gaveshaṇaḥ*, literally, he verily knows in order, *Indra*, the searcher, for those who have the quality of kindred, the searcher; *gaveshaṇa* is explained, in the first place, by the Scholiast, *udakasyānvēshaṇa śīlah*, possessed of or practising the seeking after water, the sender of rain; in the second, it is rendered *gavām eśhaṇakartta*, the maker of search after the cows, alluding to the old legend; or it may mean, it is said, the seeker for the reward of the worshipper, *yajamāna phalasya mṛgayatā*: the object of *vide* or *anvide*, he knows in order, is filled up by *udakapṛāptiprakāśam*, he understands the manifestation of the attainment or arrival, in due season, of the rains.

<sup>b</sup> *Vrajam* is the word of repetition, implying, in the first instance, according to *Sāyaṇa*, a cloud; in the second, the cattle of the *Angirāsas*, stolen by *Paśi*; the word properly meaning a cow-pen or pasture.

5. Inasmuch as the hero, (INDRA), rightly judges men by their ~~deeds~~, therefore do the (pious), sacrificing (to him) for sustenance, become enabled, by the wealth that has been attained, to overcome (their foes): desirous of food,<sup>a</sup> they diligently worship (him): the (sacrificial) food offered to him is the source of progeny (to the worshipper), and (men) worship him, that by their own strength they may overcome (their foes): pious sacrificers enjoy residence in the heaven of INDRA;<sup>b</sup> pious sacrificers are, as it were, in the presence of the gods.

6. INDRA and PARVATA,<sup>c</sup> who are foremost in battles, slay every one who is arrayed against us; slay every such (adversary) with the thunderbolt—(the shaft that) bent upon his destruction pursues him, however far, or to whatever hiding-place he may have fled. Thou, hero, (tearest) our enemies entirely to pieces; the tearer (of foes, the thunderbolt), rends them entirely asunder.

<sup>a</sup> *Śravasyawah*, plur. of *śravasyu*, derived from a nominal verb, *śravasya*, from *śravas*, food or fame, implying a wish or desire for either: the Scholiast proposes to render it, the first time, by 'they, desirous of food,—' and the second, by 'desirous of offering food—' oblations to *Indra*; but the variation does not seem to be necessary.

<sup>b</sup> The text has only *Indre*, in *Indra*; that is to say, in the abode or vicinity of *Indra*, agreeably to the well-known metonymy, *gangáyām ghoshah*, a village in or on the Ganges, i. e. on the banks of the Ganges.

<sup>c</sup> *Parvata* is said to mean a cloud; or the deity presiding over clouds, another form of *Indra*.

## SŪKTA VII. (CXXXIII.)

INDRA is the deity, and the *Rishi* is still PARUCHCHENPA, but the metre is diversified: that of the first stanza is *Trishṭubh*; of the next three stanzas, *Anuṣṭubh*; of the fifth, *Gāyatrī*; the sixth and seventh return to the long and complex measures of *Dhriti* and *Atyashṭi*.

1. By sacrifice I purify both the heaven and the earth: I burn the wide (realms of earth) that are without INDRA, and are (the haunts) of the wicked: wherever the enemies have congregated they have been slain: and, utterly destroyed, they sleep in a deep pit.<sup>a</sup> Varga XXII.

2. Devourer (of foes), having trampled on the heads of the malignant (hosts),<sup>b</sup> crush them with thy wide-spreading foot; thy vast wide-spreading foot.

<sup>a</sup> *Vailasthānam aśeran*, 'they have slept,' or irregularly 'they sleep,' in a place which is of the nature of a *vila*, a hole, a cavern, a pit: the Scholiast considers the expression in this and in the third stanza to be equivalent to *śmaśāna*, a place where dead bodies are burned, or, as it would here seem to imply, a place where they were buried; as if it was the practice to bury the dead when this hymn was composed. *Sāyaṇa* also suggests, as an alternative, the translation of *vailasthānam* by *nāgaloka*, the Serpent-world; *Pātāla*, the regions below the earth; but this is rather *Paurāṇik*, perhaps, than *Vaidik*.

<sup>b</sup> In this and the next verse the term is *yātumatīndm*; which may be rendered, according to the Scholiast, *hinsāvatīndm senāndm*, of injury-inflicting armies, or *dyudha vatīndm*, of those possessing weapons; or *yātu* may mean *Rakshasas*; of hosts composed of *Rakshasas*.

3. Annihilate, MAGHAVAN, the might of malignant (hosts), hurl them into the vile pit; the vast and vile pit.

4. That thou hast destroyed, by thy assaults, thrice fifty of such (hosts), is a deed that well becomes thee, although thought by thee of little moment.

5. Destroy, INDRA, the tawny-coloured, fearfully-roaring, *Pisāchi*; <sup>a</sup> annihilate all the *Rakshasas*.

6. Hurl headlong, INDRA, the vast (cloud): hear our supplications: verily the heaven is in sorrow like the earth, through fear, wielder of the thunder-bolt, (of famine), <sup>b</sup> as (formerly through fear of) *Twashtri*: <sup>c</sup> most powerful with mighty energies, thou assailest, INDRA, (the clouds) with terrible blows; and, doing no injury to man, (thou marchest) invincible, hero, by (thine) enemies; attended, hero, by three or by seven followers. <sup>d</sup>

<sup>a</sup> A kind of *Pisācha*; or, according to some, 'decay.'

<sup>b</sup> From the absence of rain.

<sup>c</sup> *Ghṛinā-na bhiskā*: *ghṛinā* is said to be a name of *Twashtri*, or of blazing fire personified: according to the legend, the world being enveloped by thick darkness, the gods prayed to *Agni*, on which he burst forth suddenly from heaven and earth, in the shape of *Twashtri*, to the dismay of both regions, as by the text, *sa chobhe Twashtr bibhyatuh*.

<sup>d</sup> *Trisaptaiḥ śurasatwabhīḥ*; the Scholiast explains it *tribhiḥ saptabhir vā anucharaḥ*, but gives no further interpretation: *Indra's* followers, the *Maruts*, are forty-nine, so that they cannot be intended; and *Satwabhīḥ* must mean something else: perhaps an allusion is intended to the seven platters offered to the *Maruts* repeated at the three daily rites; or, attended by the beings, *i. e.*

7. Offering libations, (the worshipper) obtains a (safe) asylum: offering libations, he destroys his prostrate foes; (he destroys) the enemies of the gods: abounding with food, and unsubdued (by adversaries), he hopes to attain, when offering libations, infinite (riches), for INDRA grants to him who offers libations whatever there is (that he desires); he grants (him) accumulated wealth.

## ANUVĀKA XX.

## ŚUKTA I. (CXXXIV.)

The deity is VĀYU; the *Rishi* PARUCHCHHEPA; the metre *Atyakṣi*, except in the last stanza, in which it is *Akṣi*.

1. Let thy swift coursers, VĀYU, bring thee Varga XXIII. quickly hither, that thou mayst be the first to drink; the first (of the gods) to drink<sup>a</sup> of the *Soma* libation. May our upraised, discriminating, and sincere (praise) be acceptable to thy mind: come with thy steed-yoked car<sup>b</sup> for (the libation) to be presented to thee; come, VĀYU, for granting<sup>c</sup> (the objects of our worship).

the *Maruts*, to whom the thrice seven offerings are presented. See vol. i. 191, note.

<sup>a</sup> In both places the phrase is '*pūrvapīṭaye*,' for the first drinking; *Sāyaka* supplies, in the second, *itaradevebhyah pūrā*, before other gods.

<sup>b</sup> *Niyutwatā rathena*, with the car having the *Niyuts*; the horses of *Vāyu* so denominated.

<sup>c</sup> *Dāvane* is the expression in both places, from *dāv*, a *vaidik* verb, to give; the Scholiast explains it as in the text; in the first instance in a passive sense, or 'come for that which is to be

2. May the exhilarating drops (of the libation) exhilarate thee, VĀYU, being fitly prepared, doing their office, administered opportunely, rendered efficacious by (our) praises, and flowing (in due season): for which purpose, thy docile and active steeds, the *Niyuts*,<sup>a</sup> attending (thy presence, bring thee) to the sacrificial hall to accept the offering; to the sacrifice in which the pious (priests) represent their desires.

3. VĀYU yokes to his car his two red horses; VĀYU (yokes) his purple<sup>b</sup> steeds: VĀYU (yokes) his two unwearied (coursers) to his car to bear their burthen; for most able are they to bear the burthen. Arouse, VĀYU, the intelligent (sacrificer), as a gallant (awakens) his sleeping mistress: summon heaven and earth; light up the dawn; light up the dawn, (to receive) thy sacrificial food.

4. For thee, the brilliant dawns, (rising) from afar, spread abroad their auspicious raiment in inviting rays;<sup>c</sup> in variegated and glorious rays: for

given by us,' *dātavyāya*; in the second, in an active sense, or 'for giving to us that which we solicit.'

<sup>a</sup> The epithets of the *Soma* and the *Niyuts* are somewhat vague and incomprehensible.

<sup>b</sup> The first term is *rohitā*, the second *Aruṇā*; the latter usually denotes purple.

<sup>c</sup> *Dansu rasmishu*: the meaning of the first seems rather doubtful; *dansu*, the commentator says, may be used for *danseshu*, *karmavatsu*, doing their work, or *dansa* may mean a house, in rays investing or covering the world like a house; or



thee, the cow that yields ambrosia<sup>a</sup> milks all kinds of treasure: thou begettest the *Maruts*, of the firmament, for (the purpose of) showering rain; (for the purpose of replenishing) the rivers.

5. For thee, the bright, pure, quick-flowing (*Soma* juices), potent for exhilaration, are eager for the (fire of) oblation; are eager for the cloud (showering) waters.<sup>b</sup> The timid and anxious (worshipper) praises thee, who art auspicious, for (driving away) thieves;<sup>c</sup> for thou defendest (us) from all beings, (as the reward) of our righteousness: thou protectest us from the fear of evil spirits, (as the reward) of our righteousness.

6. Thou, VĀYU, who art preceded by none, art entitled to drink first of these our libations: thou art entitled to drink of the effused (juices), moreover, (of all) oblations and sin-offerings of men: for

it may mean the chamber of sacrifice, in which the fires are lighted at dawn, and the rays or flames of the fire may be said to offer a raiment to *Vāyu*; *bhadrā vastra*, auspicious garments: the metaphor is not very obvious.

<sup>a</sup> *Savardughā*: *savar* is here explained by *Amṛita*.

<sup>b</sup> The oblations that are offered to fire are the remote cause of the rain; the text has *ishananta bhurvanyapām ishantah bhurvani*: in the first place, *bhurvan* is explained by *yāga*, a sacrifice; in the second, a cloud; the passage is rather obscure.

<sup>c</sup> *Twām bhagam takhaviye*: the second is considered to imply *bhajanīyam*, for which a precise equivalent is not easily found; that which is to be enjoyed; that which is agreeable or acceptable; the last is explained *taskarānam, yajna vighātīnam anyatra gamanāya*, for causing to go elsewhere thieves, i.e. the ob-structers of sacrifices.

thee, their cattle yield milk ; (for thee) they yield butter.\*

SŪKTA II. (CXXXV.)

The *Rishi* is the same ; the three first stanzas are addressed to VĀYU ; the next five to INDRA also ; and the last to VĀYU alone ; the metre is the same, except in the seventh and eighth stanzas, in which it is *Ashfi*.

Varga XXIV.

1. Approach our strewn grass, VĀYU, with (thy) thousand steeds, to partake of the (offered) food, (prepared) for the lord of the steeds ; (approach) with hundreds (to the sacrifice prepared) for the lord of the steeds : the gods hold back for thee as the deity (entitled) first to drink (the libation) : sweet effused juices are ready for thy exhilaration ; are ready for their function.

2. For thee this *Soma* juice, purified by the stones (that bruise the plant),<sup>b</sup> and clothed with

\* *Āśīram*, in the first place, is explained by *kshīram* ; in the second, by *ghṛita* ; being in either *āśrayana dravyam*, an article which is the material of oblations and the like.

<sup>b</sup> *Paripāto adribhik*, which the Scholiast explains by *abhiśhava-bodhanair apagatarijishatvena bodhitah*, 'purified by the impurity which has been removed by the purifying means of the effusion ;' the sense of *Rijisha* is doubtful ; in *Mahādhara's* commentary on a text of the *Yajur*, III. 25, it is explained *gatasārah Soma* ; *Soma* that has lost its strength ; and *Sāyata* similarly explains it in a subsequent passage—Asht. III. Adhy. II. S. VII. v. 10 ; but that could scarcely be restored by mechanical means : again, it is explained *dasāpavitrāśodhanena grahanena vā bodhita*, purified by straining through *kūsa* grass, or by taking hold of ; but the last must have some technical application.

enviable (splendour),<sup>a</sup> flows to its (appropriate) receptacle ;<sup>b</sup> clothed with brilliant (splendour), this *Soma* is offered as thy portion amongst men and amongst gods ; (having received it), harness thy horses, and depart well affected towards us ; gratified, and well disposed towards us, depart.

3. Come with hundreds and thousands of thy steeds to our sacrifice to partake of (the sacrificial) food ; (come), VĀYU, to partake of the oblations : this is thy reasonable portion, and it is radiant along with the sun ;<sup>c</sup> the juices borne by the priests are prepared ; the pure juices, VĀYU, are prepared.

4. Let the chariot drawn by the *Niyuts* convey you both, (INDRA and VĀYU, to the sacrifice), for our preservation, and to partake of the consecrated viands ; to partake, VĀYU, of the oblations : drink of the sweet beverage ; for the first draught is your (joint) due.<sup>d</sup> VĀYU (and INDRA), come with joy-

<sup>a</sup> *Spṛhā vasānah*, explained *spṛihānīyāni tejānsi pidhānah*, putting on desirable or enviable splendours.

<sup>b</sup> *Pari kośam arshati-kosa sthānīyam graham prāpnoti*, it goes to the ladle, as it were, in place of a receptacle.

<sup>c</sup> *Sarasmih sūrye sachā* may also be understood, according to *Sāyaṇa*, to imply that the offering is simultaneous with sunrise : the first part of the verse occurs in the *Yajur*, xxvii. 28 ; the latter is different, or “ *Vāyu*, delight in this sacrifice, and do you, (priests), preserve us ever by auspicious rites.”

<sup>d</sup> *Sāyaṇa* seems rather perplexed how to adjust precedence between *Vāyu* and *Indra* ; but, upon the authority of other texts, assigns it to *Vāyu*, which concurs with the order of the text in this place ; in which, as well as in some others, we have the

bestowing wealth; INDRA (and VĀYU), come with wealth.

5. The pious acts (addressed) to you have given augmented (efficacy) to our sacrifices: for you, (the priests) strain this quick-dropping juice, as (the grooms rub down)<sup>a</sup> a fleet, quick-running courser:<sup>b</sup> drink of their (libations), and come hither, well disposed towards us, for our protection: do you both drink of the juices that have been expressed by the stones, for you are both givers of food.

Varga XXV.

6. These *Soma* juices, poured out in our rites, and borne by the priests, are prepared for you both: the pure juices, VĀYU (and INDRA), are prepared: these pervading (juices) have passed through the oblique filter<sup>c</sup> for you both; the *Soma* juices intended for you both, pass through the woolly fleece; the inexhaustible *Soma* juices.<sup>d</sup>

nominative in the singular, with the verb in the dual, thus: *Vāyavāgatam*; *Indrascha-dgatam*; implying, therefore, that one of the two is understood; or, in the first instance, it should be *Vāyu* and *Indra*; in the second, *Indra* and *Vāyu*.

<sup>a</sup> The text has no verb here; but the comparison intends the preceding verb, *marmrijanta*, have strained or cleaned, or rubbed.

<sup>b</sup> *Vājīnam*, *dśumatyam na vājīnam*, lit. going quick, like a quick horse going quick.

<sup>c</sup> *Abhyasṛikshata tirah pavitram*: the latter term is usually applied to a bundle of *kūśa* grass, which is supposed to purify the *Soma* or the butter poured upon it; it is here explained the receiver of the *Soma* juice placed slopingly or obliquely, or a filter or strainer made of wool.

<sup>d</sup> *Atiromāṭhyavyayā Somaso atyavyayā*: in the first place, the

7. Pass, (VĀYU), by the many sleeping (worshippers), and go (with INDRA) to the house where the stone resounds: INDRA (and VĀYU), go to that dwelling; (go where) the (word of) truth is manifest; (go where) the butter flows; go both with well-fed horses to the sacrifice; INDRA (and VĀYU), repair to the sacrifice.

8. Then, accept the libations of the sweet juice at the sacrifice in which the triumphant priests stand round the rock-born (plant):<sup>a</sup> may they ever be victorious for us: (for you) together the cows distil (their milk); the (offering of) barley is dressed; and never for thee, (VĀYU), will the cows grow meagre; never will the kine be carried off (by thieves).<sup>b</sup>

9. These thy horses, excellent VĀYU, strong of limb, youthful and full of vigour, bear thee through the space between heaven and earth: growing (are they) in bulk, and strong as oxen: they are not lost

*Soma* juices having gone through (*ati*) the unclipped (*avyayāni* for *achchināni*) hairs; or *avyayā* may be intended for *avimayāni*, made from the sheep, sheep's wool; fall into the vessel that receives them; in the second place, *avyaya* is said to bear its ordinary meaning, unexpended, unexhausted.

<sup>a</sup> *Atwattham upatishanti*: *Atwattha* is, in common use, the Religious figtree; but *Sāyaka* explains it here as the *Soma* found spread through mountains and the like, *parvatādi vyāpti-pradeśe sthitam*.

<sup>b</sup> *Na upadasyanti dhenavaḥ-nāpa dasyanti dhenavaḥ*: *upadas* is explained to mean infirm, or wasted by sickness; *apadas*, to be carried off by thieves.

in the firmament, but hold on their speed, unretarded by reviling;<sup>a</sup> difficult are they to be arrested as the beams of the sun; difficult are they to be arrested by force.<sup>b</sup>

## SŪKTA III. (CXXXVI.)

The *Rishi* is the same; the deities are MITRA and VARUṆA; the metre is *Atyashfi*, except in the last verse, in which it is *Trishtubh*.

Varga XXVI. 1. Offer most excellent and ample adoration, and reverential oblation, to those two deities who have existed from of old; who confer happiness (on their worshippers), and delight in most sweet (libations); for they are both imperial (sovereigns,<sup>c</sup> in whose honour) oblations of butter are poured out, and who are glorified at every sacrifice, whence their might is not in any way to be opposed; their divinity is not to be resisted.

2. The most excellent Dawn has been seen proceeding to the comprehensive (rite): the path of the revolving (sun) has been lighted up by (his) rays: the eyes of men (have been opened) by the

<sup>a</sup> *Agiraukasah*, lit. having no dwelling by speech; according to the Scholiast, they are not brought to a stop by abusive speech or the like, *bhartsanādinā sthitim alabhamānāh*.

<sup>b</sup> *Hastayor dur-niyantavah*, difficult to be checked by both hands, or by physical force: they are not to be deterred by words, such as *woh woh*; or by pulling up the reins, from coming to the sacrifice.

<sup>c</sup> *Tā samrājā*: or *samrājā*, may be rendered greatly or thoroughly shining, *samyak-rājamānau*.

rays of BHAGA: the brilliant mansion of MITRA, of ARYAMAN, of VARUṆA, (has been lighted up by his rays),<sup>a</sup> and therefore do you two accept the commendable and copious oblation; the praiseworthy and copious oblation.

3. (Your worshipper) has prepared ground (for the altar), free from defect, radiant (with sacrificial fire), and conferring heaven: come to it together every day, you who are vigilant; every day (at sacrifices) receive invigorated energy (by coming hither), sons of ADITI, lords of munificence: of those two, MITRA is the animator<sup>b</sup> of mankind, and so is VARUṆA; ARYAMAN (likewise) is the animator of mankind.

4. May this *Soma* libation be gratifying to MITRA and VARUṆA, to be enjoyed by them as they drink of it, inclining downwards; a divine (beverage), fit to be enjoyed by the gods: may all the gods, well pleased, to-day accept it; therefore, royal (deities), do as we request: you, who are ever truthful, do as we request.

<sup>a</sup> Nothing more is meant by all this, according to the Scholiast, than that the firmament is lighted by the sun; the several names being designations or forms of the sun, specified severally by way of multiplying his praises.

<sup>b</sup> *Yātayaj-janah*, by whom men are being impelled to exertion, or incited to the discharge of their respective functions: as applied to *Aryaman*, in the repetition, the Scholiast says it may imply one by whom the irreligious, or those not performing religious worship, may be cast into the infernal regions, *yātya-mānāh-nipātyamānāh-narake*.

5. Whatever individual offers adoration to MITRA and VARUṆA, do you preserve him entirely unharmed from sin; (preserve) from sin the mortal who presents you (with oblations): may ARYAMAN protect him who is sincere in his devotion, who offers worship addressed to both (MITRA and VARUṆA) with prayers; who offers worship with praises.

6. I proclaim veneration to the mighty Sun, to heaven and earth, to MITRA, to the benevolent VARUṆA, to the conferrer of happiness, the showerer of benefits.\* Praise INDRA, AGNI, the brilliant ARYAMAN, and BHAGA, so that, enjoying long life, we may be blessed with progeny; we may be happy through the protecting virtues of the *Soma*.

7. Worshipping INDRA, and favoured by the *Maruts*, may we rely upon the protection of the gods; and may we, affluent (through their bounty), enjoy the felicity which AGNI, MITRA, and VARUṆA are bestowing (upon us).

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\* *Varuṇāya mīlhushe sumriṣṭkāya mīlhushe*: the Scholiast separates the first attributive from *Varuṇa*, and considers it to be an epithet of *Rudra*, the showerer of desired benefits, *abhimataphala-sektre*; the two next words he applies equally to *Mitra*, *Varuṇa*, and *Rudra*; but it does not seem to be necessary to associate *Rudra* with the other two, especially as it is not so directed in the *Anukramanī*.



SECOND ADHYĀYA.

ANUVĀKA XX. (*continued*).

SŪKTA IV. (CXXXVII.)

The deities are MITRA and VARUṆA; the *Rishi* PARUCHCHHEPA;  
the metre *Atisāḍkara*.

1. Come, (MITRA and VARUṆA, to our sacrifice); where we express (the *Soma* juice) with stones: these juices mixed with milk are exhilarating; these (juices) are exhilarating: come to us, royal divinities, dwellers in heaven, and our protectors; these juices are mixed with milk for you, MITRA and VARUṆA; they are pure, mixed with milk. Varga I.

2. Come, for these dripping *Soma* juices are mixed with curds; they are expressed and mixed with curds; whether they be prepared for you at the awaking of the dawn, or (be associated) with the rays of the sun: the juice is effused for MITRA and for VARUṆA, for their drinking the grateful (libation); for their drinking at the sacrifice.

3. They milk for you two with stones, that succulent creeper, like a productive milch cow; they milk the *Soma* plant with stones: come to us as our protectors; be present with us to drink the *Soma* juice: this *Soma* juice has been effused, MITRA and VARUṆA, for you both; effused for your drinking.

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\* *Matsarāḥ*: in the repetition *Sāyana* suggests also the usual sense of 'envious'; the *Soma* juices offered on this occasion being envious or emulous of those presented at other ceremonies.

## SŪKTA V. (CXXXVIII.)

The deity is PÚSHAN; the *Rishi* and metre are the same.

Varga II.

1. The greatness of the strength of the many-worshipped PÚSHAN is universally lauded; no one detracts (from his praise); his praise displeases no one. Desirous of happiness, I adore him, whose protection is ever nigh; who is the source of felicity; who, when devoutly worshipped, blends with the thoughts of all (his worshippers): who, (though) a deity, is united with the sacrifice.<sup>a</sup>

2. I exalt thee, PÚSHAN, with praises, that thou mayest hasten (to the sacrifice), like a rapid (courser) to the battle: that thou mayest bear us across the combat, like a camel:<sup>b</sup> therefore do I, a mortal, invoke thee, the divine bestower of happiness, for thy friendship; and do thou render our invocations

<sup>a</sup> *Mana áyuyave makho, deva áyuyave makha* are the words of the text, intending, no doubt, although obscurely, to identify *Púshan*, spiritually or mystically, with the performer and the performance of the worship: the Scholiast gives a rather different interpretation: in the first instance, *makha* is rendered *yajna-ván*, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits, thus 'mixing with' or assenting to his thoughts or mind (*mana áyuyave samantád miśrayati-śighra vara pradándi*): in the reiteration *makha* is considered to be put for *makham*, objective case, the sacrifice, with which *Púshan* mixes, or is present at, until completed, *sampurttiparyantam miśrayati*. Another rendering is also proposed, but it is not more satisfactory.

<sup>b</sup> *Ushtro na*, like a camel; as a camel bears a burthen, is the explanation of the commentary.

productive\* (of benefit); render them productive (of success) in battles.

3. Through thy friendship, PÚSHAN, they who are diligent in thy praise and assiduous in thy worship enjoy (abundance), through thy protection; by (assiduous) worship they enjoy (abundance); as consequent upon thy recent favour, we solicit infinite riches. Free from anger, and entitled to ample praise, be ever accessible to us; be our leader in every encounter.

4. Free from anger, and liberal of gifts, be nigh to us, AJÁŚWA,<sup>b</sup> for the acceptance of this our (offering); be nigh to those, AJÁŚWA, who solicit food: we have recourse to thee, destroyer of enemies, with pious hymns. I never cease, PÚSHAN, acceptor of offerings, to think of thee; I never disregard thy friendship.

\* *Dyumninaskridhi*, make them possessed of wealth; *dyumna* having that meaning: the commentator renders it in the first instance brilliant, *dyotanavatah*; or having fame or food, *yaśovatah* or *annavatah*; in the reiteration he proposes the latter as the result of conquests.

<sup>b</sup> He who is drawn by goats, or has goats for horses, according to *Yáska*.

## SŪKTA VI. (CXXXIX.)

The *Rishi* is the same; the deities are various, under the collective designation of VIŚWADEVAS. The first verse is addressed to AGNI, INDRA, and VĀYU; the second to MITRA and VARUṆA; the three next to the AŚWINS; in the sixth, INDRA is again addressed, AGNI in the seventh, and the MARUTS in the eighth; INDRA and AGNI are associated in the ninth; BRĪHASPATI is hymned in the tenth, and all together in the eleventh. The metre also varies; that of the fifth verse is *Bṛihati*, and of the eleventh *Trishtubh*; in the rest it is *Atyashī*; after which we take leave for the present of this long, complicated, and embarrassing construction.

Varga III.

1. May our prayers be heard.<sup>a</sup> I place before (me) AGNI with reverence; we have recourse to his celestial might; we have recourse to INDRA and to VĀYU: which doing, a new (hymn) has been addressed (by us) to the radiant navel (of the earth);<sup>b</sup>

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<sup>a</sup> *Astu Śraushat*, which the Scholiast explains *asyāḥ stuter śravanam bhavatu*, may there be a hearing of this hymn; or *srotā bhavatu*, may *Agni* or other deity be a hearer. In ordinary use *Śraushat* is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods, and it is not impossible that it may have some such signification here.

<sup>b</sup> We have had occasion to notice the expression before, as intending the altar; or it may mean, according to *Sāyana*, the sacrifice, agreeably to the text, *yajnam āhur bhuvanasya nābhim*, they have called the sacrifice the navel of the world; the text adds *vivaswati*, explained by the commentator *dīptamati*, shining; the stanza occurs in the *Sāma*, i. 461, where Professor Benfey considers that *Vivaswat*, the Sun-god, is intended as identified with *Vāyu* and *Indra*.

and thereupon may our pious rites attain the gods; may our pious rites attain the presence of the gods.

2. MITRA and VARUṆA, bestow (upon us) abundantly that unenduring water which you obtain from the sun, through your own energy; through the inherent energy of the vigorous: may we thus behold your golden (forms) in our halls of sacrifice, (brought thither) by our sacred rites, and by our thoughts and senses (intent upon you); by our senses (intent upon offering) the *Soma* libation.

3. AŚWINS, men who desire to glorify you with (their) hymns, cause, as it were, their praises to be heard, propitiating you with oblations; for, from you, who are possessed of all opulence, (they obtain) every kind of wealth and abundant food. DASRAS, the fellies (of the wheels) of your honey-laden car drop honey, (carried) in your golden (car).<sup>a</sup>

4. DASRAS, your purpose is known: you would repair to heaven: your charioteers harness (your steeds) for your heavenward journey; the horses that injure not (the car) on your journey to heaven.

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<sup>a</sup> *Hiranyaye rathe Dasrá hiranyaye*: the epithet usually means 'golden:' but *Sáyāṇa* interprets it, in the first place, by *madhu-pūrṇa*, and consistently with that interpretation explains *prushá-yante pavayah*, the circumferences of the wheels distil (*ksharanti sravanti*), or scatter honey, as they revolve: in the reiteration he proposes to render it by 'pleasing, heart-delighting,' *hridaya-ramaña*; and to supply a supposed ellipse, by *havir-vahatam*, 'convey the oblation in your delightful chariot,' but this does not seem to be necessary.

We have placed you, *DASRAS*, in your golden three-shafted chariot, going by an (easy) road to heaven, humiliators (of enemies), and principal regulators of the rain.<sup>a</sup>

5. Enriched by holy rites, grant us, by day and night, (all good things), on account of our pious acts: never may your donations, never may our (donations), be withheld.

Varga IV.

6. *INDRA*, showerer (of blessings), these effused juices, (expressed) by stones, and which have sprung (from mountain plants), are for thy drinking; these libations have burst forth for thee: may they satisfy thee as an offering presented (in the hope of receiving) great and wonderful riches. Acceptor of laudations, come to us, glorified by our hymns; come to us well pleased.

7. *AGNI*, listen attentively when thou art praised by us, and repeat (those praises) to the gods who are entitled to worship; to the royal (deities) entitled to worship: on which account the gods gave to the *Angirasas* the milch cow which *ARYAMAN* milked for (thee),<sup>b</sup> the maker (of all), together with the gods; that cow (the nature of

<sup>a</sup> *Anjasaś śasatā rajas*: the latter *Sāyana* interprets by *udakam*, water; *vrishṭi-lakṣaṇam*, metonymy for rain.

<sup>b</sup> The Scholiast quotes a legend, stating that the *Angirasas*, having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to *Aryaman*, who drew from the cow milk convertible to butter for oblations to fire.

which thou hast said), he, along with me, comprehends.\*

8. Never, MARUTS, may your glorious energies be exerted against us; may our (riches) never diminish: never may our towns decay: and may whatever is wonderful, admirable, immortal, or (whatever is recognized to be living), from its sound,<sup>b</sup> that has been yours from age to age, (devolve) upon us; whatever is most difficult (of attainment) bestow upon us; whatever is most difficult (to be attained).

9. The ancient DADHYANCH, ANGIRAS, PRIYAMEDHA, KAŅWA, ATRI, MANU,<sup>c</sup> have known my birth:<sup>d</sup> they who were of old and MANU have known (my progenitors);<sup>e</sup> for of them is long life

\* *Esha tām veda me sachá*, he knows her along with me; explained by the Scholiast *Aryamáham api jánámi*, either I, *Aryamá*, or I and *Aryamá* know her: in what way or to what effect is not specified: the addition to the text is conjectural.

<sup>b</sup> The text has only *ghoshát*, put for *ghosháh*, plur. sounds, noises; according to the comment and by metonymy, those who utter them, either cattle or people.

<sup>c</sup> These ancient *Rishis* have all been named before. See index to the first *Ashtaka*.

<sup>d</sup> The birth of me, *Paruchkhepas*, the *Rishi* of the hymn; he is subsequent to them, or of more recent date.

<sup>e</sup> *Te me púrve manor viduh*: the Scholiast supplies *pitrádán*, fathers, &c.; he also proposes *Manavah* in the plur. for *Manu*, but that is scarcely necessary, unless *púrve* be considered as the adjective of *Manavah*, implying former *Manus*, and involving a recognition of the system of *Manwantaras*, the *vaidik* origin of which is yet to be determined: *Sáyana*, however, disconnects the

amongst the gods, and in them is our existence:<sup>a</sup> for the sake of their high station, I adore (the gods) with praise; I worship INDRA and AGNI with praise.

10. Let the invoker (of the gods) offer sacrifice, and may they, desirous of the offering, (partake of) the acceptable (libation): BṚHASPATI himself, desiring (the libation), celebrates worship with libations; with copious and excellent libations. We catch from a distant quarter the sound of the stones, whereby the performer of pious acts has of himself secured the waters (of the clouds):<sup>b</sup> the performer of pious acts<sup>c</sup> (has secured) many habitations.

11. Gods who are eleven in heaven; who are

terms, and applies *pūrve* to those previously named, *Dadhyañch* and the rest; *manavās-cha* and the *Manus*.

<sup>a</sup> *Asmākam teshu nābhayah*, in them are our 'navels,' a rather unintelligible phrase; *Sāyana* would explain it by vital airs, in connection with life, *jīvena saha sambandhavantah prāṇāḥ*; or by sacrifices in relation to their rewards, *phalena sambaddhāḥ yāgāḥ*. There<sup>a</sup> are various readings of the commentary on this verse, of which none are quite satisfactory: they are specified by Prof. Müller, vol. ii. p. xx., and he proposes a version somewhat differing from that above given: it is not easy to say which is most correct.

<sup>b</sup> *Tmanā adhārayad avarindanāni*, explained *vrishṭi lakṣhaṇānyudakāni dīmanā dhārayati*, he sustains by himself the waters, that is, the rains; or it may be rendered, he produces such waters by his sacrifices, *tādṛiṣānyudakāni yāgena utpādayati*, rain being the result of worship.

<sup>c</sup> *Sukratuḥ*, which is repeated, may indicate either the *Yajamāna* or *Bṛhaspati*, as the *adhvaryu*, or ministering priest.



eleven on earth ; and who are eleven dwelling with glory in mid-air ;<sup>a</sup> may ye be pleased with this our sacrifice.

# ANUVĀKA XXI.

## SŪKTA I. (CXL.)

The deity is AGNI; the *Ṛishi* is Dīrghatamas, the son of Uchatthya ;<sup>b</sup> the metre is *Jagati*, except in the two last stanzas, in which it is *Trishtubh*.

Varga V.

1. Prepare a (fit) place, as it were an offering, for the radiant AGNI, who is seated on the altar, and fond of his station: strew the sacred, light-bearing, bright and gloom-dispelling (spot), with agreeable (*kuśa* grass), as with a garment.

2. (AGNI), the two-fold generated,<sup>c</sup> devours the triple (sacrificial) food,<sup>d</sup> and when the year expires renovates what has been eaten :<sup>e</sup> the showerer (of benefits) is invigorated (in one form), by eating

<sup>a</sup> See vol. i. p. 97, and note, p. 121. The verse is repeated in the *Yajush*, vii. 19. No explanation is given of the powers of these three classes, nor are their names specified: they seem to be something different from the thirty-three deities of the *Parāśas*.

<sup>b</sup> The reading of the *Parāśas* is invariably *Uttathya*, but this is the reading of the several MSS. of the text and of the *Anukramanikā*.

<sup>c</sup> Either as produced by attrition from the two sticks, or in the first instance by attrition, and in the second from consecration for sacrificial use.

<sup>d</sup> *Trivrid-annam*. 1. Clarified butter; 2. *Puroḍṣa*, butter, with other articles or cakes fried in butter; and 3. *Soma* juice.

<sup>e</sup> That is, the same articles are offered annually.

with the tongue of another; in a different form the restrainer (of all) consumes the forest trees.\*

3. Both his associated mothers, blackened (by combustion), are in movement, and give birth to an infant, whose tongue (of flame glows) in the east: (who) dissipates darkness; (who) rapidly issues forth; (who) is readily developed; (who) is (ever) to be cherished, and is the augments (of the prosperity) of his parent, (the institutor of the rite).

4. The (flames of AGNI),<sup>b</sup> light-moving, dark-tracked, quick (consuming), capricious, restless, lambent, fanned by the wind, wide-spreading, and ensuring liberation (to the devout), are kindled for (the benefit of) the pious reverencer of (holy) priests.

\* Some of this is obscure; *anyasya-śśā jihvayā jēnyo vṛishṭ-nyanyena-mṛishṭa*, lit. the victorious showerer by the mouth-tongue of another; by another consumes. *Sāyana* explains *śśā* by *śśyena*, with the mouth; *anyasya*, of the oblation; or with the mouth in one form (or sacrificial fire) he receives the oblation through the tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests, *dāvāgni*, he consumes the trees.

<sup>b</sup> This is inserted by the Scholiast, for the stanza is made up of epithets only; they are not easily provided with equivalents, as *raghu-dṛvāḥ*, going lightly; *kṛishnasṭāsāḥ*, black-pathed; *jvāḥ*, quick; *asamānā*, not same minded,—some going east, some west; or it may mean of different colours; *ajirāsāḥ*, moving; *raghushpadāḥ*, light-gliding; *vātajūtāḥ*, wind-impelled; *śśavāḥ*, pervading; *munukshvāḥ*, giving liberation.

5. Thereupon those (flames of AGNI) extend together in all directions, dispersing gloom, and spreading great light along the path of darkness; when (AGNI) illumines repeatedly the whole earth, and proceeds panting, thundering, and roaring aloud.

6. He stoops down among the bushes as if embellishing them (with his lustre), and rushes roaring like a bull amongst (a herd of) cows:<sup>a</sup> thence increasing in intensity, he enhances (the fierceness) of his form, and is difficult to be arrested as a formidable (animal), when he brandishes his horns. Varga VI.

7. Now hidden, now displayed, he seizes (on the fuel), as if understanding (the purpose of the worshipper), and even reposes amidst the conscious (flames): again they break forth, and repair to the divine (fire of sacrifice), blending with which they give a different (luminous) form to their parents, (heaven and earth).

8. The curving tresses<sup>b</sup> (of the flames) embrace him, (AGNI), and when expiring spring aloft again to (greet) their coming (lord); rescuing them from

<sup>a</sup> *Vṛisheva patnīr abhyeti*: *Sāyaṇa* renders *patnīh*, by *pālayitrīh*, those who cherish him, *Agni*, that is, bushes, timber; but this would not be a comparison, as is implied by *iva*; *patnī* is ordinarily a wife, and may here be applicable to a cow; the translation, however, is in some respects conjectural.

<sup>b</sup> *Agrava keśinīh*: *agruvāh* usually means 'fingers'; here it is an attributive, implying, according to the Scholiast, either those that are in front, *agratah sthitāh*, or crooked or curved like fingers.

decrepitude, he comes sounding aloud, generating (in them) intenser animation and unimpaired vitality.

9. Licking up the (verdant) vesture of the mother (of all things, earth), the rapid (AGNI) proceeds with resounding existences :<sup>a</sup> granting sustenance to (every) footed<sup>b</sup> (creature) : ever consuming (fuel), so that a blackened track follows (his path).

10. Shine, AGNI, in our opulent (abodes), vivifying, showering (blessings), bounteous, casting off infantine (glimmerings); blaze (fiercely), repelling repeatedly, like a coat of mail, (our enemies) in combats.

Varga VII.

11. May this oblation, AGNI, carefully placed upon the rugged but agreeable (pile of fuel), be most acceptable to thee, so that the pure radiance of thy person may shine brightly, and thou mayst grant us wealth.

12. Bestow, AGNI, upon our excellent patron<sup>c</sup> a boat ever fitted with oars and feet,<sup>d</sup> (one that may

<sup>a</sup> *Tuvigrebhīh satwabhih viyati*, he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to a forest.

<sup>b</sup> *Padvate*, to that which has feet; either bipeds or quadrupeds.

<sup>c</sup> *Rathāya no grihāya*, lit. 'to our carriage-house;' according to the Scholiast the first word is an adjective for *rathāya*, agreeable; *griha*, a house, applies to the *Yajamāna*, as the asylum of the needy, or of the priests.

<sup>d</sup> *Nāvam nityāritrām padvatīm*: the boat is explained by *Yajna* the sacrifice, the oars are the priests, the materials are the fuel and apparatus, and the feet are the divinities, the prayers, and offerings.

render) our posterity prosperous, and may bear mankind across (the ocean of life) to felicity.

13. AGNI, be propitiated by this our earnest praise, and may heaven and earth, and the spontaneously-flowing (streams), provide for us the produce of the herd, and of the field; and may the purple coursers (of the dawn) bestow upon us abundant food through a length of days.

SŪKTA II. (CXLI.)

The deity, *Ṛishi*, and metre, are continued.

1. Verily, that visible radiance of the divine (AGNI) has been so apprehended (by all, that it may be) for (the support of) the body, for which end it has been generated by (bodily) strength: and that my mind may apprehend and apply (that radiance), they address the sacred prayers associated with oblations (to AGNI). Varga VIII.

2. First, he reposes (on the earth) as the digestive (faculty),<sup>a</sup> the embodied,<sup>b</sup> the accepter of food, the eternal: secondly, (he dwells) among the seven auspicious mothers (of fertility):<sup>c</sup> thirdly, the associated (regions) generate him, delighting in the ten

<sup>a</sup> *Prikṣaḥ*, explained by *Sāyana*, *anna sādḥaka*, the perfecter or digester of food.

<sup>b</sup> *Vapuḥ*, explained *vapushmat*, having body; but the Scholiast interprets it *sarīrābhivṛddhi hetuḥ*, the cause of the growth of the body.

<sup>c</sup> *Saptasivāṣṭu māṭṛiṣṭu*, the rains fertilizing the seven *lokas*, or worlds.

(quarters) of space, for the sake of milking this showerer (of rain).<sup>a</sup>

3. As powerful priests extract by the force (of prayer),<sup>b</sup> this AGNI from his primitive seat, (for the evolvment) of his mighty form ; as the wind arouses him lurking in the hiding-place (of the altar), for the sake of offering oblations now as of old :

4. As from the excellence of the nutritious (offering), he, (AGNI), is brought forth, and the consumable branches rise amidst (the flames);<sup>c</sup> and

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<sup>a</sup> *Asya vrishabhasya dohase* is the vague phrase of the text : according to *Sâyāṇa*, allusion is intended to the rays of the sun : in the preceding sentence, *Agni* is said to be represented as the terrestrial, maturative, or digestive fire, and as the electrical or ethereal element, or lightning in the *antariksha*, or firmament ; here he is identified with solar fire, or the sun in heaven, or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, whence it is transferred to the clouds, and in due season descends again in rain.

<sup>b</sup> Or by bodily strength, applied to attrition as producing fire.

<sup>c</sup> *Pra yat pituḥ paramān-nīyate paryá prikshudho virudho dansu rohati* is a very unintelligible line ; *pituḥ paramāt*, from the excellence of the sacrificial or other nutriment or food, is comprehensible ; but it is also proposed to explain *pituḥ* as the genitive of *pitrī*, a father or progenitor, that is, figuratively, the *gárhapatya Agni*, from which fire is taken, *nīyate*, to the *dhavanīya* : *prikshudha* may mean, it is said, that which is to be consumed amongst the offerings, or what expects or desires to be consumed ; *virudh* is unexplained ; in its ordinary acceptation of shrub or creeper, it may be put for fuel ; *dansu* is put for *danteshu*, teeth ; which, as applicable to *Agni*, will be flames ; *árohati*, the Scholiast affirms, is used for *árohanti*, the sing. for the plur.

as both (the institutor of the rite and the priest) combine for his generation, therefore has he been generated, pure, youthful, and radiant.

5. Therefore has the brilliant AGNI entered the maternal (quarters of space), amidst which, pure and unharmed, he had evolved into magnitude, so that he mounted (the bushes) placed before him, as he had (consumed others) prior to them, and runs rapidly among the more recent and inferior branches.

6. Pious worshippers then adore the invoker (of the gods), for (the propitiation of) the dwellers in heaven, as (such men) adore a powerful prince,\* since the many-lauded, and all-upholding (AGNI) knows how by (holy) act and (bodily) strength to bring together the gods and their mortal worshipper for the sake of obtaining (mutual) sustenance.

Varga IX.

7. Since the adorable (AGNI), impelled by the wind, spreads in various directions, like an insincere and unrestrained chatterer, (who utters indiscriminate) praises,<sup>b</sup> therefore the world is assiduous in the worship of him, the consumer of all, whose way is dark, who is pure of birth, and follows various paths.

8. Like a chariot drawn by ropes, AGNI, set in movement by his own revolving members (his

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\* *Bhagam*, which the Scholiast explains *Bhaga*, a great prince; the more usual sense were *Āditya*, or the sun.

<sup>b</sup> *Hváro na vakvá jaraná anákritah*: *hvārah* is explained by *kufīla*, crooked; *vakvá* by *bahu-vaktá*, a much-speaker; *anákritah* is unrestrained, *aniváritah*; the verb is understood; *jaraná* implies *stutíh*, praises.

flames),<sup>a</sup> proceeds to the heavens; the paths he traverses are blackened by smoke, as he consumes (the fuel), and (beasts and) birds<sup>b</sup> fly from his radiance as (enemies fly from the prowess) of a hero.

9. By thee, AGNI; VARUṆA, observant of his duties, and MITRA and ARYAMAN, bountiful divinities, are animated, so that thou hast been born comprehending them all universally in all (their) functions, and encompassing (them all) as the circumference (encompasses) the spokes (of a wheel).

10. Most youthful AGNI, for the good of him who praises thee and offers thee libations, thou makest the precious (offering) acceptable to the gods: new-born of strength, we glorify thee who art to be lauded: to whom rich offerings (are to be presented): (we glorify thee) in (our) hymn as (men eulogize) a powerful prince.<sup>c</sup>

11. In like manner as thou conferrest upon us riches, (so thou bestowest upon us) a well-disposed, docile, and energetic (son); the receptacle (of learning and other merits),<sup>d</sup> one who is the performer of

<sup>a</sup> *Angebhir arushebbhik-gamanasllair-avayavair jvāldbbhik*, by limbs, that is, flames, having motion.

<sup>b</sup> *Vayah-gamanavantah-pakshimrigddayah*, creatures having motion,—birds, beasts, and the like.

<sup>c</sup> *Bhagam-iva*, as before; see n. a, p. 69.

<sup>d</sup> *Rdyim na svārtham bhagam daksham na dharnasim*: the commentary supplies *putram*, a son, but the passage is obscure: *daksham na* might mean like *Daksha*, and *bhaga* might be a substantive; but the former is explained *utsāhavantam*, having energy, and the latter *sarvair bhajānyam*, to be enjoyed, or



holy rites, AGNI, who regulates as it were his own rays, (and the condition of) both (his) births, (or heaven and earth), he regulates at (our) sacrifice the adoration of the gods.

12. May he who is one with light, who has fleet horses, the invoker (of the gods), full of joy, and borne in a golden chariot, listen to us : may that irresistible, yet placable AGNI, conduct us, by the most efficacious (means), to that desirable and accessible (heaven).

13. AGNI, possessing eminent (fitness) for supreme sovereignty, has been glorified by us with holy rites, and with hymns : Let all who are present, as well as we ourselves, enriched (by his favour), shout aloud (the praise of AGNI), as (loudly as) the sun (causes) the rain-cloud (to thunder).

### SŪKTA III. (CXLII.)

The *Rishi* is DĪRGHATAMAS ; the hymn is addressed to the *Āpri*s or *Agni* in their personifications, being the same as those specified in the 13th *Sūkta*;<sup>a</sup> many of the expressions are identical, and the differences arise chiefly from the difference of metre, which in the earlier hymn is *Gáyatri*, and in the present *Anushŭbh*.

1. AGNI, who art SAMIDDHA, bring the gods to-day (to the worshipper), whose ladle is uplifted : extend (the merit of) former sacrifice to the giver

Varga X.

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approved of by all ; *dharnasīm* is explained *vidyáder dháraṇa kuśalam*, skilful in containing knowledge, &c.

<sup>a</sup> See vol. i. p. 31.

(of the offering), by whom the *Soma* libation is poured forth.

2. TANÚNAPÁT, be present at this well-flavoured and butter-fed sacrifice, (the offering) of a pious offerer (of oblations); glorifying thee.

3. The pure, purifying, wonderful NARÁŚANSA,<sup>a</sup> an adorable god among gods, (having come) from heaven, thrice mixes the sacrifice with the sweet (juice of the *Soma*).<sup>b</sup>

4. AGNI, who art I'LITA, bring hither INDRA, the wonderful, the beloved: this my praise is recited, bright-tongued, before thee.

5. The priests, bearing ladles, are strewing the sacred grass in this holy sacrifice, to prepare a god-frequented and well-spread abode for INDRA.

6. Let the bright, separable doors,<sup>c</sup> the augmenters of sacrifice, the purifiers of rites, the desired of many, be set open for the gods to enter.

<sup>a</sup> *Narásansa*, according to the *Káthakas*, is especially the deity presiding over sacrifice,—*Yajnábhímant devah*.

<sup>b</sup> He comes thrice, or he thrice bestows rewards, is all the explanation given in the commentary: probably allusion is intended to the three daily sacrifices.

<sup>c</sup> According to the Scholiast, the verse is addressed to the divinities presiding over the doors of the chamber of sacrifice: the phraseology is much the same as in the former hymn, vol. i. p. 32, with some additional epithets; *asaschata*, there explained unentered, is here interpreted not adhering together, mutually separable; *asajyamána-paraspara viprakrishtá*, as if intending folding-doors, but perhaps nothing more is meant than 'wide' or 'open.'

7. Beautiful night and morning, ever hymned, ever associated, progeny (of time), parents of sacrifice, sit down of your own good will on the sacred grass.

8. May the two pleasing-tongued receivers of praise, the divine and sage invokers (of the gods), officiate to-day at this our sacrifice, which confers (rewards) and attains heaven.<sup>a</sup>

9. May the pure HOTRÁ,<sup>b</sup> placed among the gods, and BHÁRATÍ, among the *Maruts*, and may the adorable ILÁ, SARASWATÍ, and MAHÍ,<sup>c</sup> sit down upon the sacred grass.

10. May TWASHÍTŔI, favourably disposed towards us, send to us, for our nourishment and prosperity, the quick (falling), wonderful, abundant (water),<sup>d</sup> in

<sup>a</sup> See note on the corresponding stanza, Hymn XIII. v. 8. The Scholiast here adds nothing to his former imperfect explanation: the epithet *mandra-jihvā* he applies to *Āgni*, the two flames that give delight to the gods.

<sup>b</sup> *Hotrá* is explained *homa-nishpádikā*, the presenter of the oblation; *deveshu arpitā*, delivered amongst the gods; or the praisers or priests: the latter being expressed by *Marutsu*, with which, however, *Bhárati* seems more naturally connected,—*marutsu-bhárati*; the term is explained by *vách*, situated in heaven, *dyusthánd*, and connected with *Bharata*, an *Āditya*, or name of the sun.

<sup>c</sup> These the Scholiast considers as sound, *vách*, or the goddesses presiding over it in the three regions, severally of earth, firmament, and heaven.

<sup>d</sup> The text has epithets only; *turiyam adbhutam puru váram puru tmaná*; the Scholiast supplies *udakam*, water.

the centre<sup>a</sup> (of the cloud, effecting) of itself much (good).

11. VANASPATI,<sup>b</sup> here present of your own accord, convey our offerings to the gods; the divine and intelligent AGNI accepts (the oblations) for the deities.

12. (Priests), present the oblation with *Swáhá* to INDRA, in the form of the *Gáyatra*,<sup>c</sup> along with PÚSHAN and the MARUTS;<sup>d</sup> also to the assembled gods, and to VÁYU.

13. <sup>a</sup>Approach, INDRA, to partake of the oblations consecrated with *Swáhá*; approach and hear the invocation, as they invoke thee to the sacrifice.

<sup>a</sup> *Nábhá-nábhau meghasya avasthitam udakam*, that is, rain; *Twashtrí* is here said to be the personified electric fire, or lightning, in which capacity he is the sender of rain, *vrishtryádeh karttá*.

<sup>b</sup> The fire, or *Agni* of the sacrificial post, or *yúpa*, from its being of timber.

<sup>c</sup> *Gáyatra-vepase*: *gáyatra* is said to be put for the *Itara-sáma*: *vepas* is the same as *rúpa*; *gáyatram-rúpam yasya*; is *Gáyatravepas*, a name or form of *Indra*.

<sup>d</sup> It is literally having or possessed of *Púshan* or the *Maruts*,—*Púshanvate-marutvate*: *viswadeváyá* in the sing. is explained by the commentator *viswadeva sangháya*, the assemblage of all the gods; but it may be intended, like the other epithets, to identify *Indra* with all the deities: the personification of *Agni*, however, is *Swáhá*, as one of the *Apris*.

<sup>e</sup> This stanza is one in addition to the former hymn, and seems superfluous.

## SŪKTA IV. (CXLIII.)

The deity is AGNI; the *Rishi* DīroṃhĀTAMAS; the metre is *Jagatī*, except in the last stanza, in which it is *Trishṭubh*.

1. I offer devoutly to AGNI, the son of strength, an invigorating and most new sacrifice, with words of adoration; (that AGNI), the grandson of the waters,<sup>a</sup> who, (present) in due season, the friend and ministering priest (of the sacrificer), sits upon the altar<sup>b</sup> with (many) good things.

Varga XII.

2. As soon as born, was that (AGNI) manifested to MĀTARISWAN<sup>c</sup> in the highest atmosphere, and his radiance, kindled by vigorous effort, spread through heaven and earth.

3. His radiance is undecaying: the rays of him who is of pleasing aspect, are everywhere visible and bright: the intensely shining, all-pervading, unceasing, undecaying (rays) of AGNI, desist not<sup>d</sup> (from their functions).

<sup>a</sup> *Apām-naptī* is here explained as in the text; vegetable substances, it is said, are the progeny of rain, and fire is the progeny of vegetable substances, timber, or fuel.

<sup>b</sup> *Prithivyām*, literally on the earth, on the mound of earth constituting the altar.

<sup>c</sup> To the wind, to be fanned into flame; according to another text, *twam Agne prathamō mātariśvane āvirbhava*, be first manifest, Agni, to the wind; or *mātariśvan* may imply the *Yajamāna*, or sacrificer.

<sup>d</sup> *Na rejante*, do not tremble; they do not move, or are moved in burning, maturing, and the like; *dāhapākādīshu na chālanti na chālyante vā anyaiḥ*, or *na* may imply comparison, when *bhātwaśhasor-na sindhavaḥ* will mean, like the rays of the sun.

4. Bring to his own abode with hymns that AGNI, the possessor of all riches, whom the descendants of BHRIGU placed by the strength of all beings upon the navel of the earth: for, like VARUṆA, he reigns sole (monarch) over (all) treasure.

5. AGNI, who, like the roaring of the winds, like a victorious host, like the thunderbolt in heaven, is not to be arrested, devours and destroys (our foes) with sharpened teeth, and, as a warrior (annihilates his enemies), he, (AGNI), lays waste the woods.

6. May AGNI be ever desirous of our praise; may the giver of wealth satisfy our utmost expectation with riches; may the inspirer (of our devotion) hasten our rites to fruition. I glorify him, the radiant-limbed (AGNI), with this laudation.

7. The kindler (of the sacrificial fire) propitiates AGNI, of glistening form; the upholder of your ceremony, like a friend; well kindled and well supplied (with fuel);<sup>a</sup> blazing brightly at holy rites, he illumines our pure and pious observances.

8. AGNI, never heedless (of us), guard us with never heedless, auspicious, and joy-bestowing cares: do thou, who art desired (by all), protect us, and those born of us, with unobstructed, unovercome, and never-slumbering (vigilance).

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<sup>a</sup> *Akrah*, which is derived from *kram*, to go, and is explained by *ákrānta* or *anukranta*, surpassed, or exceeded by; *jwālā samiddātibhiḥ*, flame, fuel, and the like: the exact sense is not very obvious.

SÚKTA V. (CXLIV.)

The deity, *Rishi*, and metre, are continued.

1. The ministering priest, (qualified) by experience, and possessing exalted and graceful devotion, proceeds (to celebrate) his, (AGNI's), worship, having circumambulated (the altar), he takes up the ladles which are first to present the oblations.<sup>a</sup> Varga XIII

2. The drops of rain, enveloped (by the solar rays), are renewed in the dwelling of the divine (sun), their birth-place: when he, (AGNI), abides cherished on the lap of the waters, then (the world) drinks the nectareous (rain), with which he, (as the lightning), associates.

3. The two<sup>b</sup> (priests, the *Hotri* and *Adhvaryu*), of equal honour, and alike assiduous, labouring mutually for a common object, combine the form of AGNI (with their respective functions); whereupon he to whom the oblation is to be offered, collects the drops (of clarified butter), as BHAGA (accepts the worship of all), or as a charioteer (gathers the reins of the horses) that draw (the car).<sup>c</sup>

4. He, whom the two, a pair of equal power,

<sup>a</sup> *Yá asya dhāma prathamam ha ninsate*, literally, which first kiss his dwelling, *agneh sthānam chumbanti*.

<sup>b</sup> Or the two, in both this and the next verse, may refer to the husband and wife associated in the performance of the sacrifice..

<sup>c</sup> The comparisons seem to have been suggested by the various meanings of *raśmīn*, rays of light or reins, and here, also, streams of butter, spreading like rays; according to the Scholiast.

dwelling in the same place, and engaged in the same ceremony, worship night and day: he, whether old or young, has been engendered for the sake of mortal couples, accepting many (oblations), and exempt from decay.

5. The ten fingers intertwined propitiate that divine (AGNI), whom we mortals invoke for protection: he darts (his rays) like swift (arrows) from a bow, and accepts the new praises (uttered) by those who crowd round (the altar).

6. Thou, AGNI, reignest over (the dwellers in) heaven, and over those of earth, according to thine own (will), as a herdsman over his (herd), and those two, (heaven and earth), bright, vast, adorable, beneficent, and sounding (agreeably), partake of the oblation.

7. AGNI, who conferrest happiness, who acceptest oblations, who was born for sacrifice, and art the performer of good works, be pleased (with this rite), attend to this prayer: for thou art in presence of all (the world), art visible (to all), art pleasant in their sight, and art their refuge, like a (bountiful) distributor of food.

#### SŪKTA VI. (CXLV.)

The deity, *Rishi*, and metre, are the same.

Varga XIV.

1. Ask (of AGNI what you desire), for he goes (everywhere), he knows (all things): possessed of intelligence, he proceeds\* (to ascertain what is to be

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\* The text has only *īyate* and *nvīyate*, he goes, and goes quickly, or is gone to or worshipped; *sevyate*; the verb, having



done), and is had recourse to (by his worshippers); for in him is the power of restraining (unreasonable desires), in him (is the power of granting) enjoyment;<sup>a</sup> he is the giver of food and of strength; the protector of the mighty.

2. They ask of AGNI, but no one asks improperly; for a sensible man (replies to solicitation) as he has determined in his own mind; AGNI tolerates not a speech that anticipates (his reply), nor endures a rejoinder:<sup>b</sup> he who is devoid of arrogance is favoured by his protection.

3. To him the (sacrificial) ladles are directed; to him (our) praises are addressed: he alone hears all my prayers; he is the instigator of many, the transporter (across the world), the instrument of sacrifice, the unintermitting preserver (of mankind), and (gentle as) an infant: provided with the preparations (of sacrifice), he accepts the oblation.

4. When (the priest) proceeds to effect his development, he is (at once) manifested; and as soon

a passive signification; the amplification in both cases is the Scholiast's.

<sup>a</sup> *Tasmin-t-santi prasishah. tasminnishlayah: prasisha* is explained by *prasāsāni* or *niyamanāśamarthyam*, powers of restraining; that is, having restrained what is not to be accomplished, he is able to accomplish what may be effected; *ishfi* is usually sacrifice; it is here put for *bhogāh*, enjoyments; or it may mean those acts of worship which confer rewards.

<sup>b</sup> *Na mrishyate prathamam nāparam vachas*: literally, he does not bear a first or a subsequent speech: the explanation is from the comment.

as engendered is associated with his objects :<sup>a</sup> he provides for the gratification (of his worshipper), placidly engaged in the agreeable (rite), when the (oblations) that desire (his acceptance) reach him present (at the sacrifice).

5. He, the searcher, the accessible, the dweller in woods, has been placed (amidst the fuel), as in the similitude of (an enveloping) skin : the wise AGNI, the appreciator of sacrifice, the veracious, has declared to mortals (the knowledge of) their religious duties.

#### SŪKTA VII. (CXLVI.)

The deity, *Rishi*, and metre, are the same.

Varga XV.

1. Glorify the three-headed, seven-rayed AGNI;<sup>b</sup> who is subject to no diminution, seated on the lap of his parents, (heaven and earth); and gratifying all (desires); as the universal radiance of the divine (AGNI), whether moving or stationary, (spreads around).

<sup>a</sup> *Tutsdra yujyebhih* : the verb is *tsara*, to go; *yujya* is that which may be joined with : the expression is vague, and the Scholiast offers different explanations : as being joined with abilities, that may be associated with their objects, or with energies (*tejobhih*) fit to be connected with their consequences, or with his horses joined to his car.

<sup>b</sup> The three heads may be the three daily sacrifices, or the three household fires, or the three regions, heaven, earth, and mid-air. The seven rays are the seven flames of fire; or *raśmí*, ordinarily a ray, may be used in the sense of rein or rule, when it may allude to the seven metres of the *Vedas*.

2. The great showerer (of benefits) has pervaded these two (worlds); undecaying and adorable, he is (ever) present, bestowing protection: he places his foot on the summit of the earth, and his radiant (flames) lick the udder (of the firmament).

3. (There are) two well-disposed milch cows<sup>a</sup> together approaching their common progeny, and fully nourishing (him); pointing out the paths that are free from all that is to be avoided, and possessing more than the great intelligence (necessary for his development).<sup>b</sup>

4. Experienced sages bring the invincible (AGNI) to his station (on the altar); cherishing him in manifold (ways) in their hearts: desirous of propitiating him, they worship the (boon-) shedding (AGNI); and to those men he is manifest as the Sun.

5. He is willing to be seen in the (ten) regions (of space); the victorious, the adorable, the source of life to great and small: inasmuch as in many places the opulent (possessor of sacrificial food), who is visible to all, is the parent of that (pious) progeny.<sup>c</sup>

<sup>a</sup> Either the institutor of the rite and the ministrant priest, or the sacrificer and his wife: the *vatsa* calf, or offspring, is *Agni*.

<sup>b</sup> *Viśvān ketān adhi mahā dadhāne: keta* is always rendered knowledge; so *Sāyaṇa* explains the phrase here *sarvāni prajñāni pravarrdhana viśhayāni*, having for their object the augmentation of all sorts of wisdom of the highest description.

<sup>c</sup> That is, the priests alluded to in the preceding stanza may

## SÚKTA VIII. (CXLVII.)

The deity, *Rishi*, and metre, are the same.

Varga XVI.

1. How have thy shining and evaporating (rays), AGNI, supported life (and supplied) food; so that, enjoying both, the devout (worshippers), possessing sons and grandsons, may repeat the hymns of the sacrifice.

2. Youthful (AGNI), to whom oblations are due, appreciate this my reverential and earnest praise: one man reviles (thee), another propitiates (thee); I, thy worshipper, glorify thy person.<sup>a</sup>

3. Thy fostering (rays), AGNI, beholding the blind son of MAMATÁ,<sup>b</sup> relieved him of the affliction: he who knows all things protects the pious, and (their) malevolent enemies are unable to do them harm.

4. When a wicked (man), with twofold (malignity of thought and speech), obstructing our offerings, and refraining from gifts (himself), reviles us,

be considered as the offspring of *Agni*, as they derive their character from the performance of his worship.

<sup>a</sup> The verse occurs in the *Yajush*, XII. 42, and is explained by the Scholiast much to the same purport.

<sup>b</sup> The Scholiast repeats the *Paurānik* legend of the birth of *Dīrghatamas* from *Mamatá*, the wife of *Utatthya*, but there is nothing in the text to warrant the application: the persons are obviously allegorical; *Dīrghatamas*, long-darkness, being the blindness or ignorance which is the natural offspring of *Mamatá*, mine-ness, or selfishness.

may his prayer be heavy on him, and involve his person (in the consequences of) his evil words.<sup>a</sup>

5. When, Son of Strength, a man skilful (in deception) assails another man with a doubly (malignant prayer), do thou, AGNI, duly propitiated, protect him who worships thee (from its effects); consign us not to misfortune.

SŪKTA IX. (CXLVIII.)

The deity, *Rishi*, and metre, are the same.

1. The wind, penetrating (amidst the fuel), has excited (AGNI), the invoker (of the gods), the multi-form, the minister of all the deities, whom they have established amongst mortal worshippers for the accomplishment of sacrifice,<sup>b</sup> like the wonderful and variously radiant sun. Varga XVII.

2. Let not (my enemies) prevail against me, when presenting acceptable (oblations), for (AGNI) is desirous of my so offered adoration, and all they (the gods) are gratified by the (pious) acts of me, the reciter of their praise, and the celebrator (of the sacrifice).

3. Him, whom the worshippers lay hold of in his

<sup>a</sup> There is some indistinctness of construction in this stanza, and it is not very clear whether the epithets *aghāyu*, &c., should be referred to *mantra*, or to *asmai*, to him, the individual who utters it. *Sāyaṇa* leans to the latter, but the former seems most natural: in either case we have here an allusion to the use of maledictory prayers or imprecations.

<sup>b</sup> *Vapushe* is explained *yajna siddhaye*, for the fulfilment of the sacrifice, or of its object.

perpetual abode, they detain by their praises, and the holders convey him<sup>a</sup> diligently to the sacrifice, as rapid coursers, harnessed to a car, (bear the rider to his destination).

4. The destroyer, (AGNI), consumes numerous (trees) by his flames, and shines with manifold radiance in the forest: the favouring wind blows (the flames) onwards day by day, like the swift arrows of an archer.

5. The blind (of intellect), or those who see not (physically), detract not from his glory, whom no enemies, no malevolent adversaries, harm, even whilst yet in (his) embryo (condition); for his constant encouragers defend him.

#### SŪKTA X. (CXLIX.)

The deity and *Rishi* are the same; the metre is *Vairāja*.

Varga XVIII.

1. AGNI, the lord of great wealth, the granter (of desires), comes (to the place of sacrifice); he, the lord of lords, comes to the place of affluence, (the altar); the stones prepare (the libation for him) as he approaches.

2. He, who is, as it were, the generator of men as well as of heaven and earth, of whom creation has imbibed life, abides with his glories: he it is who, entering into the womb (of being), procreates (all living creatures).<sup>b</sup>

<sup>a</sup> *Pratayanta* alludes to an especial part of the usual ceremony; the solemn conveyance of fire from the *Gárhapatya*, or household, to the *Ahavantya*, or sacrificial fire.

<sup>b</sup> This is also another version of a familiar notion. *Agni*

3. He who is wise, and goes (wheresoever he will), like the rapid ethereal (wind), has lighted up the delightful spot, (the altar), and, identical with many forms, is radiant as the sun.

4. He, the twofold-born,<sup>a</sup> illuminating the three bright (regions),<sup>b</sup> and shining over all the lustrous spheres, the adorable invoker of the gods, is present at the place where the waters are collected.<sup>c</sup>

5. He is the offerer of oblations, who is of twofold birth; and, through desire for (sacrificial) food, has in his keeping all good things: the man who

presents to the Sun the oblations offered with fire, and thence, becoming identified with the solar rays, engenders rain, on which the food and consequent existence of all living beings depends; of whom, therefore, *Agni* may be said to be the begetter.

<sup>a</sup> *Dwi-janmá*, as born either from the two pieces of stick, or, in the first instance, from attrition; and in the second, from oblation: or it may be, born of earth and heaven, commonly termed the parents of *Agni*.

<sup>b</sup> *Trīṣ rochandāni*, either heaven, earth, and mid-air, or the three fires.

<sup>c</sup> *Apām sadasthé*, according to *Sāyana*, is the place of sacrifice where water is collected for the different purificatory sprinklings required: or it might be thought to refer to the *antariksha*, or firmament, in which *Agni* exists as lightning: this and the preceding verse occur in the *Sāma Veda*, Benfey's edition, p. 152, l. 4. Professor Benfey's version differs, in some respects, from that of the text. "He, who illumines the place, the cheerful, (who is) the wise, the swift, like a horse, springing in the air like a bright sun full of life;"—"The twofold-born abides, illuming with his radiance the three bright regions, all the world, the most sacred priest in the realm of the waters."

presents offerings to him is the parent of excellent offspring.

### SÚKTA XI. (CL.)

The deity and *Rishi* are the same; the metre is *Ushâik*.

#### Varga XIX.

1. Presenting many offerings, I address thee, AGNI, ever coming into thy presence (like a servant)<sup>a</sup> in the dwelling of a mighty master.<sup>b</sup>

2. (I ask thee also to withhold thy favour) from (those) two godless (persons), from the rich man, who, acknowledging thee not as his lord, is chary of gifts at sacred rites, and from him who rarely praises (the gods).

3. Sage AGNI, the mortal (who propitiates thee) becomes a moon in heaven,<sup>c</sup> the most eminent of

<sup>a</sup> *Arir-agne tava svidd; ari*, in its ordinary sense of 'enemy,' would be rather unmeaning in this place; although *Yâska* countenances the interpretation, rendering it by *Amitra*, unfriend.—*Nir.* v. 7. But *Sâyana* explains it *Artâ*, a servant, in the character of bringing oblations and the like before *Agni*,—*Yato aham Agne tava svit tavaiva â abhimukhyena arir-artâ havirâdi prâpanena sevako-aham*, 'Since I, Agni, going verily into thy presence for the purpose of conveying oblations, I am a servant.' The verse occurs in the *Sâma*, p. 11, l. 6. Benfey renders *ari* by *Bestürmer*, an assailant.

<sup>b</sup> *Todasya*, a governor, a master; *sikshakasya svâminah*; literally, a tormentor; whence Benfey renders it *Zwingherr*, a tyrant.

<sup>c</sup> *Sa chandro martyah*: the commentator explains it, he becomes like the moon, the rejoicer of all, *âhlâdakah sarvesham*; or becomes even the moon, *chandra eva bhavati*, according to the *Chhandogas*; *chandratvaprapñtim chhandoga dmananti*; the *Chhandogas* are authority for the obtaining of the condition of the moon:



the great (deities): may we, therefore, ever be in an especial manner thy worshippers.

### SÚKTA XII. (CLI.)

The deities are MITRA and VARUṆA; the *Rishi* is the same; the metre *Jagatī*.

1. Heaven and earth have been terrified by the strength and the noise (of him), whom pious worshippers, desirous of acquiring cattle, have generated by their (sacred) acts, amidst the waters (of the firmament), at the sacrifice, as a friend<sup>a</sup> for the preservation of living beings, the benefactor (of man), and entitled to adoration. Varga XX.

2. Since they, (the priests), like friends, have prepared for you both, (MITRA and VARUṆA, a libation) of the abundantly-flowing and spontaneous *Soma* juices,<sup>b</sup> therefore do you consent to come to the rite of the worshipper, and listen,

*pitrilokād-ākāsam ākasāch-chandramasam esha Soma rājā*, from the region of the *Pūris* to the *Ākāśa*; from *Ākāśa* to the moon, this is *Soma*, the king. The *Mundaka Upanishad* is also quoted for the attainment of heaven; *dyuloka prāptih*, the figurative expression of the text having been converted into the assertion of a fact, by the *Upanishads*; instancing the advance from simple metaphor to complex mythological notions.

<sup>a</sup> *Mitrām na*, although implying a comparison of *Agni* to a friend, conveys also, with reference to the hymn's being partly addressed to *Mitra*, the notion of his identification with *Agni*, especially as the *Agni* of the firmament, or lightning.

<sup>b</sup> *Parumīlhasya sominah* may be also rendered, of the *Soma*-offering *Parumīhā*; the name of a prince.

showerers (of blessings), to the (prayers of the) householder.

3. For the sake (of obtaining) great vigour, showerers (of benefits), men glorify your birth from heaven and earth,<sup>a</sup> which is to be extolled, inas-much as you bestow (his desires) upon the wor-shipper (as the reward) of his sacrifice, and accept the rite (that is solemnized) with praise and oblation.

4. Powerful divinities, most acceptable to you both is that spot, (where you are worshipped): accepters of sacrifice, proclaim the great ceremony (as duly performed); for you two connect the efficacious and comprehensive rite with the vast heaven, like a cow with a burthen.<sup>b</sup>

5. You bring the cattle upon the earth to their favourite (pasture, whence), protected from harm by your power, the milch kine, yielders of milk, return to their stalls: they cry aloud to the sun (in heaven) above.

<sup>a</sup> *Vám janma rodasyoh* is explained *yuvayoh sambandhi janma, jananam-utpattim, dyāvaprithivyoh sakását*, the birth connected with you two from heaven and earth.

<sup>b</sup> *Divo brihato daksham ábhuvam gám na dhuri upayunjáthe apas*, you two join the work (*opus*), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load: the sense is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended, as the cow is able to bear a burthen suited to her bodily strength: *dhuri-sártrabalasya nirvdhe tad-arthám gám na-dhenum iva*; or it may allude to her ability to give milk and the rest, *kshírádikam iva*.

6. You bring (the cattle) to their acceptable (pasture) upon earth, whence the milk-yielding cows, protected by your power, return unharmed to their stalls: they cry to the sun (in heaven) above, both at evening and at dawn, as one (cries aloud) who detects a thief. Varga XXI.

7. The tresses of AGNI minister, MITRA and VARUṆA, to your sacrifice, when you honour (with your presence) the sacrificial chamber: send down of your own accord (the rain), and prosper our offerings, for you have command over the praises of the pious men.

8. Come to the devout (worshipper), who, glorifying you, and providing (all that is) acceptable, presents you with oblations; (to him), the sage, the invoker, who offers you worship: accept his sacrifice; favourably disposed towards us, (accept) our praises.

9. Accepters of sacrifices, you are the first whom (worshippers) propitiate with offerings, the produce of the cow; like (the application) of the mind (in the first instance) to the results (of the senses): hymns (prompted) by thoughts wholly intent upon you, celebrate (your praise): do you, with humble minds, bestow upon us wealth.

10. You distribute food, accompanied by riches; you bestow upon us, leaders (of sacrifice), wealth, ample, and defended by your wise provisions: the days with the nights<sup>a</sup> have not attained your

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<sup>a</sup> *Dyávo ahabhir na*: according to the Scholiast, these words

divinity; neither have the rivers, nor have the *Asuras*, and they have not obtained (your) wealth.<sup>a</sup>

### SÚKTA XIII. (CLII.)

Divinities, *Rishi*, and metre, the same.

#### Varga XXII.

1. Robust<sup>b</sup> MITRA and VARUṆA, you wear vestments (of light); your natures are to be regarded as without defect; you annihilate all untruths; you associate (us) with sacrifice.

2. He amongst those (who are your followers),<sup>c</sup> who observes truth, who is considerate, who is commended by the wise, who is able to (inflict) harm,

are employed in an unusual acceptance; *dyāvah* meaning days, and *āhan*, night.

<sup>a</sup> *Nānasur-magham*; *dnasuh-prāpnuvanti* applies to all the substantives, each of which also is provided with a negative separately; *na nām dyāvo*, &c.: the connection of the negative with the verb in the last place requires, therefore, a new nominative, they, or something like it, being understood: the purport of the whole is, according to the comment, that there is no one in the three worlds more powerful than *Mitra* and *Varuṇa*; *Lokatrāye yuvayoh parābhavitaro na ke api santi*.

<sup>b</sup> *Pṛasā* may mean *pīṇau*, fat, stout, when it will be the epithet of *Mitravaruṇā*; or *achhinnāni*, untorn; *vastrāni*, garments: or it may be in the third case, sing., with great or intense radiance, *tejasā*, understood.

<sup>c</sup> *Etachchana tva eshām* is resolved by the Scholiast into *etayor madhye tvaśchana ekah*, one of you two, the plural being used honorifically; implying, if one of you, *Mitra* or *Varuṇa*, can do such things (*etad*), how much more irresistible must you be together: or *eshām* may mean *tad-anuchará*, their followers or worshippers.

carefully weighs (the means whereby), fierce and well-armed, he slays (a foe) less efficiently accoutred,<sup>a</sup> and (by which) the revilers of the gods, however mighty, may perish.

3. Who knows, MITRA and VARUṆA, that it is your doing, that the footless dawn is the precursor of footed beings;<sup>b</sup> and that your infant (progeny, the sun), sustains the burthen of this (world): he diffuses (the) truth (of light), and disperses the falsehood (of darkness).

4. We behold the lover of the maiden (dawns),<sup>c</sup> ever in movement, never resting for an instant, wearing inseparable and diffusive (radiance), the beloved abode of MITRA and VARUṆA.

5. Without steeds, without stay, (he is nevertheless) borne swift-moving and loud-sounding; he travels, ascending higher and higher, connecting the inconceivable mystery<sup>d</sup> (of sacred rites) with the

<sup>a</sup> *Tyirāśṛīm-hanti chaturāśṛīh*, literally, he who has a quadrangular weapon kills him who has a triangular one; meaning merely that he who has most arms, *adhikāyudhavan*, is more than a match for one who has fewer or inferior.

<sup>b</sup> *Mitra* and *Varuṇa* are respectively the divinities presiding over day and night, consequently the break of day, and the course of the sun, may be considered as their work: the dawn is termed *apād*, or *footless*, or not moving by its own feet or steps, but as depending upon the motion of the sun.

<sup>c</sup> The Sun.

<sup>d</sup> *Achittam brahma yuvānah*: *achittam* is explained *chittā-vishayam*, not an object of the mind or thought; *brahma* is interpreted *parivṛtṭham uktarūpam karma*, the act of which the nature is declared very great: the expressions are obscure.

radiance (abiding) in MITRA and VARUÑA, (which men), eulogising, glorify.

6. May the milch kine, propitious to the devout son of MAMATÁ, be possessed of well-filled udders:<sup>a</sup> knowing the rites (necessary to be performed), let him beg<sup>b</sup> (the residue) of the offerings for his eating, and worshipping (you both) complete the perfect (ceremony).

7. Divine MITRA and VARUÑA, may I render the oblation acceptable to you with reverence and prayer; may the sacred rite enable us (to overcome) in battles, and may the heavenly rain<sup>c</sup> be to us the means of satisfying our wants.

#### SÚKTA XIV. (CLIII.)

Divinities, *Rishi*, and metre, the same.

Varga XXIII. 1. Mighty MITRA and VARUÑA, dispensers of butter, we worship you, rejoicing, with oblations; with reverential homage, and with (offerings of) water; so that our ministrant priests may propitiate you by (our) devotions.

2. The purpose of worshipping you, MITRA and VARUÑA, is not the performance, but (even by so

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<sup>a</sup> For the purpose of supplying appropriate offerings to *Mitra* and *Varuṇa*, which are said by another text to be the products of milk: *Mitravaruṇábhyaṁ payasyeti śruteḥ*.

<sup>b</sup> *Pitvo bhiksheta*, let him beg of or for food; that is, for what is not consumed in oblations.

<sup>c</sup> Let the rain be *supárá*, carrying us well across, or to the completion of our duties, by causing the growth of grain which is to be offered in sacrifice.

much) I may attain to your glory, and there is acquittance (of my duty);\* for when the priest offers you oblations in sacrifices, then the pious man, showerers (of benefits), being desirous of worshipping you, (obtains) felicity.

3. Let the productive milch cow, MITRA and VARUṆA, furnish abundant nutriment to the pious man who presents you with oblations, as when RĀTAHAVYA,<sup>b</sup> glorifying you, propitiates you in the solemnity, like the ministrant priest of a man (who institutes the rite).

4. May the divine cows, and the waters, supply you with (sacrificial) food, for the prosperity of the people whom you favour; or may (AGNI), the former protector of this (our patron), be the donor (of the oblation): eat (of the butter and curds), drink of the milk of the kine.<sup>c</sup>

SŪKTA XV. (CLIV.)

The *Rishi* and metre are the same; but the deity is VIṢṆU.

1. Earnestly I glorify the exploits of VIṢṆU, Varga XXIV. who made the three worlds;<sup>d</sup> who sustained the

<sup>a</sup> *Prastutīh vām dhāma na prayuktir-ayāmi suvriktīh*, lit. the previous purpose of praising you is not the fulfilment, but I come to your abode well detached; *suvriktīh-śobhana āvarjako yushmat parigrahāt*, the meaning of which is not very obvious.

<sup>b</sup> The name of a *Rājā*, according to the Scholiast.

<sup>c</sup> *Vātam pātam payasa usrīdyāh*, eat, drink, of the milk of the cow; the eating implies the coagulation of the milk, or curds, butter, or the like.

<sup>d</sup> *Pārthivāni vimame rajānsi*, lit. he made the earthy regions :

lofty aggregate site (of the spheres);<sup>a</sup> thrice traversing<sup>b</sup> (the whole); who is praised by the exalted.

2. VISHŪ is therefore glorified, that by his prowess he is like a fearful, ravenous, and mountain-haunting wild beast,<sup>c</sup> and because that in his three paces all worlds abide.

but, according to *Sāyaṇa*, *prithivī* is used here in the sense of the three worlds,—*atra trayo lokā api prithivī sabdāvachyā*; as in the text, in which *Indra* and *Agni* are said to abide in the lower, middle, and upper *prithivī*, or world,—*yad-Indrāgni avamasyām prithivyām madhymasyām paramasyām uta stha*; the stanza occurs in the *Yajush*, v. 18, where *Mahādhara* explains *prithivī* in a similar manner; he also suggests that *pārthivāni rajānsi* may mean atoms of earth,—*pārthiva paramānūn*; *Sāyaṇa* also proposes to extend the meaning still farther, and include the seven lower *lokas*; or to limit it to the three regions addressed in prayer, *Bhūh Bhuvah Swah*; but these alternatives are superfluous.

<sup>a</sup> *Uttaram sadhastham askabhāyat*: *Sadhastha*, according to *Sāyaṇa*, is the firmament, as the asylum of the three regions,—*lokatrayāśrayabhūtam antarīksham*: or it may be, the seven regions above the earth; or the highest region of all, whence there is no return; or the abode of the righteous, the *Satya-loka*. *Mahādhara* makes it heaven, the region where the gods dwell together. *Askabhāyat Sāyaṇa* considers equivalent to *nirmitavān*, created; *Mahādhara* explains it, propped it up so that it should not fall. Some of these notions of the commentator are rather *paurāṇik* than *vaidik*.

<sup>b</sup> *Vichakramānas tredhā*: traversing in various ways his own created worlds is *Sāyaṇa's* explanation; *Mahādhara* says, going in the three regions, as *Agni*, *Vāya*, and *Āditya*, or fire in the earth, air in the firmament, and the Sun in heaven.

<sup>c</sup> *Mṛiga*, or, as *Sāyaṇa* renders it, *Sinhu*, a lion, as applicable to *Vishū*: it is said to mean one who seeks for his enemies to



3. May acceptable vigour attend VISHṆU, who abides in prayer,<sup>a</sup> the hymned of many, the showerer (of benefits), who alone made, by three steps, this spacious and durable aggregate (of the three worlds).

4. Whose three imperishable paces, filled with ambrosia, delight (mankind) with sacred food; who verily alone upholds the three elements,<sup>b</sup> and earth and heaven.

5. May I attain his favourite path,<sup>c</sup> in which god-seeking men delight; (the path) of that wide-stepping VISHṆU, in whose exalted station there is a (perpetual) flow of felicity; for to such a degree is he the friend (of the pious).

6. We pray (to VISHṆU) that you may both<sup>d</sup> go

inflict punishment on them, and is therefore fearful and fierce: *giri-sthah* may imply, either he who dwells on high, or who abides in prayer, and the like,—*mantrādirupādyaṁ vāchi varttamānah*.

<sup>a</sup> *Giri-kshit*, who dwells in speech, as before explained, or who abides in high places.

<sup>b</sup> *Tridhātu*, the aggregate of the three elements, earth, water, light: *prithivīyaptējorūpadhātutravāviśishtham*; or it may imply the three periods of time, or the three qualities; the first seems preferable, although the enumeration differs from that of the philosophical schools.

<sup>c</sup> The firmament,—*patho antarīksham*.—*Yāska Nī*, vi. 7.

<sup>d</sup> The sacrificer and his wife. This stanza occurs in the *Yajush*, vi. 3, with some difference of reading and of sense: instead of *tā vām vāstūnyúsmasi gamadhyai*, it begins *yā te dhāmānyúsmasi gamadhyai*: those places to which we desire your going; the hymn being addressed, it is said, to the *Yēpa*, or post of sacrifice, at the time of trimming it into shape; the rest of the verse is the same, except at the end, where we have

to those regions where the many-pointed and wide-spreading rays (of light expand); for here the supreme station of the many-hymned, the showerer (of benefits), shines (with) great (splendour).

#### SŪKTA XVI. (CLV.)

The deities are VISHŪ and INDRA, the first triplet being addressed to the latter; the *Rishi* is the same; the metre is *Jagati*.

Varga XXV.

1. Offer your nutritious viands to the great hero, (INDRA), who is pleased by praise, and to VISHŪ, the two invincible deities who ride upon the radiant summit of the clouds, as upon a well-trained steed.

2. INDRA and VISHŪ, the devout worshipper glorifies the radiant approach of you two, who are the granters of desires, and who bestow upon the mortal who worships you an immediately-receivable (reward), through the distribution of that fire which is the scatterer (of desired blessings).<sup>a</sup>

3. These (oblations) augment his, (INDRA'S), mighty manhood, by which he fits the parents (of all creatures, heaven and earth), for generation and enjoyment; whereby, in the upper region of the sky, the son has an inferior and superior appellation, and a third (name) of father.<sup>b</sup>

*avabhāri* for *avabhāti*; *r*, it is said, being sometimes substituted for *t* in the *Veda*.

<sup>a</sup> *Kriśānor astuk*, of fire, which is the scatterer (of good things): or, in a different sense, the disperser of enemies,—*nirasitā śatrūnām*.

<sup>b</sup> *Dadhātī putro avaram param pitur nāma tṛitīyam*: the phrase

4. Therefore, verily, we celebrate the manhood of that lord (of all), the preserver, the innocuous, the vigorous, who traversed the three regions with three wide steps, in different directions, for the many-praised (preservation of) existence.

5. Man, glorifying (VISHŪ), tracks twosteps of that heaven-beholding (deity), but he apprehends not the third;<sup>a</sup> nor can the soaring-winged birds (pursue it).<sup>b</sup>

6. He causes, by his gyrations, ninety and four periodical revolutions,<sup>c</sup> like a circular wheel, vast of body, and evolving in many forms, through the praises (addressed to him); ever young, though not infantine,<sup>d</sup> he comes at our invocations.

is very obscure; *Sāyana* explains it, the son of the father has an inferior name, or that of grandson; a superior, or that of son; and a third, which, with respect to them, is that of father: the meaning is, that oblations, ascending to the solar region, nourish *Indra* and *Vishṭu*, as two of the *Ādityas*, or forms of the Sun; who thereupon sends down rain, whereby the earth is rendered fruitful, and the generations of man are sustained; whence fathers, sons, and grandsons, are successively engendered.

<sup>a</sup> His path on earth and in the firmament is within mortal observation; not so that in heaven.

<sup>b</sup> *Vayaśchana patayanta patatritāh*: *Sāyana* distinguishes these, making the two first, the everywhere-going *Maruts*; *Patatritā* may mean *Garuda*, and other birds, or the winds.

<sup>c</sup> *Vishṭu* is here identified with Time, comprising ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs.

<sup>d</sup> *Yuvā akumārāh*, young, not a boy. *Sāyana* renders the latter *anaipah*, not little.

## SŪKTA XVII. (CLVI.)

The deity is VISHŌU; the *Rishi* and metre are as before.

Varga XXVI. 1. Be (to us), VISHŌU, like a friend, the giver of happiness, the accepter of oblations, abounding with food, the granter of protection, and every way accessible; on which account thy praise is to be repeatedly recited by the wise, and thy worship to be celebrated by the offerer of oblations.

2. He who presents (offerings) to VISHŌU, the ancient, the creator, the recent, the self-born; he who celebrates the great birth of that mighty one; he verily possessed of abundance, attains (the station) that is to be sought (by all).<sup>a</sup>

3. Hymners, propitiate of your own accord<sup>b</sup> that ancient VISHŌU, since you know him as the germ of sacrifice;<sup>c</sup> cognizant of his greatness, celebrate his name: may we, VISHŌU, enjoy thy favour.

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<sup>a</sup> *Srawobhir yujyam chidabhyasat*, by food, or by fame, he attains whatsoever is to be joined with. *Sāyana* does not make the meaning much clearer, although he supplies what he thinks necessary for completing the ellipse; *annair-yuktah san sarvair gantavyam tat padam gachchhati*.

<sup>b</sup> *Janushā piparttana*; literally, please or propitiate (him) by your birth, is explained *swata eva*, of yourself, or spontaneously, not, as *Sāyana* adds, from any interested motive; *na kenachid-varaldbhādina*.

<sup>c</sup> *Ritasya garbham*, born as one with sacrifice; agreeably to the text, *yajno vai Vishāuh*, sacrifice, verily (is) *Vishāu*; or if *rita* keep the sense of water, then the phrase applies to *Vishāu* as the cause or creator of water, according to the *Smṛiti*, *Apā eva sasarja ādan*, in the beginning he created water.

4. The royal VARUṆA associates (himself) with the sacrifice of the pious worshipper, assisted by the company of the priests:<sup>a</sup> the AśWINS (unite with it): VISHṆU, with his friend (INDRA), possesses supreme heaven-conferring power,<sup>b</sup> and sits upon the clouds.<sup>c</sup>

5. The divine VISHṆU, the best of the doers of good deeds, who came to the pious institutor of the rite,<sup>d</sup> to assist (at its celebration), knowing (the desires of the worshipper), and present at the three connected periods (of worship),<sup>e</sup> shows favour to the A'rya, and admits the author of the ceremony to a share of the sacrifice.<sup>f</sup>

<sup>a</sup> *Kratum sachanta mārutasya vedhasah*, explained as in the text; but *māruta* may also mean the troop of the *Maruts*, and *Vedhas* the creator, or *Viśhṇu*; the sacrifice offered to *Viśhṇu*, attended by the *Maruts*; or *māruta* may be a synonyme of *Indra*.

<sup>b</sup> *Dādhdra daksham uttamam aharvidam*, he has the best power cognizant of day: *Sāyana* explains the last, generative of *Swarga*, *Swargotpādakam*.

<sup>c</sup> Or sends down rain.

<sup>d</sup> *Sachathāya Indrāya*: the first is explained, for giving assistance at the ceremony; the second, to the *Yajamāna*, or sacrificer: upon the strength of one of *Yaska's* various etymologies of *Indra*, *irām drāvayati*, who pours out the sacrificial food or oblation.—*Ni.* x. 8.

<sup>e</sup> *Trisadhashtam* may allude to the three daily celebrations of worship, or to the three worlds.

<sup>f</sup> *Ritasya bhāge* may also mean the share that follows the rite; the blessings granted as a reward.

## ANUVĀKA XXII.

## SŪKTA I. (CLVII.)

The deities are the *Aświns*; the *Rishi* is *Dīrghatamas*; the metre of the first four stanzas, *Jagati*; of the two last, *Trishubhā*.

Varga XXVII. 1. AGNI is awakened upon earth : the Sun rises : the spreading dawn, exhilarating (all) by her radiance, has dispersed (the darkness) ; harness, (therefore), *Aświns*, your chariot, to come (to the sacrifice), that the divine SAVITRĪ may animate all beings to (the performance of) their several (duties).

2. When, *Aświns*, you harness your bounty-shedding chariot, refresh our strength with trickling honey :<sup>a</sup> bestow (abundant) food upon our people :<sup>b</sup> may we acquire riches in the strife of heroes.

3. May the three-wheeled car of the *Aświns*, drawn by swift horses, laden with honey, three-canopied, filled with treasure, and every way auspicious,

<sup>a</sup> *Madhūnd ghṛitena* is variously explained : *madhu* may be an adjective for *madhura*, sweet, with sweet water ; or it may be a substantive for *Amṛita*, ambrosia, with trickling nectar ; or it may have the usual meaning of honey, especially with reference to the next verse, where the chariot of the *Aświns* is termed *Madhuvāhana*, honey-bearing.

<sup>b</sup> *Asmākam brahma pritaṇḍsu* : *Pritand* is a synonyme of *Manushya*, in the *Nighantu* of *Yāska* ; that is, according to *Sayana*, children and dependants. *Brahma* is, amongst other senses, a synonyme of *anna*, food, which is the interpretation here preferred by the commentator.

cious, come to our presence, and bring prosperity to our people and our cattle.<sup>a</sup>

4. Bring us, Aświns, vigour: animate us with your honied speech:<sup>b</sup> prolong our existence; wipe away our sins; destroy our foes; be ever our associates.

5. You, Aświns, sustain the germ in all moving creatures: you are in the interior of all beings: do you, showerers of benefits, supply (for our own use) fire and water and the trees of the forest.

6. You two are physicians, (conversant) with (all) medicaments: you ride in a chariot (drawn by) well-trained steeds: therefore, mighty (divinities), resolutely uphold (the worshipper), who, with a mind (devoted to you), offers you oblations.

<sup>a</sup> *Dwipade-chatushpade*, literally, to our bipeds and quadrupeds: this and the two preceding stanzas occur in the second part of the *Sāma*, v. 1108-1110.

<sup>b</sup> *Madhumatyā nah kaśayā mimikṣhatam*, literally, mix us with your honied whip: but *Sāyana* renders *kaśā* by *vdch*, speech; and *mimikṣhatam* by *prīkṣayātam*: it seems a set phrase when applied to the *Aświns*, as we have it in a former hymn, with a somewhat different application. See vol. i. p. 50, and note.

## THIRD ADHYĀYA.

ANUVĀKA XXII. (*continued*).

## SŪKTA II. (CLVIII.)

The deities are the *Āśvins*; the *Ṛishi Dīrghatamas*; the metre *Trishṭubh*, except in the last stanza, in which it is *Jagati*.

Varga I.

1. DASRAS, showerers (of benefits), granters of dwellings,<sup>a</sup> dispellers of sin,<sup>b</sup> cognizant of many (things), increasing (through praise), and fulfillers (of desires), inasmuch as AUCHATTHYA offers you (sacrificial) wealth, and you protect (your worshippers) with unobjectionable aids, bestow upon us (our prayers).

2. Granters of dwellings, who may make you offerings so propitiatory of that your good will, that (invoked) by our adoration, to the site of the altar,<sup>c</sup> you may entertain (favourable intentions

<sup>a</sup> *Vasus-vṛsayitārau prajānām*, causers of the habitations of mankind; or it may mean possessors of *vasu*, wealth.

<sup>b</sup> The term in the text is simply *Rudras*, from *rut*, which may mean pain, or its cause, sin; and *dru*, what drives away; or if derived from *rut*, to sound, it may import those who shout in battle; but in this, as in the case of *Vasus*, it may be intended to apply them to the *Āśvins*, as identical with the classes of demi-gods so denominated.

<sup>c</sup> *Pade goh*, lit. to the place of the earth, which, as has been already noticed, often designates the *Vedi*, or altar, as it is here explained to signify.



towards us), and grant us kine rich in milk,\* coming with minds made up to grant the desires (of the worshipper).

3. In like manner, Aświns, as your strong-drawn (car), able to cross (the sea), was placed, harnessed, in the middle of the water, for (the rescue of) the son of TUGRA,<sup>b</sup> so may I attain to your preserving protection (with the same alacrity) as a victorious hero (returns home) with bounding steeds.

4. May the praise addressed to you, Aświns, preserve the son of UCHATTHYA: let not these revolving (days and nights) exhaust me: let not the ten times kindled fire consume me: let it not be, that one who is your (dependant), bound (with bonds), should of himself bite the earth.<sup>c</sup>

5. Let not the maternal waters swallow me, since the slaves hurled down this decrepit (old man); in like manner as TRAITANA wounded his head, so has the slave wounded his own, and has struck his breast and shoulders.<sup>d</sup>

\* *Revatī purandhā*, lit. wealth-possessing, sustainers of the body, which the Scholiast explains to mean, cows abounding in milk.

<sup>b</sup> See vol. i. p. 306; the text here has *Arāṣo madhye*, in the midst of the water.

<sup>c</sup> *Tmani khādāte kshām*, lit. by himself he eats the earth: according to *Sāyana*, being unable, from age and infirmity, to walk, he crawls or rolls on the ground.

<sup>d</sup> This is the verse quoted in the *Nīti-manjari*. See vol. i. p. 143, note: and is similarly explained, except that *Sāyana* understands *vitakṣat* in the sense of the imperative, *takṣatu*,—

6. DĪRGHATAMAS, the son of MAMATĀ, has grown old after the tenth *yuga* (has passed):<sup>a</sup> he is the *Brahmā* of those who seek to obtain the object of their (pious) works: he is their charioteer.<sup>b</sup>

SŪKTA III. (CLIX.)

The deities are HEAVEN and EARTH; the *Rishi* is the same; the metre is *Jagati*.

Varga II.

1. I glorify with sacred rites the mighty Heaven and Earth, the augmenters of sacrifice, who (are to be contemplated) with devotion at holy ceremonies; those two, who, cherishing their worshippers as

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*tasmāt sa dāsah swayam swakīyam eva siras takshatv*, therefore may that slave of his own accord wound his own head: I cannot acquiesce in the opinions of those scholars who imagine a connection between *Traitana* and *Feridun*: even admitting a forced similarity of name, there is nothing analogous in the legends relating to either. The silent repetition of the verse is said to be a sure protection against a murderer, a wolf, or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack.

<sup>a</sup> The Scholiast understands *Yuga* in its ordinary acceptation; but the *Yuga* of five years is perhaps intended, a lustrum, which would be nothing marvellous.

<sup>b</sup> *Apām artham yatnām brahmā bhavati sārathiḥ*: he is the *Brahmā*, like *Brahmā*, the great, the chief; *parivridha*, the progenitor, or creator of people. *Apām* is explained *apkāryāśām*, of those by whom offerings of water, obsequial libations to the *Manes* are to be made; or it may be put for *Apasām*, of works, religious rites in general. *Sārathi*, lit. a charioteer, is explained a conveyer, i. e. to heaven, a deity.

children,<sup>a</sup> are venerated by the devout, and therefore with favour bestow (upon us) desirable blessings.

2. Verily I propitiate, by my invocations, the mind of the benevolent father, and the great and spontaneous (affection) of the mother (of all beings):<sup>b</sup> The parents, with kindness, have secured, by their excellent protections, the vast and manifold immortality of their progeny.

3. These, your children, the performers of good works, and of goodly appearance, recognize you as their great parents, through experience of former (kindness): preserve uninterrupted stability in the functions of your progeny, whether stationary or moving, (depending for existence) on none other than you.<sup>c</sup>

4. Those provident and intelligent sisters, (the rays of light), conceived of the same womb, (ever) united (with each other), and dwelling in the same abode, mete out (all things): knowing (their functions), and bright-shining, they spread in ever new (directions) throughout the radiant firmament.<sup>d</sup>

<sup>a</sup> *Devebhir ye devaputre sudansasā* might be rendered, who, having the gods for children, are revered by the gods; but *Sāyaṇa* explains *deva* in both terms by *yajamāna*.

<sup>b</sup> Heaven, *Dyuloka*, is said here to be the father, and Earth, *Prithivī*, the mother, agreeably to the text,—*Dyaus voḥ pitṛ, prithivī mātṛ*. *Mātṛ* is explained by *Yāska* to denote the *Antariksha*, the firmament.—*Nir.* II. 8.

<sup>c</sup> *Advayāvinah*, having no second parent or protector, no other to depend upon for subsistence.

<sup>d</sup> The construction of this stanza is very irregular: the epithets

5. We solicit to-day of the divine sun, his favour being propitiated, that wealth which is desirable. Benignant Heaven and Earth, bestow upon us riches, (consisting of) habitations and hundreds (of cattle and the like).

SŪKTA IV. (CLX.)

The deities, *Rishi*, and metre, are the same.

Varga III.

1. Those two, the divine Heaven and Earth, are the diffusers of happiness on all, encouragers of truth, able to sustain the water (of the rains), auspicious of birth, and energetic (in action): in the interval between whom proceeds the pure and divine Sun for (the discharge of his) duties.

2. Wide-spreading, vast, unconnected, the father and mother (of all beings), they two preserve the worlds. Resolute, as if (for the good) of embodied

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should agree with *te*, they two; but some are in the plural, not the dual, as *te māyinaḥ suprachetasāḥ, kavayah, sudṛṭayah*, along with others in the dual, *sayonī, samokasā*: the Scholiast seems to understand the plurals to imply another substantive understood, or *raśmayah*, rays of light, as he explains *suprachetasāḥ* by *prakarsheṣa chetitaṁ tāktā raśmayah*, rays able distinctly to apprehend; and again, *sudṛṭayah, vidyotanaḥ, raśmayah*, rising rays; but he does not show how they can be connected with the duals, which he refers consistently enough to 'heaven and earth,' as in his interpretation of *samoḥasā*, both dwelling together in the same space,—*dyuprithīvyor-ekāsmīnanev dvakāśarūpe ākāśe-avasthāntī*. In this and the next stanza there seems to have arisen some confusion of ideas, some relating to the Sun and others to the acknowledged objects of the hymn, Heaven and Earth.

(beings), are Heaven and Earth, and the father has invested every thing with (visible) forms.

3. The pure and the resolute son of (these) parents, the bearer (of rewards),<sup>a</sup> sanctifies the worlds by his intelligence; as well as the milch cow (the earth), and the vigorous bull (the heaven), and daily milks the pellucid milk (of the sky).

4. He it is, amongst gods (the most divine), amongst (pious) works the most pious, who gave birth to the all-delighting heaven and earth: who measured them both, and, for the sake of holy rites, propped them up with undecaying pillars.

5. Glorified by us, grant to us, Heaven and Earth, abundant food and great strength; whereby we may daily multiply mankind: bestow upon us commendable vigour.

SŪKTA V. (CLXI.)

The *RIBHUS* are the deities; *DĪRGHATAMAS* is still the *Rishi*; the metre is *Jagatī*, except in the last stanza, in which it is *Trishtubh*.

1. Is this our senior or our junior who has come (to us); has he come upon a message (from the gods); what is it we should say? *AGNI*, brother, we revile not the ladle which is of exalted race;

Varga IV.

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<sup>a</sup> *Sa vahni putrah pitroh*; the term *Vahni* might suggest that Fire, or *Agni*, was here alluded to; but the affiliation intended in this and the preceding verse is that of *Āditya*, the Sun, and *Vahni* is an epithet only: the bearer of the rewards of pious rites, *phalasya bodhā*.

verily we assert the dignity of the wooden (implement).<sup>a</sup>

2. Make fourfold the single ladle; so the gods command you; and for that purpose am I come, sons of *Sudhanwan*: if you accomplish this, you will be entitled to sacrifices along with the gods.

3. Then said they, in answer to AGNI, the messenger (of the gods), Whatever is to be done, whether a horse is to be made, or a car is to be made, or a cow is to be made, or the two (old parents) are to be made young,<sup>b</sup>—having done all these (acts), Brother AGNI, we are then ready to do (what you desire) to be done.

4. So doing, *Ribhus*, you inquired, Where, indeed, is he who came to us as a messenger? when TWASHṬRI observed the one ladle become four, he was immediately lost amongst the women.<sup>c</sup>

<sup>a</sup> According to the legend cited by the commentator, the three *Ribhus* being engaged in a sacrifice, and about to drink the *Soma* juice, the gods sent *Agni* to see what they were doing: observing that they exactly resembled each other, *Agni* assumed the like form, and it is to this that the stanza refers in calling him brother, and questioning his comparative age; one purpose of *Agni's* visit is stated in the next verse to be the order to convert the one spoon or ladle, *Chamasa*, used for drinking the *Soma* juice, or for libations, into four. See vol. i. p. 45, and notes.

<sup>b</sup> These marvels have been related in the preceding hymns of the *Ribhus*. See *Sūktas* xx. cx. cxl.

<sup>c</sup> *Gndsu antar nydnaje*: *Sdyāha* explains the verb merely by *nyakto abhūt*; the combination of *ni* and *anj* is not common, and has not been given by *Westergaard*; but it is possibly the converse

5. When TWASHṬRI said, Let us slay those who have profaned the ladle, (designed) for the drinking of the gods; then they made use of other names for one another, as the libation was poured out;<sup>a</sup> and the maiden (mother) propitiated them by different appellations.<sup>b</sup>

6. INDRA has caparisoned his horses: the AŚWINS have harnessed their car: BRIHASPATI has accepted the omniform (cow): therefore, RIBHU, VIBHWA, and VĀJA, go to the gods, doers of good deeds, enjoy your sacrificial portion.

Varga V.

7. Sons of SUDHANWAN, from a hideless (cow) you have formed a living one: by your marvellous acts you have made your aged parents young: from one horse you have fabricated another: harness now your chariot, and repair unto the gods.

8. They, (the gods), have said, Sons of SUDHAN-

of *vyanj*, to be manifest; to be concealed, indistinct, or invisible. *Gnā* is a synonyme of *Strī*, but in what sense it is here used is not very evident; *Sāyaṇa* explains the phrase *striyam ātmānam amanyata*, he, *Twashṭri*, fancied himself a woman, that is, he felt humbled, as feeble as a female.

<sup>a</sup> According to the Scholiast, this legend accounts for the origin of the names of the chief officiating priests: in order to evade the indignation of *Twashṭri*, the *Ribhus* assumed the titles *Adhvaryu*, *Hotri*, and *Udgātri*, by which an individual engaged in priestly functions at a sacrifice is to be always addressed, and never by his own name.

<sup>b</sup> *Anyair enān kanyā nāmabhih sparat*: the force of the term *kanyā*, a maiden, is not explained; *Sāyaṇa* expounds it, a mother self-engendering, *swoṭpadayatrī mātā*.

WAN, drink of this water, (the *Soma* juice); or drink that which has been filtered through the *Munja* grass; or if you be pleased with neither of these, be exhilarated (by that which is drunk) at the third (daily) sacrifice.<sup>a</sup>

9. Waters are the most excellent, said one (of them): AGNI is the most excellent, said another: the third declared to many the Earth<sup>b</sup> (to be the most excellent), and thus speaking true things the *Ribhus* divided the ladle.

10. One pours the red water, (the blood), upon the ground; one cuts the flesh, divided into fragments by the chopper; and a third separates the excrement from the other parts:<sup>c</sup> in what manner may the parents (of the sacrifice)<sup>d</sup> render assistance to their sons?

Varga VI.

11. *Ribhus*, leaders (of the rains),<sup>e</sup> you have

<sup>a</sup> The two first alternatives intimate that the *Ribhus* may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the *Ribhus* to share in which is elsewhere acknowledged. See vol. i. p. 48, note.

<sup>b</sup> *Vardhayanīm* is said by the Scholiast to mean either a line of clouds or the earth.

<sup>c</sup> The *Ribhus* are here identified with the priests employed in the sacrifice of a victim.

<sup>d</sup> The parents, *pitṛā*, are here said to mean the institutor of the ceremony and his wife.

<sup>e</sup> Throughout the remaining stanzas the *Ribhus* are identified with the rays of the sun, as the instruments of the rain and the



caused the grass to grow upon the high places; you have caused the waters to flow over the low places; for (the promotion of) good works: as you have reposed for a while in the dwelling of the unapprehensible (sun),<sup>a</sup> so desist not to-day from (the discharge of) this (your function).<sup>b</sup>

12. As you glide along enveloping the regions (in clouds); where, then, are the parents (of the world)?<sup>c</sup> curse him who arrests your arm: reply sternly to him who speaks disrespectfully (to you).<sup>d</sup>

13. *Ribhus*, reposing in the solar orb, you inquire, Who awakens us, unapprehensible (Sun), to this office (of sending rain). The Sun replies, The

causes of fertility; *Sāyaṇa* quotes *Yāska* as his authority,—*Āditya-rasmayo api Ribhava uchante*.—*Nir.* xi. 16.

<sup>a</sup> *Agohyasya grihe*: *agohya* is also, upon the authority of the *Nirukta*, a name of the sun; who is not to be hidden, *agūhātiya*; or, according to *Sāyaṇa*, *agrahātiya*, not to be apprehended; literally or metaphorically.

<sup>b</sup> *Idam nānugachhatha*: *Sāyaṇa* explains the compound verb, *anusṛitya na gachhatha*, having come forth, go not away without doing this, *idam*, your office of sending down rain for as long a period as you repose in the solar orb; *Yāska's* explanation, following *Angirasa*, appears to be a truism,—as long as you are there, you are not here, *Yavat tatra bhavatha na tāvadiha bhavatha*.

<sup>c</sup> The sun and the moon, the protectors of the world, which, during the rains, are hidden by the clouds.

<sup>d</sup> *Yah prābravīti pro tasmā abravīana*: *pra* prefixed to *brū* may mean, either to speak harshly or kindly, to censure or to praise.

awakener is the wind;<sup>a</sup> and the year (being ended),<sup>b</sup> you again to-day light up this (world).

14. Sons of Strength, the *Maruts*, desirous of your coming, advance from the sky: AGNI comes (to meet you) from the earth: the wind traverses the firmament; and *Varuṇa* comes with undulating waters.

#### SÚKTA VI. (CLXII.)

The subject of this and the succeeding hymn being the *Aśva-medha*, or sacrifice of the Horse, the victim, or horse, is considered to be the deity; the *Rishi* is *Dīrghatamas*; the metre is *Trishṭubh*, except in the third and sixth stanzas, in which it is *Jagati*.<sup>c</sup>

#### Varga VII.

1. Let neither MITRA nor VARUṆA, ARYAMAN, A'YU,<sup>d</sup> INDRA, RIBHUKSHIN,<sup>e</sup> nor the *Maruts*, censure us; when we proclaim in the sacrifice the virtues of the swift horse sprung from the gods.<sup>f</sup>

<sup>a</sup> *S'wānam bodhayitāram* might be rendered, the awakener is the dog; but the commentator explains *śwānam* by *antariksha swāpantam vāyām*, the reposer in the firmament, the wind.

<sup>b</sup> *Samvatsare idam adyā vyakhyata*, you have made this world to-day luminous, after the year has expired; that is, the rainy season being passed, the rays of the sun and moon are again visible.

<sup>c</sup> The whole of this hymn is given in the *Yajush*, xxv. 24, 25.

<sup>d</sup> According to both the commentators, *Sāyana* and *Mahādharma*, this is a synonyme of *Vāyu*.

<sup>e</sup> Usually a synonyme of *Indra*, but the commentators intimate its meaning here, *Prajāpati*, he in whom the *Ribhus*, or the *Devas*, abide (*kshiyanti*).

<sup>f</sup> *Devajātasya* may also imply, according to *Sāyana*, born as

2. When they, (the priests), bring the prepared offering<sup>a</sup> to the presence (of the horse), who has been bathed and decorated with rich (trappings), the various-coloured goat going before him, bleating, becomes an acceptable offering to INDRA and PÚSHAN.<sup>b</sup>

3. This goat, the portion of PÚSHAN,<sup>c</sup> fit for all the gods, is brought first with the fleet courser, so

the type of various divinities, who, according to some texts, are identified with different parts, as *Ushas*, the Dawn, his head, &c., as cited by Mr. Colebrooke from the *Tattiriya Yajush*, As. Res. VIII. 423; or allusion is intended to a legend of his origin from the sun, either direct, or through the agency of the *Vasus*, as in the second stanza of the next *Súkta*, *nirdd-abwam Vasavo niratashta*.

<sup>a</sup> *Rátim-grihítám*, lit. the seized wealth; the offering to be made for the horse: *Mahídharma*, after *Kátyáyana*, says, the remains of the burnt-offering made the night before are to be given to the horse.

<sup>b</sup> *Sáyana* considers *Púshan* in this and the next passage, where he is named, synonymous with *Agni*; and this is consistent with the direction that enjoins the goat being tied to the front of the horse at the sacrificial post; such a goat, black-necked, *krishha-gríva*, being always regarded as an *Agneya pásu*, or victim sacred to *Agni*, and to be offered to him.—*Kátyáyana Sūtra*, 98, &c. A black goat is also dedicated to *Púshan*, along with *Soma*—*Yajush*, XXIX. 58; but he is to be attached to the *nábhi*, or middle of the horse—*Yajush*, XXIV. 1; and according to *Mahídharma*, both goats are to partake of the food given to the horse. In the *Rích*, however, only one goat, and that dedicated to *Púshan*, is spoken of: the more complicated sacrifices of the *Yajush* and the *Sūtras* may be of later date.

<sup>c</sup> He is to be offered in sacrifice to *Púshan* or *Agni*.

that TWASHTRĪ<sup>a</sup> may prepare him along with the horse, as an acceptable preliminary offering for the (sacrificial) food.<sup>b</sup>

4. When the priests at the season (of the ceremony) lead forth the horse, the offering devoted to the gods, thrice round (the sacrificial fire); then the goat,<sup>c</sup> the portion of PÚSHAN, goes first, announcing the sacrifice to the gods.

5. The invoker of the gods, the minister of the rite, the offerer of the oblation, the kindler of the fire, the bruiser of the *Soma* plant, the director of the ceremony, the sage (superintendent of the whole);<sup>d</sup> do you replenish the rivers<sup>e</sup> by this well-ordered, well-conducted, sacrifice.

<sup>a</sup> *Twashtrī* is here called by *Sáyana*, *sarvasyotpádaka*, the producer of all forms; according to the text, *Twashtrī rūpāni vikaroti*; or it may here be a name of *Agni*; *Mahādhara* says, of *Prajāpati*.

<sup>b</sup> *Puroddsam*, is usually an offering of cakes and butter; but it is here explained, *purastād-dātavyam*, that which is to be first offered.

<sup>c</sup> The goat is to be first immolated.

<sup>d</sup> These designations are applied to eight of the sixteen priests employed at solemn rites; the two first, the *Hotri* and *Adhwaryu*, are familiar to us; the *Avayaj* may be the *Pratiprasthātrī*, who brings and places the offering: *Agnimindha* is the *Agnīdh*, the kindler of the fire: the next is termed *Grāvagrābha*, the praiser of the stones that bruise the *Soma* plant, or he who applies the stones to that purpose: the next is termed *Sanstrī*, the same as the *Prakṣtrī*; and the last, the *Suvipra*, is considered to be the *Brahmā*: these nouns have no direct government, as the verb passes all at once to the second person plural,—*āpriṇadhvam*.

<sup>e</sup> *Vakshand āpriṇadhvam, nadā purayata*; fill the rivers; the

6. Whether they be those who cut the (sacri-  
ficial) post,<sup>a</sup> or those who bear the post, or those  
who fasten the rings on the top of the post, to which  
the horse (is bound); or those who prepare the  
vessels in which the food of the horse is dressed;  
let the exertions of them all fulfill our expectations.

7. May my desire be of itself accomplished, such  
as it has been entertained, that the smooth-backed  
steed should come to (gratify) the expectations of  
the gods: we have made him well-secured for the  
nutriment of the gods; let the wise saints now  
rejoice.

8. May the halter and the heel-ropes of the fleet  
courser,<sup>b</sup> and the head-ropes, the girths, and any

consequence of sacrifice being rain and fertility: or it may mean,  
offer rivers of butter, milk, curds, and the like.

<sup>a</sup> Twenty-one posts, of different kinds of wood, each twenty-  
one cubits long, are to be set up, to which the different animals are  
to be fastened, amounting to three hundred and forty-nine, besides  
two hundred and sixty wild animals, making altogether six hundred  
and nine, according to *Kátyáyana*: a similar enumeration occurs in  
the *Rámáyana*, b. i. ch. xii. xiii.: but the text is no warrant for  
such a multiplication, and it would seem as if a single post was in-  
tended; when the word occurs uncompounded it is in the singular;  
*chashálam ye aswayúpya takshati*: *chashála* is given in the *Amara*  
*Kosha*, and is explained by most of the commentators a wooden  
ring, or bracelet, on the top of the sacrificial post: some notice  
also authority for its being an iron ring at the foot of the post.

<sup>b</sup> *Dána* is explained, a rope fastened round the horse's neck;  
*sandána*, one that fastens his feet; the manner in which horses are  
commonly picketed in India.

other (part of the harness);<sup>a</sup> and the grass that has been put into his mouth; may all these be with thee, (horse), amongst the gods.

9. Whatever the flies may eat of the raw flesh of the horse; whatever (grease) is smeared upon the brush or upon the axe;<sup>b</sup> (what is smeared) upon the hands or the nails of the immolator, may all this be with thee, (horse), among the gods.

10. Whatever undigested grass fall from his belly; whatever particle<sup>c</sup> of raw flesh may remain;

<sup>a</sup> *Sirshatyā raśanā rajjuh*: *Sāyana* confines his explanation to the first, the rope that is fastened to the head, the reins: *Mahādhara* explains *raśanā* by *kafisthā*, and *rajju*, *anyāpi yā rajjuh*, whatever other rope.

<sup>b</sup> *Svarau swadhītau riptam*, for *liptam*, smeared: the flesh that is smeared, according to *Mahādhara*; but *Sāyana* rather intimates, in regard to the first term, unguent with which the animal is anointed: *Svaru* is the implement used in anointing; *swarūhā patum anakti*: from its connection with what follows, however, grease or fat were more likely to be intended: *Swadhīti* usually means axe; it is here elliptically explained, *chhedana kḍle*, or *avadhānakḍle*, at the time of cutting up or dissecting; but it is elsewhere interpreted correctly, *avadhāna-sādhana*, the instrument of dissecting; or *patuchhedana sādhana asih*, a sword or knife, the instrument of cutting up the victim. In the *Niti Manjari* a text is quoted, in which the sacrificers are termed *Vaiśānavas*, *Dhanyāste Vaiśānava devān yajante paśorāmiṣam śamiturnakha hastastham deveshṭam makshikḍsitam*, Happy are the *Vaiśānavas*, who worship the gods with the consecrated flesh of an animal, adhering to the nails and hands of the immolator, and eaten by flies.

<sup>c</sup> *Gandhah*, but here explained by *leśah*, a little part.

let the immolators make the whole free from defect, and so cook the pure (offering) that it may be perfectly dressed.<sup>a</sup>

11. Whatever (portion) of thy slaughtered (body) fall from thy carcase when it is being roasted by the fire, (escaping) from the spit;<sup>b</sup> let it not be left on the ground, nor on the (sacred) grass, but let it (all) be given to the longing gods. Varga IX.

12. Let their exertions be for our good who watch the cooking of the horse; who say, It is fragrant; therefore give us some:<sup>c</sup> who solicit the flesh of the horse as alms.

<sup>a</sup> *Medham śritapākam pachantu*, let them cook the pure flesh with perfect cooking; such as may make it fit for the gods, and not done too much or too little, as may be fit for *pitris* and men, is the explanation of both annotators.

<sup>b</sup> *Gātrād agnind pachyamānah-abhi śūlam*: in the preceding verse, *śritapākam* implies boiling, and the specification of *ukhā*, a pot or caldron, in the 13th verse, is to the same purport: which is rather at variance with the use of the *śūla*, or spit: as the expressions, however, are unequivocal, we must conclude that part was boiled and part roasted: *Sāyaṇa* suggests, that the portion that falls may be the *rasa*, the dripping, which is to be received upon *darbha* grass, afterwards probably to be thrown on the fire.

<sup>c</sup> *Ya im āhuh suribhir-nirhareti* is explained by *Sāyaṇa*, *ye chainam śobhanagandho, atah kinchid-asmabhyam dehi*: who say of it, It is fragrant, therefore, give us some; or it may mean, give it to the gods; *nirhara*, take off, or give, having no government. *Mahidhara* accordingly understands it to mean, the smell shows it is dressed sufficiently, remove it from the fire; or, he says, the gods, perceiving this, and impatient of the delay, may exclaim,

13. The stick that is dipped into the caldron in which the flesh is boiled ;<sup>a</sup> the vessels that distribute the broth ;<sup>b</sup> the covers of the dishes,<sup>c</sup> the skewers,<sup>d</sup> the knives,<sup>e</sup> all do honour (to the horse).

14. May the place of going forth, of tarrying, of rolling on the ground ; the foot-fastening of the horse, (the water) that he has drunk, the grass that he has eaten ;—may all these be thine among the gods.

15. Let not smoke-smelling AGNI cause thee,

Give us : the following phrase, however, *ye chārvato mānsabhikshām upāsate*, they who ask the flesh of the horse as alms, leaves no doubt that mortals are intended, who feed upon horse-flesh when offered in sacrifice.

<sup>a</sup> *Nikshāham mānspachanyā ukhāyāḥ* : the first is explained, *pāka parikshāśā dhanam kāshlham*, a piece of wood, an implement for trying if the cooking is effected.

<sup>b</sup> *Pātrāni yūshāḥ āsechānāni* ; the vessels that are sprinklers of the boiled juice, or broth, *rasasya kwathitasya*.

<sup>c</sup> *Ushmahyā pidhānā*, covers confining the heat ; *Mahādhara*. *Sāyāḥ* separates them, making the first, vessels for confining the heat, *ushmanivārahārāḥ pātrāni* ; and the second, the covers of the dishes, *āpidhānā charukām*.

<sup>d</sup> *Ankā*, slips of cane ; *vetasāśākhā*, for marking the members of the horse as they are to be dissected ; according to *Kātyāyana*, *Sūtra* 155, this is to be done by the queens, or wives of the sacrificer, and their attendants, with one hundred and one needles or skewers, which may be of gold, silver, or iron, or other metal, so embellished ; this is an evident refinement on the simple material originally used.

<sup>e</sup> *Sūndh-avadānasādhanā*, implements of dissection, the *Swadhiti*, and others.



(horse), to utter sound ;<sup>a</sup> let not the glowing caldron, odoriferous (with its contents),<sup>b</sup> be overturned : the gods accept a horse that has been selected (for sacrifice) ; that has been led (round the fire) ; that has been devoutly offered, and has been consecrated by (the exclamation), *Vashat*.

16. The cloth which they spread as a covering for the horse ;<sup>c</sup> the golden (trappings with which they decorate him), the head-ropes, the foot-ropes,—all these they offer as acceptable to the gods.

Varga X.

17. Whoever has goaded thee in thy paces, either with heel or with whip, whilst snorting in thy strength,—all these (vexations) I pour out with holy prayer, as oblations with the ladle.

18. The axe penetrates the thirty-four ribs of the swift horse :<sup>d</sup> the beloved of the gods, (the immolators), cut up (the horse) with skill, so that the

<sup>a</sup> This may be addressed to the horse before he is killed ; as an expiatory ceremony is necessary if he neigh on approaching the fire : it may, however, be considered as addressed to his limbs in process of cooking, to desire them not to boil too loud, that is, too fast, lest the fire split the caldron.

<sup>b</sup> *Jaghrih-tāpēna jighratī*, smelling with heat, is *Sāyana's* explanation ; but it is not quite clear what is intended.

<sup>c</sup> At the time of putting him to death, according to *Sāyana* : the *adhivāsa* of the *Sūtras*, *Kāt.* 145, is apparently a curtain or screen, behind which the principal queen lies through the night by the side of the horse.

<sup>d</sup> According to the commentators, the other animals have only twenty-six ribs.

limbs may be unperforated,<sup>a</sup> and recapitulating joint by joint.

19. There is one immolator of the radiant horse, which is Time :<sup>b</sup> there are two that hold him fast :<sup>c</sup> such of thy limbs as I cut up in due season, I offer them, made into balls (of meat), upon the fire.

20. Let not thy precious body grieve thee, who art going verily (to the gods): let not the axe linger in thy body: let not the greedy and unskilful (immolator), missing the members, mangle thy limbs needlessly with his knife.

21. Verily at this moment thou dost not die; nor art thou harmed; for thou goest by auspicious paths to the gods. The horses of INDRA, the steeds of the *Maruts* shall be yoked (to their cars), and a courser shall be placed in the shaft of the ass of the *Aświns* (to bear thee to heaven).<sup>d</sup>

22. May this horse bring to us all-sustaining wealth, with abundance of cows, of excellent horses, and of male offspring: may the spirited<sup>e</sup>

<sup>a</sup> *Achchhidra gátrá*: the *visasanakartárah*, or dissectors, are to name the parts, as, heart, tongue, breast, as they divide them; and are so to separate them that they may not have holes or perforations, they may not be cut or mangled.

<sup>b</sup> *Rítuh*, properly season; by metonymy, time; or, according to *Mahádhara*, *Prajápati*, as one with time.

<sup>c</sup> Day and Night, or Heaven and Earth.

<sup>d</sup> The first half of this stanza occurs in the *Yajush*, xxiii. 26; and the whole as in xxv. 44.

<sup>e</sup> *Adíti* is explained by the commentators, not poor or mean, *adána*, as an epithet of *aswa*.

steed bring us exemption from wickedness: may this horse, offered in oblation, procure for us bodily vigour.<sup>a</sup>

SŪKTA VII. (CLXIII.)

The subject of this hymn is the same as that of the last, the sacrifice of the horse: the *Rishi* and metre are the same.<sup>b</sup>

1. Thy great birth, O Horse, is to be glorified; whether first springing from the firmament<sup>c</sup> or from the water, inasmuch as thou hast neighed (auspiciously), for thou hast the wings of the falcon and the limbs of the deer.

Varga XI.

2. TRITA<sup>d</sup> harnessed the horse which was given

<sup>a</sup> Although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse, the subsequent dissection of his limbs, partly boiling and partly roasting of his flesh, the presentation of part, with fire, to the gods, and the eating of a part by the persons present: there is no obvious indication, however, of the same ceremonial that is described in the text of the *Yajush*, or the *Sūtras* of *Kātyāyana*, or even in the *Rāmāyaṇa*, and which evidently belongs to a later and more corrupt state of manners: even as it occurs in the text, it seems worthier of barbarous Scythians than civilized Hindus, and may possibly have originated with the former.

<sup>b</sup> This hymn occurs in the *Yajush*, xxix. 12, 24.

<sup>c</sup> *Samudrād-uta va purīśhāt*; the commentator explains these by *antariks̥ha*, the firmament, and *udaka*, water: *purīśha*, *Mahidhara* states, may also mean *paśu*: according to *Sāyaṇa*, *samudra* here may also mean the sun, as in the next stanza.

<sup>d</sup> According to both commentators, this is a synonyme of *Vāyu*, as pervading the three regions: *Yama* is considered by *Sāyaṇa* as in this place a name of *Agni*.

by YAMA: INDRA first mounted him, and GANDHARBA<sup>a</sup> seized his reins. *Vasus*, you fabricated the horse from the sun.<sup>b</sup>

3. Thou, horse, art YAMA: thou art A'DITYA: thou art TRITA by a mysterious act:<sup>c</sup> thou art associated with SOMA. The sages have said there are three bindings<sup>d</sup> of thee in heaven.

4. They have said that three are thy bindings in heaven; three upon earth;<sup>e</sup> and three in the firmament. Thou declarest to me, Horse, who art (one with) VARUṆA, that which they have called thy most excellent birth.

5. I have beheld, Horse, these thy purifying

<sup>a</sup> *Soma*, according to *Sāyaṇa*; *Viśvavasu* to *Mahidhara*.

<sup>b</sup> The *Vasus* may be the divinities previously specified, or demi-gods so named, the personified solar rays: *Mahidhara* understands *Súra* to be equivalent to *Adityamañḍala*, the solar sphere.

<sup>c</sup> *Guhyenavratena-gopantiyena, durdina rūpena vá karmand sarvatra vyáptirūpena*, by a secret of the nature of a cloudy day, or an act of a universally penetrating character: the explanations are not very obvious.

<sup>d</sup> *Bandhanāni trīti*; *Sāyaṇa* explains it *utpatti karaṇāni*, media of origin, that is, the *Vasus*, *Aditya*, and heaven: *Mahidhara* considers it as applicable to the horse in the form of the sun, and that as identical with the three *Vedas*, or in allusion to the three regions through which he diffuses warmth.

<sup>e</sup> *Trítáyapsu*, more properly, three in the waters; but here intending the habitable earth in which the three bindings of the horse, or rather of the sun, of which he is the type, are, according to *Sāyaṇa*, food, site, seed: according to *Mahidhara*, tillage, rain, seed: in the firmament, they are cloud, lightning, thunder.

(regions); these impressions of the feet of thee, who sharest in the sacrifice; and here thy auspicious reins, which are the protectors of the rite that preserve it.<sup>a</sup>

6. I recognize in my mind thy form afar off, going from (the earth) below, by way of heaven, to the sun. I behold thy head soaring aloft, and mounting quickly by unobstructed paths, unsullied by dust. Varga XII.

7. I behold thy most excellent form coming eagerly to (receive) thy food in thy (holy) place of earth: when thy attendant brings thee nigh to the enjoyment (of the provender), therefore greedy, thou devourest the fodder.<sup>b</sup>

8. The car follows thee, O Horse: men attend thee; cattle follow thee; the loveliness of maidens (waits) upon thee;<sup>c</sup> troops of demigods following thee have sought thy friendship; the gods themselves have been admirers of thy vigour.

9. His mane is of gold;<sup>d</sup> his feet are of iron;

<sup>a</sup> *Sāyana* proposes another explanation, understanding by *avamārjandni*, the water with which the horse is sprinkled; *Mahādharma*, the cane, mat, and other things used in cleaning him; *śaphānām nidhāna*, the place of sacrifice, or the field in which he is pastured; and by the *raśanā rītasya gopā*, either the guards attending on the horse, or the priests.

<sup>b</sup> As identical with the Sun, these expressions apply to his acceptance of the oblations offered in the ceremony.

<sup>c</sup> *Bhagah káninam* is explained by both commentators, *kanyānām saubhāgyam*, or *saundaryam*.

<sup>d</sup> *Hiranyāśringa*, lit. golden-horned; but fig. maned.

and fleet as thought, INDRA is his inferior (in speed). The gods have come to partake of his (being offered as) oblation: the first who mounted the horse was INDRA.

10. The full-haunched, slender-waisted, high-spirited, and celestial coursers (of the sun), gallop along like swans in rows, when the horses<sup>a</sup> spread along the heavenly path.

Varga XIII. 11. Thy body, horse, is made for motion: thy mind is rapid (in intention) as the wind: the hairs (of thy mane) are tossed in manifold directions; and spread beautiful in the forests.<sup>b</sup>

12. The swift horse approaches the place of immolation, meditating with mind intent upon the gods: the goat bound to him is led before him;<sup>c</sup> after him follow the priests and the singers.

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<sup>a</sup> *Írmántásah silikamadhyamásah* are differently explained, and may also be rendered, thin-ended, or thin-haunched, and plump-waisted: according to *Sāyaṇa*, allusion is made here to a troop or herd of horses: *Mahidhara* refers them to the horses of the sun's car; *Yaska's* explanation apparently identifies the horses with the *Adityas*, but it is rather obscure.—*Nir.* iv. 13.

<sup>b</sup> The horse is here identified with *Agni*, whose flames consume the forests.

<sup>c</sup> *Ajah, puro nīyate nābhīrasyānu paśchāt kavayo yanti rebhāh:* *Sāyaṇa* connects *nābhi* with *aja*, as implying *nahanam*, a binding, being, as it were, or in place of a binding, as not detached from him: he also connects *anu* and *paśchāt*, as meaning, following after: *Mahidhara's* explanation would be more satisfactory, if we could be sure that the *Yajush* and *Rich* agree in the details: he makes it, the goat that is fastened to the horse's head is led first; next, the goat fastened to his waist or navel, *nābhīrasyānu*; after-

13. The horse proceeds to that assembly which is most excellent: to the presence of his father and his mother, (heaven and earth). Go, (Horse); to-day rejoicing to the gods, that (the sacrifice) may yield blessings to the donor.<sup>a</sup>

### SŪKTA VIII. (CLXIV.)

This *Sūkta* is of the unprecedented extent of fifty-two stanzas: of these, the first forty-one are addressed to the *Viśvadevas*, or the usual divinities classed together under that appellation: the first half of stanza forty-two refers to *Vāc*, speech; the second half to the waters; the forty-sixth and forty-seventh to *SŪRYA*; the forty-eighth to *Kāla*, or Time; the forty-ninth to *SARASWATĪ*; the fiftieth to the *Sādhyas*; the fifty-first to *SŪRYA*, *PARJANYA*, or *AGNI*; the fifty-second to *SŪRYA*, or *SARASWAT*; <sup>b</sup> the *Rishi* is *DĪRĠHATAMAS*: the metre is, in the forty-second stanza, *Prastāra-pankti*; in the rest, *Trishtubh* and *Jagati*.

1. I have beheld the Lord of Men with seven Varga XIV.

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wards, *paśchāt*, go the priests, *kavayah*, and the singers, *rebhāh*, or praisers, *stotārah*.

<sup>a</sup> Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun, there is nothing in it incompatible with the more explicit description in the former *Sūkta* of the actual sacrifice of a horse.

<sup>b</sup> According to *Sāyana*, however, the general purport of this *Sūkta* is the inculcation of the doctrines of the *Vedānta*, or the spiritual unity of *Brahma* and the universe: some passages occur that bear him out in this view, but the text, upon the whole, although often mystical and obscure, evidently proposes the glorification of *Āditya*, or the sun, especially as identifiable with all creation: according to *Saunaka*, the application of the *Sūkta* is of a much less exalted description: he says, If a Brahman have committed theft, he may expiate the offence by fasting three

sons;<sup>a</sup> of which delightful and benevolent (deity), who is the object of our invocation, there is an all-pervading middle brother, and a third brother,<sup>b</sup> well fed with (oblations of) ghee.

2. They yoke the seven (horses) to the one-wheeled car:<sup>c</sup> one horse, named seven, bears it along:<sup>d</sup> the three-axled wheel<sup>e</sup> is undecaying, never

nights, and repeating inaudibly this *Sūkta*: agreeably to the *Aitareya Brāhmaṇa*, v. 12: as cited by *Sāyaṇa*, the hymn should consist of but forty-one stanzas. Mr. Whitney's very useful comparative index shows that all the stanzas of the hymn occur in the *Atharva Veda*, with the general style of which, as far as we yet know of that *Veda*, it best agrees.—*Indische Studien*, vol. ii. part iii.

<sup>a</sup> The seven solar rays; or it may be rendered, seventh son, *Āditya* being the seventh son of *Aditi*.

<sup>b</sup> *Vāyu* and *Agni*, the younger brothers of *Āditya*: *Sāyaṇa*, substituting *Parameśwara* for *Āditya*, considers the three sons to be his attributes of creating, preserving, and destroying: the phrase, I have beheld, is the consciousness of the identity of individual with supreme spirit.

<sup>c</sup> Either the orb of the sun, or time, or a year: the seven horses may be the seven solar rays, or the six seasons, with their aggregation and year; or the six double months, and the intercalary month; or the seven days of the week: the wheels of the car, as typical of time, past, present, and future, should be three, but they are identical in nature, and are therefore said to be but one.

<sup>d</sup> *Eko aśvo saptaśatā* may mean the Sun, or *Āditya*, either as the absorber of the seven flavours, or as praised by the seven *Rishis*: or it may be a sort of pun, *sapta* meaning a horse as well as seven.

<sup>e</sup> The day with its three *Sandhyas*; the year with three seasons, hot, wet, and cold; or time, past, present, and future.



loosened, and in it all these regions of the universe abide.<sup>a</sup>

3. The seven<sup>b</sup> who preside over this seven-wheeled chariot (are) the seven horses who draw it;<sup>c</sup> seven sisters ride in it together,<sup>d</sup> and in it are deposited the seven forms of utterance.<sup>e</sup>

4. Who has seen the primeval (being) at the time of his being born: what is that endowed with substance which the unsubstantial sustains:<sup>f</sup> from earth are the breath and blood, but where is the soul:<sup>g</sup> who may repair to the sage to ask this?

<sup>a</sup> All things are dependent upon time; which of itself is imperishable, as the *Smṛiti*; *anādinidhanah kālāh*, time is without beginning or end.

<sup>b</sup> Either the solar rays, or if the year be typified, the seven portions of it; as the *ayana* or solstice, season, month, fortnight, day, night, hour.

<sup>c</sup> *Sāyaṇa* considers the seven wheels, as well as the seven horses, to be the solar rays.

<sup>d</sup> The commentator repeats the interpretation, either the rays of the sun, or the six seasons and the aggregate year, or the six double and one intercalary month.

<sup>e</sup> The seven notes of music as employed in chanting the praises of the Sun; or if *gavām* be used in the sense of water, the seven forms may be the seven divine rivers.

<sup>f</sup> *Aśtanvantaṃ yad anasthā vibharti*; lit. that which having bone, the boneless sustains; the latter, according to *Sāyaṇa*, is the *Prakṛiti* of the *Sāṅkhyas*, or the *Māyā* of the *Vedāntis*, formless matter, or spiritual illusion, from which the material and visible world proceeds.

<sup>g</sup> *Bhūmyā asur-asṛig-ātmaṃ kva svit*: *Bhūmi*, according to

5. Immature<sup>a</sup> (in understanding), undiscerning in mind, I inquire of those things which are hidden (even) from the gods: (what are) the seven threads<sup>b</sup> which the sages have spread to envelop the sun,<sup>c</sup> in whom all abide?

Varga XV.

6. Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge: what is that ONE alone, who has upheld these six spheres in the form of the unborn?<sup>d</sup>

*Sāyaṇa*, implies the *sthūla śarīra*, gross body; *asuk*, breath; the *śūkṣma śarīra*, or subtile body; and *asrij*, blood, the aggregate elements of which the body is formed: *dīmad*, or *chetana*, the thinking principle, although connected with gross and subtile form, is nowhere perceptible as a separate object, and not to be apprehended, either by pupil or teacher.

<sup>a</sup> *Pākak*, properly ripening, being or making mature; but it is here and elsewhere explained by *paktavyah*, what is to be matured; *apakwamatiraham*, I, of immature mind.

<sup>b</sup> *Sapta tantūn*, may be the seven forms of the *Soma* sacrifice, or the seven metres of the *Vedas*, by which the gods, or the Sun, are induced to be present.

<sup>c</sup> *Vatse bashkaye adhi*: the first is explained by the Scholiast, *sarvasya nivāsa bhūte*: *bashkaye* is rendered *Aditye*; but, as *Sāyaṇa* adds, the usual meaning of *bashkaya* is a yearling calf: but as we have *vatsa* also, which likewise means a calf, *bashkaya* must have some other sense;—such as time, or rather, the sun.

<sup>d</sup> *Yas-tas'ambha śhaḍ-imā rajānsi ajasya rūpe kim api swid-ekam*: the one may be, according to the Scholiast, the orb of the ungenerated sun, on which the six seasons depend; or the *satyaloka*, whence there is no return, and which may be considered as the stay of the other six worlds or regions; or,

7. Let him who knows this (truth) quickly declare it; the mysterious condition of the beautiful ever-moving (sun): the rays shed (their) milk from his (exalted) head, investing his form with radiance: they have drunk up the water by the paths (by which they were poured forth).<sup>a</sup>

8. The mother (earth), worships the father, (sun), with holy rites, for the sake of water; but he has anticipated (her wants) in his mind: whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of congratulation).<sup>b</sup>

9. The mother, (sky), was associated in (sustaining) the burthen of the fulfiller of desires, (the earth): the embryo (water) rested within the (womb of the) clouds: thereupon the calf bellowed,<sup>c</sup> and beheld the omniform cow in the three combinations.<sup>d</sup>

10. The one sole (sun), having three mothers and three fathers,<sup>e</sup> stood on high: none ever over-weary

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agreeably to his *Vedānta* views, 'the one' is the sole form of the unborn creator, which is the same with the universe.

<sup>a</sup> The solar rays; although especial agents in sending down rain, are equally active in its re-absorption.

<sup>b</sup> This is merely a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility.

<sup>c</sup> The cloud thundered.

<sup>d</sup> *Viśvarūpyam gām trishu yojaneshu* is explained, the earth diversified by various crops, in consequence of the co-operation of the cloud, the wind, and the rays of the sun.

<sup>e</sup> The three worlds; earth, sky, heaven, and the three deities presiding over them, *Agni, Vāyu, Sūrya*.

him: The (gods) on the summit of the sky take counsel respecting him in language all-comprehending, (but) not extending to all.<sup>a</sup>

Varga XVI. 11. The twelve-spoked wheel<sup>b</sup> of the true (sun) revolves round the heavens, and never (tends) to decay: seven hundred and twenty children in pairs,<sup>c</sup> AGNI, abide in it.

12. They have termed the five-footed, twelve-formed parent, PURISHIN,<sup>d</sup> when in the further hemisphere of the sky: and others have termed him ARPITA,<sup>e</sup> when in the hither (portion of the sky);<sup>f</sup>

<sup>a</sup> *Viśvavidam vācham avīśwaminvām*, speech or discourse, knowing all, or which may be known by all; or that which does not extend to all, *a-sarva-vyāpinām*: speech here, according to *Sāyaṇa*, means thunder,—*vācham garjitalakṣandm*.

<sup>b</sup> According to *Sāyaṇa*, the twelve signs of the Zodiac; but the expression may mean the twelve months. At the same time, M. Mollien has shown, that there is no reason to suppose the Zodiacal divisions were unknown to the Hindus at the probable date of the *Vedas*.—*Mémoires de l'Académie des Inscriptions, première série*, vol. 3.

<sup>c</sup> Nights and days; three hundred and sixty of each.

<sup>d</sup> Deriving it from *puṛīṣa*, water, *Purishin* is a name of the sun, as the source of rain: the first five feet are the five seasons, the dewy and cold seasons forming one; the twelve forms are the twelve months, or twelve *Ādityas*.

<sup>e</sup> *Sāyaṇa* considers this as synonymous with *adhīnam* or *parāyattam*, dependent upon, and applicable to the sun, as dependent upon, or influenced by, the course of the year, or recurrence of the solstices; moving quick or slow, according to his southern or northern declination.

<sup>f</sup> *Upare* is the term of the text, which the Scholiast explains,

shining in his seven-wheeled (car), each (wheel) having six spokes.

13. All beings abide in this five-spoked<sup>a</sup> revolving wheel; the heavily-loaded axle is never heated; its eternal compact nave is never worn away.

14. The even-fellied, undecaying wheel, repeatedly revolves: ten,<sup>b</sup> united on the upper surface,<sup>c</sup> bear (the world): the orb<sup>d</sup> of the sun proceeds, invested with water, and in it are all beings deposited.

15. Of those that are born together, sages have called the seventh the single-born; for six are twins, and are moveable, and born of the gods.<sup>e</sup>

where living creatures are delighted,—*uparamanta asmin prāṭīnah*; or it may mean a year, *vd samvatsarah*; but it may have a relation, perhaps, to the expression in the first line of the verse, *divah pare arddhe*, in the further part of the sky; *upara* may imply the nearer or hither part, referring to the two *ayanas*, or solstices: the seven wheels are the seven rays, or the seven days of the week, the six spokes the six seasons.

<sup>a</sup> The five seasons; or the text may refer to the cycle of five years.

<sup>b</sup> The ten organs of sense, or the five *Lokapālas*,<sup>5</sup> guardians of the world, and five classes of human beings, according to *Sāyana*: perhaps the ten regions of space would be more appropriate.

<sup>c</sup> *Uttānāyām*, or the upper part; *urddhwatanāyām*, or the pole, *śhāyām*; or the earth spread above, *upari vistṛita dhūmyām*: it is not clear what is intended.

<sup>d</sup> *Sūryasya chakshush*, lit. the eye of the sun, either the display of the nature or radiance of the sun, or his orb, being, as it were, the eye of all; *sarvasya chakshuh sthānāyām vd madhalam*.

<sup>e</sup> These are six seasons, made up of two months each; the

their desirable (properties), placed severally in their proper abode, are various (also) in form, and revolve for (the benefit of) that which is stationary.<sup>a</sup>

Varga XVII.

16. They have called these, my virtuous females, males:<sup>b</sup> he who has eyes beholds; the blind man seeth not: he who is a sage son understands this, and he who discriminates is the father of the father.<sup>c</sup>

17. The cow, holding her calf underneath with

seventh is the intercalary month, which has no fellow, and has no *Āditya* to preside over it, wherefore it is not considered to be of divine origin like the rest: the six seasons are also termed *Rishis*, *rishhayah*, which *Sāyaṇa* explains by *gantārah*, goes; in what sense does not appear: it may, perhaps, refer to the presence of a *Rishi* in the sun's car in each of the twelve months, if that be not rather a *Paurāṇik* than a *Vaidik* notion.—*Viśvānu Purāṇa*, p. 233.

<sup>a</sup> That is, the several seasons are diversified by the varieties of temperature, produce, and the like, for the benefit of the world.

<sup>b</sup> This is a piece of grammatical mysticism; *raśmi*, a ray of the sun, here personified as a female, is properly a noun masculine.

<sup>c</sup> According to the Scholiast, the Sun is to be considered as the father of the rays of light, which again, in their collective capacity, being the cause of rain, are the fosterers, or parent of the earth: the sun is therefore father of the father, and he who knows this is identical with the sun: another explanation is that which *Manu* intimates; an intelligent son may be termed the parent of an ignorant father: the philosophical view of the meaning is, that there is no distinction of gender in soul; it is neither male, nor female, nor neuter, and therefore may be said to be either or all, according to the forms with which it is associated; as in the text, *tvam stri*, *tvam pumān asi*, *tvam kumāra*, *uta vā kumārī*, thou art woman, thou art man, thou art youth, thou art

her fore-feet, and then above with her hind-feet, has risen up: whither is she gone; to whom has she turned back when half-way; where does she bear young: it is not amidst the herd.<sup>a</sup>

18. He who knows the protector of this (world) as the inferior associated with the superior, and the superior associated with the inferior, he is, as it were, a sage; but who in this world can expound (it); whence is the divine mind in its supremacy engendered.<sup>b</sup>

19. Those which (the sages) have termed descending, they have also termed ascending; and those they have termed ascending, they have also called descending:<sup>c</sup> and those (orbits) which thou, SOMA and INDRA,<sup>d</sup> hast made, bear along the worlds like (oxen) yoked to a wain.

20. Two birds associated together,<sup>e</sup> and mutual

maiden; being, in fact, neither, as the *Smṛiti* has it,—*naiva strī, na pumān esha, naiva chāyam napunsakam*.

<sup>a</sup> This is rather obscure: according to the Scholiast, the cow is the burnt-offering, and the calf is *Agni*, and the positions of the two indicate the station of the offerer with respect to the sun: or the cow may typify the solar rays collectively, and the calf the worshipper.

<sup>b</sup> *Agni* is the inferior, *Āditya* the superior; but they are both identical, fire and the sun being the same.

<sup>c</sup> The rays of light, or the planets changing their relative position as they revolve.

<sup>d</sup> The moon and the sun; *Indra* being one of the twelve *Ādityas*, or identical here with the sun.

<sup>e</sup> There is some probability in *Sāyaṇa's* explanation, that the

friends, take refuge in the same tree : one of them eats the sweet fig ;<sup>a</sup> the other, abstaining from food, merely looks on.

**Varga XVIII.** 21. Where the smooth-gliding (rays),<sup>b</sup> cognizant (of their duty), distil the perpetual portion of ambrosial (water) ; there has the lord and steadfast protector of all beings consigned me, (though) immature (in wisdom).<sup>c</sup>

22. In the tree<sup>d</sup> into which the smooth-gliding (rays), feeders on the sweet (produce), enter, and again bring forth (light) over all ; they have called the fruit sweet, but he partakes not of it who knows not the protector (of the universe).<sup>e</sup>

23. They who know the station of AGNI upon the earth ; the station of VĀYU that was fabricated from the firmament ; and that station of the Sun which is placed in heaven, obtain immortality.<sup>f</sup>

vital and supreme spirit, *jīvātmā* and *paramātmā*, are here alluded to under the figure of the two birds.

<sup>a</sup> *Pippalam svādu atti* ; the philosophical interpretation is, that the vital spirit enjoys the rewards of acts. *Yaska's* explanation is something different, although he agrees in considering two species of soul to be intended as abiding in one body.—*Nir.* xiv. 30.

<sup>b</sup> *Suparnā* is here explained, *supatanāh śobhanagamaṇā ras-mayah* ; the goes easily or beautifully, the rays of the sun.

<sup>c</sup> *Āditya* has admitted, or admits me, the reciter of the hymn, to the sphere of the sun.

<sup>d</sup> The orb or region of the sun.

<sup>e</sup> *Tam na unnaśa yāḥ pitarāṃ na veda* : here *pitarāṃ* is explained, in its general sense of *pālaka*, cherisher, protector ; the sun, or, according to the *Vaidāntik* gloss, the supreme spirit.

<sup>f</sup> *Yadgāyatre adhi gāyatrāṃ traishtubhād-vā traishtubham*, &c. ;



24. He constructs the prayer with the *Gāyatrī* metre;<sup>a</sup> with the prayer (he constructs) the *Sāma*, and with the *Trishtubh* metre the couplet (or triplet):<sup>b</sup> with the couplet (or triplet) he constructs the hymn with (verses of) two or four distichs;<sup>c</sup> and with the syllable they construct the seven metres.<sup>d</sup>

the purport of this phraseology, borrowed from the several metres, *Gāyatrī*, *Trishtubh*, and *Jagatī*, is not very clear: it may be merely an obscure and mystical reference to the text of the *Veda*, a knowledge of which is essential to final felicity; but *Sāyana* explains the words as in the translation; *gāyatrī* he derives from *gāyatrī*, the earth; and in the second place he calls it the *pada*, or station of *Agni*: *trishtubha* he identifies with the firmament, and the place of *Vāyu*; and *Jagat* as the sun in *Jagatī*, the solar region: another interpretation is derived from the ritual use of the three several metres, and their combinations, at the three daily sacrifices.

<sup>a</sup> *Gāyatreḥa pratimimīte arkam*, he, severally, measures the *mantra* with the *Gāyatrī* metre; or a part being put for the whole, with any *Vaidik* metre.

<sup>b</sup> *Trishtubhena vākam*; *vāka* is explained to signify either *dwiricha* or *tricha rūpam*, the form or phrase of two or three stanzas; or it may imply a *Sūkta*.

<sup>c</sup> *Vākena-vākam*: when the first *vāka* has the sense of *Sūkta*, then its repetition may imply the *Vargā* or *Anuvāka*; but if it signify a couplet or triplet, it seems more applicable to the *Sūkta* or hymn.

<sup>d</sup> *Akshareḥa sapta vādhā*, the seven generic metres of the *Veda* with the syllable; the syllable being the chief element of the metre; thus, the *Gāyatrī* consists of eight syllables; *Trishtubh*, of eleven; *Jagatī*, of twelve: it is not said who thus composed or classified the metrical system of the *Vedas*, but it appears, from the commentary on the following stanza, that *Brahmā* is intended

Varga XIX.

25. With the stanzas in the *Jagati* metre he fixed the rain in heaven,<sup>a</sup> and surveyed the Sun in the *Rathantara*.<sup>b</sup> They have declared three divisions of the *Gáyatrí* metre,<sup>c</sup> whence it surpasses (all the rest) in force and majesty.

26. I invoke the milch cow that is easily milked, that the handy milker may milk her:<sup>d</sup> may SAVITRI accept this our excellent libation, that his heat may (thereby) increase: it is for this, verily, that I earnestly invoke him.

27. She comes lowing, abounding in rich (products), desiring her calf in her mind: may this cow grant her milk to the ASWINS: may she thrive for our great advantage.

28. The cow bellows for her calf, (who stands)

when the verb is in the singular: perhaps the *Rishis*, or the priests, are alluded to when it is in the plural.

<sup>a</sup> *Sindhum divi astabháyat*; *Brahmá*, says the Scholiast, at the time of creation, fixed the shedder of water, *udakasya syandakam*, in the sky; or it might be intended for *Aditya*, as by the text,—*Jágato vá esha ya esha tapati*; he may be termed *Jágata* who gives heat (to the world).

<sup>b</sup> This is commonly known as a portion of the *Sáma*: the meaning of the phrase is not very obvious. *Sáyana* says *Prajápati* beheld the sun in the stanza which sustains it; *tadádhrabhátáyam richi*.

<sup>c</sup> *Gáyatrasya samidhas tísra áhuk*: *Sáyana* considers *samidh* as merely signifying *páda*, division of a stanza; of which the *Gáyatri* verse has three.

<sup>d</sup> The cow is the cloud, the milk the rain, and *Váyu*, or wind, the milker; the metaphor is continued in the three following verses, where the calf is the world, or mankind anxious for the rain, as the cause of abundance.

with winking eyes, and lows as (she) proceeds to lick his forehead: she utters a cry, as, anxious, she sees the moisture in the corners of his mouth, and nourishes him with her milk.

29. He, too, bellows, and the cow utters inarticulate sounds, as, encompassed by him, she repairs to her stall; (influenced) by her instincts, she acts like a human being, and, radiant, manifests her nature.

30. Life endowed with breath, eager (in discharge of its functions), reposes,<sup>a</sup> steady, in the midst of its (proper) abodes: the life of the mortal body, cognate with the mortal frame, endures immortal, (sustained) by (obsequial) offerings.<sup>b</sup>

31. I have beheld the unwearied protector of the universe, the sun, travelling upwards and downwards by various paths: invested with aggregative and diffusive radiance, he revolves in the midst of the regions.<sup>c</sup>

Varga XX.

32. He who has made (this state of things) does not comprehend it:<sup>d</sup> he who has beheld it, has it also verily hidden (from him): he, whilst yet en-

<sup>a</sup> *Anat śaye jīvam ejat*, life breathing comes to repose, reposes or abides.

<sup>b</sup> *Swadhābhik-putrakritāḥ*, by offerings made by the sons.

<sup>c</sup> This verse occurs in the *Yajush*, xxxvii. 17; *Mahābhāra* explains it in the like manner.

<sup>d</sup> Man, according to *Sāyaṇa's* philosophical interpretation; but that of the *Nairuktas*, which he cites, is probably more consistent with the intention of the original, which considers wind as the cause of rain, to be alluded to allegorically.

veloped in his mother's womb, is subject to many births, and has entered upon evil.

33. The heaven is my parent and progenitor:<sup>a</sup> the navel (of the earth) is my kinsman:<sup>b</sup> the spacious earth is my mother. The womb (of all being) lies between the two uplifted ladles,<sup>b</sup> and in it the parent has deposited the germ (of the fruitfulness) of the daughter.<sup>c</sup>

34. I ask thee, (Institutor of the rite), what is the uttermost end of the earth: I ask thee, where is the navel of the world. I ask thee, what is the fecundating power of the rain-shedding steed: I ask thee, what is the supreme heaven of (holy) speech.<sup>d</sup>

35. This altar is the uttermost end of the earth:<sup>e</sup>

<sup>a</sup> *Nábhīr atra bandhu*; *Sáyaṇa* refers *nábhīh* to the preceding terms, *me pitá janitá*, meaning the moisture of the earth, by which corn is abundant, and which, as derived from the rain of heaven, makes the latter the parent and progenitor of man: *bandhuḥ* he renders *bandhiká*, binding or supporting, and makes it an epithet of *prithiví*, the earth: it may be doubted if this is the meaning, and the term *nábhī* possibly implies the *antariksha*, or firmament, completing, with heaven and earth, the three regions concerned in providing sustenance for man.

<sup>b</sup> *Uttánayoś-chamvor-yonir antar*: the uplifted ladles are heaven and earth, and the womb of all beings between them is the firmament, the region of the rain.

<sup>c</sup> The father, the heaven, may be regarded as identical with either *Āditya* or *Indra*; the daughter is the earth, whose fertility depends upon the rain deposited as a germ in the firmament.

<sup>d</sup> The answers in the following stanza explain what is here intended.

<sup>e</sup> As in the text, *etávati vai prithiví yávati vedih*, such or so

this sacrifice is the navel of the world :<sup>a</sup> this *Soma* juice is the fecundating power of the rain-shedding steed : this *Brahmá* is the supreme heaven of (holy) speech.<sup>b</sup>

36. The seven<sup>c</sup> (sustaining), the embryo (rain) for half a year, the fecundating (element) of the world, abide, by appointment, in the various functions of VISHŪ.<sup>d</sup> By their intelligence they pervade in thought all around (them), for they are intelligent and diffusive. Varga XXI.

37. I distinguish not if I am this all ;<sup>e</sup> for I go perplexed, and bound in mind ; when the first-born (perceptions) of the truth reach me, then imme-

much, verily, as the earth, so much is the altar : it is the essence of the whole earth.

<sup>a</sup> *Nábhi* merely means *sannáhana*, the binding together of man with the means of subsistence, or the crops that spring from the rain which falls as the consequence of sacrifice or of oblations.

<sup>b</sup> The texts of the *Vedas*, of which *Brahmá*, or perhaps the priest so termed, is the author or expounder.

<sup>c</sup> The solar rays, *saptárddhagarbháh* ; either retaining the rains for half a year ; that is, during the dry months, or abiding in a part or half of space, or in the mid-heaven or firmament.

<sup>d</sup> *Viśhū* is said to be here the pervading sun ; *vyápakasya Ađityasya*, in whose various duties of cherishing the world, the solar rays are, by direction, *pradiśa*, especially employed.

<sup>e</sup> *Na vijánámi yadiva idam asmi* ; or it may be read, *yadi vá idam*, that I am like that which this is ; or if I am this ; in either case, the expression warrants the *Vaidántik* character which *Sáyana* ascribes to it, implying the identity of individual and universal spirit.

diately shall I obtain a portion (of the meaning) of that (sacred) word.

38. The immortal, cognate with the mortal, affected by (desire of) enjoyment,<sup>a</sup> goes to the lower or the upper (sphere): but (men beholding them) associated, going everywhere (in this world together); going everywhere (in other worlds together); have comprehended the one, but have not comprehended the other.<sup>b</sup>

39. All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the *Veda*:<sup>c</sup> what will he, who knows not this, do with the *Veda*? but they who do know it, they are perfect.

40. Cow, mayst thou be rich in milk through abundant fodder; that we also may be rich (in abundance); eat grass at all seasons, and, roaming (at will), drink pure water.

Varga XXII. 41. The sound (of the clouds) has been uttered, fabricating the waters, and being one-footed, two-

<sup>a</sup> *Swadhayā gribhātā*, lit. seized by food; put for any sensual gratification.

<sup>b</sup> They have not distinguished between body and soul; or, according to the Scholiast, they have not made any distinction between the three kinds of bodies with which soul is invested, the gross body, the subtle body, and the union of the two.

<sup>c</sup> *Richo akshare paramē vyomani*: by *Rich*, according to the Scholiast, is to be here understood all the *Vedas*; different meanings are, however, ascribed to both it and *akshara* by other commentators.—See *Nirukta*, XIII. 10.

footed, four-footed, eight-footed, nine-footed, or infinite in the highest heaven.<sup>a</sup>

42. From her<sup>b</sup> the clouds shed abundant rain, and thence (the people of) the four quarters live: thence the moisture spreads (to the grain), and the universe exists.

43. I beheld near (me) the smoke of burning cow-dung; and by that all-pervading mean (effect), discovered the cause (fire): the priests have dressed the *Soma* ox,<sup>c</sup> for such are their first duties.

44. The three, with beautiful tresses, look down in their several seasons upon the earth; one of them, when the year is ended, shears (the ground); one,

<sup>a</sup> The sound, *gaurī*, is explained, in one sense, that of the clouds or sky, as differently originated; in one station, *ekapadī*, from the clouds; in two, *dwipadī*, from the clouds and sky; in four, the four quarters of space; in eight, the four points and four intermediate points of the horizon; or from them and the zenith, *navapadī*, nine-stationed: another explanation makes *gaurī* articulate speech, single as the crude form only, double as declension and conjugation, fourfold as nouns, verbs, prepositions, and particles; eightfold as the eight cases, including the vocative; and ninefold as the same, with the addition of indeclinable: or again, it may be articulate sound, diversified according to the nine parts of the body whence it may be supposed to proceed, navel, chest, throat, &c.; the highest heaven is said to be the *hṛdaya*, *ākāśa*, or ethereal element of the heart, as the basis of speech, *mūlādhdre*.

<sup>b</sup> The sound of the clouds or sky, the thunder.

<sup>c</sup> *Ukshāṇam priśnim apachanta*: the Scholiast explains *priśni* by *Soma*, and *ukshāṇam*, the shedder or bestower of the reward of the sacrifice.

by his acts, overlooks the universe; the course of one is visible, though not his form.<sup>a</sup>

45. Four are the definite grades of speech :<sup>b</sup> those *Brahmans* who are wise know them :<sup>c</sup> three, deposited in secret, indicate no meaning : men speak the fourth grade of speech.<sup>d</sup>

<sup>a</sup> The three are, *Agni*, who burns up the earth ; the Sun, who revives it by his light, and the rain which he sends ; and *Vāyu*, the wind, who contributes to the fall of rain.

<sup>b</sup> *Chatvāri vākparimitā padāni* : the explanations of this piece of mysticism somewhat vary : the four *padas* may be *om*, and the three sacred words, *bhūr*, *bhuvar*, *swar* ; or the four parts of speech, nouns, verbs, prepositions, and particles ; or the language of the *mantras*, the *kalpa*, the *Brāhmaṇa*, and *laukika*, or current speech ; or the languages of serpents, birds, insects, and man ; or they may be *parā*, audible ; *pasyantī*, visible, audible only to sages and saints ; *madhyamā*, intelligible or expressive, proceeding from the heart ; and *vaisvarī*, articulate, as residing in the mouth and enunciated by the palate, lips, tongue, &c. : or again, they may be the languages of the three upper worlds and of the world of man.

<sup>c</sup> *Brāhmaṇa ye manishiṇāḥ* : *Brāhmans* here, according to *Sāyaṇa*, are those acquainted with *Sabdabrahma* ; *Brahma* as the word, or, in fact, *Yogis*, mysticists.

<sup>d</sup> Of the four grades, *padas*, three may be considered mystical ; but we have another set from the *Brāhmaṇas*, quoted by *Sāyaṇa*, from *Yāska*—*Nir.* XIII. 9 : Speech, *vāk*, it is said was created fourfold ; three kinds of which are in the three regions, the fourth amongst the *Paśus* : the form on earth, associated with *Agni*, is in the *Rathantara* ; the form in the firmament, associated with *Vāyu*, is in the *Vāmadevya* *mantras* ; that which is in heaven, with *Āditya*, is *Brihatī*, or in the thunder (*stanayitnav*) : whatever else was more than this was placed amongst the *Paśus*, literally,



46. They have styled (him, the Sun),<sup>a</sup> INDRA, MITRA, VARUṆA, AGNI, and he is the celestial, well-winged *Garutmat*, for learned priests call one by many names as they speak of AGNI, YAMA, MÁTARISWAṆ.

47. The smooth-gliding wafters (of the rain, the solar rays), clothing the waters with a dark cloud, ascend to heaven: they come down again from the dwelling of the rain, and immediately the earth is moistened with water. Varga XXIII.

48. The fellies are twelve; the wheel is one; three are the axles; but who knows it? within it are collected 360 (spokes), which are, as it were, moveable and immoveable.<sup>b</sup>

49. SARASWATÍ, that retiring breast,<sup>c</sup> which is the

animals; but here apparently implying the *Bráhmaṇas*,—*atha pśushu tato yá vág-atirichyate tām Bráhmaṇeshu adadhuh*: although the inference that follows rather implies the *Bráhmans*, as it is said; therefore, the *Bráhmans* speak both languages, both that of the gods and that of man; *tasmád Bráhmaṇa ubhayám vácham vadanti yá cha devānám yá cha manushyānám*: the key to this is to be found, probably, in the *Upanishads*.

<sup>a</sup> The Sun is *Sáyana's* interpretation: *Yáska* says *Agni*: but they are the same, and are the same as all the other forms, according to the texts, *Ekaiva vá mahán átmá devatá sūryah*, the divine sun is the one great spirit; and *Agni sarvá devatáh*, *Agni* is all the divinities.

<sup>b</sup> The wheel is the year of twelve months; the three axles are the three double seasons, or hot, wet, and cold; and the three hundred and sixty spokes are the days of the luni-solar year, as we have had before.

<sup>c</sup> *Stanak śasayah*, *śayāna*, sleeping, according to *Sáyana*; *deke*

source of delight, with which thou bestowest all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that (bosom) do thou lay open at this season for our nourishment.

50. The gods sacrifice with sacrifice, for such are their first duties: those mighty ones assemble in heaven, where the divinities who are to be propitiated (by sacred rites) abide.<sup>a</sup>

51. The uniform water passes upwards and downwards in the course of days: clouds give joy to the earth; fires rejoice the heaven.

52. I invoke for our protection the celestial, well-winged, swift-moving, majestic (Sun); who is the germ of the waters; the displayer of herbs; the cherisher of lakes; replenishing the ponds with rain.<sup>b</sup>

*vartamāna*, abiding in the body: *Mahādhara, Yaj.*, xxxviii. 5; explains it as if asleep, not subject to the enjoyment of others, *supta iva āste-anyair-anupabhuktatvāt*.

<sup>a</sup> *Yatra pūrve śadhyāḥ santi devāḥ*; *Śadhyāḥ* is explained by *karma devāḥ*, divinities presiding over or giving effect to religious acts, *yajñādisādhanavantaḥ*; or the term may mean those who have obtained the portion, or condition of gods, by the former worship of *Agni*; or the *Śadhyas* may be the same as the *Ādityas*, or the *Angirases*, or they may be the deities presiding over the metres, *chhando-abhimāninah*: it would seem that in *Sāyana's* day the purport of the designation, *Śadhyā*, had become uncertain; they are named amongst the minor divinities in the *Amara kośa*, and from *Bharatamalla* we learn that they were twelve in number, but no other peculiarity is specified.

<sup>b</sup> *Abhīpato vṛṣhībhis-tarpayantam*, satisfying with rain the

## ANUVĀKA XXIII.

## SŪKTA I. (CLXV.)

The hymn is supposed to repeat a conversation between INDRA, AGASTYA, and the *Maruts*, and the interlocutors are the *Rishis* of the *Sūkta*; that is, the *Maruts* are the *Rishis* of the third, fifth, and seventh verses; AGASTYA of the three last, and INDRA of the rest. INDRA as *Marutwat*, or attended by the *Maruts*, is the deity; the metre is *Trishṭubh*.<sup>a</sup>

1. (INDRA speaks),—With what auspicious fortune Vargu XXIV.  
have the *Maruts*, who are of one age, one residence,  
one dignity, watered (the earth) together: with what  
intention: whence have they come: Showerers of  
rain, they venerate, through desire of wealth, the  
energy (that is generated in the world by rain).

2. Of whose oblations do the youthful (*Maruts*)  
approve: who attracts them to his (own) sacrifice  
(from the rites of others): with what powerful  
praise may we propitiate (them), wandering like  
kites in the mid-air?

3. (The *Maruts*),—INDRA, lord of the good,  
whither dost thou, who art entitled to honour,  
proceed alone: what means this (absence of atten-  
dance): when followed (by us), thou requirest (what

reservoirs, *salilādhārān*; the word *abhīpata* is unusual, and may  
be differently explained: as, favourably, willingly, *ānukūlyena*.

<sup>a</sup> This hymn appears to vindicate the separate, or at least  
preferential worship of *Indra*, without comprehending, at the same  
time, as a matter of course, the adoration of the *Maruts*.

is right):<sup>a</sup> Lord of fleet horses, say to us, with pleasant words, that which thou (hast to say) to us.<sup>b</sup>

4. (INDRA),—Sacred rites are mine: (holy) praises give me pleasure: libations are for me: my vigorous thunderbolt, hurled (against my foes), goes (to its mark): me, do (pious worshippers) propitiate: hymns are addressed to me: these horses bear us to the presence (of those worshippers, and worship).<sup>c</sup>

5. (The *Maruts*),—Therefore we also, decorating our persons, are ready, with our docile and nigh-standing steeds, (to attend thee), with all our splendour, to those rites: verily, INDRA, thou appropriatest our (sacrificial) food.<sup>d</sup>

Varga XXV.

6. (INDRA),—Where, *Maruts*, has that (sacrificial) food been assigned to you, which, for the destruction of AHI, was appropriated to me alone: for I indeed am fierce, and strong, and mighty, and have bowed down all mine enemies with death-dealing shafts.

7. (*Maruts*),—Showerer (of benefits), thou hast done much; but it has been with our united equal

<sup>a</sup> *Samprichchhase: samíchínam prichchhase* is *Sáyāna's* explanation: *Mahídharma* renders it, thou askest of the people, with kindly words, Which is the way: *Yajush*, xxxiii. 27.

<sup>b</sup> *Mahídharma's* rendering is, tell us the reason of your going alone; for we are yours.

<sup>c</sup> *Yajush*, xxxiii. 78, the interpretation is much the same.

<sup>d</sup> *Swadhám anu hi no babhutha*, thou hast been upon or after our food; or, as *Sáyāna* proposes, either strength, *balam*; or water, *udakam*; that is, thou seekest after the oblations generated either by our strength, or the water we have created.

energies; for we, too, most powerful INDRA, have done many things, and by our deeds (we are, as) we desire to be, *Maruts*.

8. (INDRA),—By my own prowess, *Maruts*, I, mighty in my wrath, slew VITRA: armed with my thunderbolt, I created all these pellucid gently-flowing waters for (the good of) man.

9. (*Maruts*),—Verily, MAGHAVAT, nothing (done) by thee is unavailing:<sup>a</sup> there is no divinity as wise as thou: no one being born, or that has been born, ever surpasses the glorious deeds which thou, mighty (INDRA), hast achieved.

10. (INDRA),—May the prowess of me alone be irresistible: may I quickly accomplish whatever I contemplate in my mind: for verily, *Maruts*, I am fierce and sagacious, and to whatever (objects) I direct (my thoughts), of them I am the lord, and rule (over them).

11. *Maruts*, on this occasion praise delights me; Varga XXVI. that praise which is to be heard (by all), which men have offered me. To INDRA, the showerer (of benefits), the object of pious sacrifice: to me, (endowed) with many forms, (do you) my friends (offer sacrifices) for (the nourishment of my) person.

12. *Maruts*, verily, glorifying me, and enjoying

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<sup>a</sup> *Anuttamā te Maghavan nakir na*: according to *Sāyaṇa*, it is equivalent to, whatever is said by thee, *Indra*, is true; *ā* is an exclamation, implying assent or remembrance; *anuttam* is, that which is not sent or driven away; or, according to *Mahādhara*, *na kena nāṣitam*, not destroyed or frustrated by any one.—*Yajush*, XXXIII. 79.

boundless fame and food (through my favour), do you, of golden colour, and invested with glory, cover me in requital, verily, (with renown).

13. (AGASTYA),—What mortal, *Maruts*, worships you in this world : hasten, friends, to the presence of your friends : wonderful (divinities), be to them the means of acquiring riches, and be not uncognizant of my merits.\*

14. Since the experienced intellect of a venerable (sage), competent to bestow praise upon (you), who deserve praise, has been exerted for us ; do you, *Maruts*, come to the presence of the devout (worshipper), who, glorifying (you), worships you with these holy rites.

15. This praise, *Maruts*, is for you : this hymn is for you, (the work) of a venerable author, capable of conferring delight<sup>b</sup> (by his laudations). May the praise reach you, for (the good of your) persons, so that we may (thence) obtain food, strength, and long life.<sup>c</sup>

\* *Eshām bhūta navedā me ṛitānām*, be cognizant of these my truths, is *Sāyaṇa's* interpretation, *madhyānām avitathānām jñātāro bhavata*.

<sup>b</sup> *Māndrīyasya kāroh* : *Sāyaṇa* explains the epithet, *stutiviseshair mandayituh* ; or *stutibhir madasya prerayituh*, causer of pleasure by praises : *Mahīdhara*, on the same verse, *Yaj.* xxxiv. 48, has a variety of meanings ; as, *mām dārayati*, one who has command of himself, who is *vītarāga*, devoid of passion ; or one who grants all desires, deriving *māndrīya* from *mandāra*, the tree of heaven, &c.

<sup>c</sup> *Isham vrijanam jīradānum* : in this place, *Sāyaṇa* renders the last term, *jayasīla dānam*, donation connected with victory ; but

## FOURTH ADHYĀYA.

ANUVĀKA XXIII. (*continued*).

## SŪKTA II. (CLXVI.)

The deities are the *Maruts*; the *Rishi* is AGASTYA; the metre, *Trishubh*.

1. We proclaim eagerly, *Maruts*, your ancient greatness, for (the sake of inducing) your prompt appearance, as the indication of (the approach of) the showerer (of benefits). Loud-roaring and mighty *Maruts*, you exert your vigorous energies for the advance (to the sacrifice), as if it was to battle. Varga

2. Ever accepting the sweet (libation), as (they would) a son, they sport playfully at sacrifices, demolishing (all intruders); the *Rudras* come to the offerer of prayers and oblations, for his protection, and, powerful as they are, do him no harm.

3. To him, the presenter (of offerings), the protecting and immortal *Maruts*, (gratified) by the oblation, have given abundance of riches: they, the bestowers of happiness, becoming, as it were, the friends (of the worshipper), sprinkle the regions plentifully with water.

4. Those, your coursers, which traverse the regions

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in the repetition of the stanza, at the end of the next *Sūkta*, he explains it, *chirakāla jīvanam*, long life: *Mahādhara* makes it an epithet of food, and strength-conferring life, deriving it from *jī* for *jāva*, and *raddanu*; *Undā aff.*—*Pan.* vi. 1, 66.

in their speed, proceed, self-guided : all worlds, all dwellings, are alarmed, for marvellous is your coming : (such fear as is felt) when spears are thrust forth (in battle).

5. When your brilliant coursers make the mountains echo ; and, friendly to man, traverse the summit of the firmament ; then all the forest lords are alarmed at your approach, and the bushes wave to and fro, as a woman in a chariot.

Varga II. 6. Fierce *Maruts*, free from malevolence in your kindly thoughts, fulfil towards us your good purposes ; when your missile lightning rends (the cloud), as a well-hurled weapon wounds the deer.<sup>a</sup>

7. Givers without stint, possessors of inexhaustible riches, devoid of malevolence, ever glorified at sacrifices, they worship the adorable (INDRA), for (the sake of) drinking the (*Soma*) wine ; for they know the first manly exploits of the hero.

8. *Maruts*, gratify, with infinite and complete enjoyments, him, whom you protect from degrading sin : that man whom, fierce and mighty, and glorified (as you are), you defend from calumny, by (providing for) the nourishment of his descendants.<sup>b</sup>

<sup>a</sup> *Paśwah sudhiteva barhaṇā* : *Sāyana* connects *Paśūn* with *krivirdati*, the missile of the winds ; because, he says, when the wind blows, animals are withered or chilled ; but it seems more naturally related to what follows, as a well-placed weapon strikes animals.

<sup>b</sup> *Tanayasya puṣṭisu* ; *tanaya*, a son, is here put for descendants, *putrādayah*.



9. *Maruts*, all good things are in your cars: on your shoulders abides emulous strength: at your resting-places on the road refreshments (are ready):<sup>a</sup> the axle of your (chariot) wheels holds them firmly together.

10. *Maruts*, in your arms, propitious to man, are many good things: on your breasts are golden (ornaments), brilliant and conspicuous: white garlands (hang) on your shoulders: sharp are (the edges of) your weapons: the *Maruts* have various decorations, as birds have (many-coloured) wings.

11. *Maruts*, mighty with mighty power, all-pervading, manifest afar off, as the gods (are made manifest) by the constellations; exhilarating, soft-tongued, speaking gently with your mouths, associated with INDRA, glorified by praise; (come to our sacrifice). Varga III.

12. Such, well-born *Maruts*, is your greatness, that your munificence is as long (continued) as the function of ADITĪ;<sup>b</sup> and INDRA does not exceed, by his own liberality, (the value of) that which you

<sup>a</sup> *Prapatheshu khādayah*: the expression is worthy of note, as indicating the existence of accommodations for the use of travellers: the *Prapatha* is the *choltri* of the south of India, the *sardī* of the Mohammedans, a place by the road-side where the traveller may find shelter and provisions.

<sup>b</sup> *Aditer-iva vratam*, the act or obligation of *Aditi*, either the mother of the gods, or the earth; in what respects the comparison exists is not specified, except that the duration of both is the same, *Aditi* being identifiable with the universe, as by v. 10 of Hymn LXXXV. vol. i. p. 230.

have bestowed upon the devout man (who worships you).

13. Your alliance with us, *Maruts*, is of a long duration: on which account, immortals, accept our ample praise; and, having accepted our laudation, be gratified, leaders (of sacrifice), by our holy acts, through this (your) favourable disposition towards mankind.

14. Quick-moving *Maruts*, we augment the long (offered ceremony) upon your mighty (approach), whereby men triumph in war.—May we obtain, by these our sacrifices, your wished-for (presence).

15. This praise, *Maruts*, is for you: this hymn is for you; (the work) of a venerable author, capable of conferring delight (by his laudations): may the praise reach you (for the good of your) persons, so that we may thence obtain food, strength, and long life.

### SŪKTA III. (CLXVII.)

The first stanza is addressed to INDRA; the rest to the *Maruts*; the *Rishi* is AGASTYA; the metre, *Trishtubh*.

#### Varga IV.

1. May thy thousand benefits, INDRA, come to us: may a thousand kinds of abundant food come to us, lord of horses: may a thousand (sorts of) wealth come to exhilarate us: may thousands of horses be ours.

2. May the *Maruts* come to our presence with benefactions: may they who are possessed of knowledge (come) with most excellent and brilliant (treasures).

asures), since their glorious horses, the *Niyutas*, gather wealth even on the farther shore of the sea.<sup>a</sup>

3. In whom the water-shedding, golden-coloured lightning, is fitly deposited like a chaplet (of clouds) moving in the firmament like the (splendidly-attired) wife of a man (of rank),<sup>b</sup> and distinguished in assemblies like a sacrificial hymn.<sup>c</sup>

4. The radiant, ever-moving *Maruts*, have mingled with (their) associate, (lightning), like (youths) with common women;<sup>d</sup> the formidable divinities do not overwhelm heaven and earth (with rain), but promote their prosperity through (friendly) regard.

5. *Rodasi*, the associate of the scatterers (of the

<sup>a</sup> *Samudrasya chid dhanayanta pára*, bearing or collecting wealth, even on the farther shore of the sea; *parasmin tīre*, on the other bank: however, this may be, more correctly, only metaphorical, meaning, the winds bring wealth, that is, rain, from the skirts of the horizon, or firmament.

<sup>b</sup> *Guhā charantī manusho na yoshā*, going in the darkness of the sky, as if it was in privacy or in secret, like the wife of a man, who, although, according to the commentator, is brilliantly attired, remains in the privacy of the female apartments; *suveshāntah-pura eva madhye charati*.

<sup>c</sup> *Sabhāvati vidatheva sam vāk*: the Scholiast refers the first to the lightning, which, at times, shows itself as if in an assembly, *sabhā*; it may also, perhaps, refer to *Yoshā*, a woman who is not always restricted to the private chambers, but appears occasionally in public, as she certainly was accustomed to do in the days of the *Veda*, at least at religious ceremonials, like the hymn or prayer, which, on such occasions, is recited aloud.

<sup>d</sup> *Sādhāranyeva*, a public, or common woman; the allusion is not without interest, as indicative of manners.

clouds), with dishevelled tresses, and mind devoted to her lords, woos them to associate (with her):<sup>a</sup> Radiant in form, she has ascended the car of the restless (*Maruts*) as *Súryā*<sup>b</sup> (ascended the car of the *Aświns*), and comes hither (with the celerity) of the sun.

Varga V.

6. The youthful (*Maruts*) have placed the young (lightning) in (their) brilliant (car), commingling (with them), and vigorous (in yielding rain) on sacrifices (being solemnized); when, *Maruts*, your worshipper, presenting oblations, pouring out the *Soma* juice, and offering adoration, chants the sacred song.

7. I celebrate that greatness of the *Maruts*, which is true, and worthy of celebration, inasmuch as their high-minded, haughty, and ever-enduring (bride), supports a flourishing progeny.<sup>c</sup>

8. MITRA, and VARUṆA, and ARYAMAN, defend (this) sacrifice from (all that is) reprehensible, and destroy (all that are) unworthy. They cause the yet

<sup>a</sup> *Rodasī* usually means, as in the preceding stanza, heaven and earth; here it is said to signify the lightning, or the bride of the *Maruts*, *marutpatnī vidyud-vā*.

<sup>b</sup> *Súryeva*, like *Suryā*; the Scholiast understands by this appellation, either the wife or the daughter of *Súrya*; the latter is the more usual form of the legend.—Vol. i. p. 311, and note.

<sup>c</sup> There is no substantive in the hemistich; but the epithets, *vrishamāṇā*, *ahamyuk*, *sthīrā*, being feminine, imply a substantive in the same gender, which the Scholiast renders by *Rodasī*, the wife of the *Maruts*, who, by contributing to the fall of rain, assists in the sustenance of mankind.

unfallen and showering (rains) to descend, when, *Maruts*, the water-yielding (season) gives increase to this (world).<sup>a</sup>

9. None of us, *MARUTS*, have attained, either nearly or remotely, the limit of your strength: those (*MARUTS*), increasing in energy and vigour, overwhelm their enemies like an ocean.

10. Let us, who are beloved of *INDRA*, glorify him to-day; let us glorify him to-morrow, at the sacred rite; let us glorify him for our great (good), in future days as of old, so that *RIBHUKSHIN* may ever be favourable to us amongst men.

11. This praise, *Maruts*, is for you; this hymn is for you, (the work) of a venerable author, capable of conferring delight (by his laudations): may the praise reach you for (the good of your) persons, so that we may thence obtain food, strength, and long life.

#### SÚKTA IV. (CLXVIII.)

The deities and *Rishi* are the same; the first seven verses are in the *Jagati*, the last three in the *Trishtubh* metre.

1. *MARUTS*, at every sacrifice your alacrity is uniform: you, verily, discharge your every function for the benefit of the gods: therefore, do I invite you to come hither, by sacred hymns, for (the sake

Varga VI.

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<sup>a</sup> *Vavridha im maruto dātivārah*: the latter may refer to the *Yajamāna*, when the phrase will be, when, *Maruts*, the worshipper, or he by whom the offering is presented, promotes this your increase.

of) your powerful protection of heaven and earth, and your beneficent praise.

2. They who are as if embodied, self-born, self-invigorated, and (ever) tremulous (in movement), are generated (to confer) abundant food and heaven : they are numerous as the undulations of the waters ; they are to be praised when present, shedding water, like cows (yielding milk).

3. They, who are like the *Soma* plants, with well-nourished branches,<sup>a</sup> and then poured out (in libations), are imbibed ; they abide, like devoted adherents, in the hearts (of men) ; upon their shoulders hangs (a lance),<sup>b</sup> like a youthful female, and in their hands a guard and sword are wielded.

4. Mutually supported, they descend readily from the sky : immortal MARUTS, animate us by your own words (to praise you) : exempt from toil, present at many (sacrifices) ; brilliant-eyed, the MARUTS have shaken the firmest mountains.

5. MARUTS, lightning-armed, who, (standing) amongst you, sets you of yourselves in motion, as the jaws are (set in motion) by the tongue : as falling rains (are essential) for the obtaining of food, so

<sup>a</sup> *Triptāṁsavah-triptāvayavah*, having satisfied or well-nourished limbs ; which, as applicable to the *Soma* creeper, may be rendered branches ; the analogy of the comparison here between the *Soma* and the *Maruts* is not very obvious.

<sup>b</sup> What is suspended on the shoulders of the *Maruts*, the text does not specify : *Sāyana* suggests, either a lance, *śakti*, or the beauty of the arms, *bhujā lakṣmī*.

(those, desirous of sustenance), excite you in various ways, like a horse in (his) daily (training).<sup>a</sup>

6. Where, MARUTS, is the limit of the vast region (whence you come) :<sup>b</sup> where is the beginning of that to which you proceed : when you scatter the dense vapour like light grass, and hurl down the brilliant rain-cloud by the thunderbolt. Varga VII.

7. Like your possession of treasure, MARUTS, is your liberality : ministerial (of INDRA's bounty), heaven-bestowing, brilliant, fruitful, favourable to the husbandman, propitious : it is like the donation of a wealthy (donor), prompt (of distribution), and like the all-subduing force of the *Asuras*.<sup>c</sup>

8. The rivers are arrested by the thunderbolts when they utter the voice of the clouds ; but the lightnings smile in the firmament when the MARUTS sprinkle water on the earth.

9. *Prisni* bore the brilliant troop of the quick-moving MARUTS for the great combat (with the clouds), whereupon (mankind) immediately beheld the desiderated food.

10. This praise, MARUTS, is for you : this hymn is for you, (the work) of a venerable author, capable

<sup>a</sup> This stanza is exceedingly elliptical and obscure : *Sāyaṇa's* completion of the text is entirely conjectural.

<sup>b</sup> *Rajaso mahasapuram* may mean the limit of the rains ; *rajas* being a synonyme of either *loka* or *udaka*.

<sup>c</sup> *Asuryeva janjati, asurasya sarvābhibhavantī śaktiḥ* : according to the Scholiast, the similitude consists in this, that, as the *Asuras* take from one to give to another, so the winds plunder the clouds to enrich the earth.

of conferring delight (by his laudations): may the praise reach you for (the good of your) persons, so that we may thence obtain food, strength, and long life.

SÚKTA V. (CLXIX.)

The deity is **INDRA**; the *Rishi*, **AGASTYA**; the metre, *Trishtubh*.

Varga VIII.

1. Thou, **INDRA**, art mighty from the might of those of whom thou art the protector against abandonment: therefore, creator of the **MARUTS**, favourably-minded towards us, grant us those blessings which are most dear to thee.

2. Rulers over all men, and impelling towards man the water-shedding clouds, they are united, **INDRA**, (with thee): the host of **MARUTS** is delighted by (thy) acquisition of heaven-bestowing wealth.

3. Thy weapon, **INDRA**, is at hand for our (good); the **MARUTS** send down the long-accumulated rain; **AGNI** is blazing for the ceremony; the oblations encompass him as the waters (surround) an island.

4. Do thou, **INDRA**, quickly grant us that wealth (which thou possessest, for we gratify) the donor with a most worthy present: we, thy praisers, offer to thee, the ready-giver of boons, the laudations that would propitiate thee; (and the priests) nourish thee with sacrificial food, as they cherish the bosom (of a female for the sake of replenishing it) with sweet (milk).

5. Thy riches, **INDRA**, are most delighting;\* the

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\* *Two ráya Indra tośatamáḥ*: or *ráya* may mean kinsmen or friends; that is, the *Maruts*.



exciters of any one desirous to sacrifice: may those MARUTS be propitious to us; the divine beings who were anxious to go first to the ceremony.

6. Go, INDRA, to the mighty rain-shedding leaders (of the clouds), and exert thyself in (thine) aerial dwelling; for their broad-footed steeds stand (firm), like the manly energies of an enemy in the field of battle.<sup>a</sup> Varga IX.

7. The noise of the formidable, dark-coloured, swift-moving, and advancing MARUTS, is everywhere echoed; (the noise) of them who strike down their mortal (foes) gathering in a host against them, by their self-defending blows, as (they strike down) a contemptible enemy.<sup>b</sup>

8. Associated with the MARUTS, do thou, INDRA, for thine own honour and the good of all, pierce the exhilarating receptacles of the waters, for thou, INDRA, art glorified by the lauded divinities: may we obtain for thee food, strength, and long life.

<sup>a</sup> *Tírthe náryah paunsyáni tasthuh*: *arya* is said to be for *areh*, *śatroh*, of an enemy: *tírthe*, *yuddhamárge*, the way of battle: or, according to the Scholiast, it may be rendered, the broad-based, dark-coloured clouds stand like the manly armies of a prince, *śwámīnah* on the royal road, *rájá-víthyām*.

<sup>b</sup> So *Sáyana* interprets *ritāvānam*; otherwise, it might be thought to imply a debtor, as if the cloud was debtor to the winds for its contents.

## SÚKTA VI. (CLXX.)

The deity and *Rishi* as before, but the hymn is in the form of a dialogue between them;<sup>a</sup> the two first verses are in the *Bṛihati*, the three last in the *Anuṣṭubh* metre.

Varga X.

1. (INDRA speaks),—It is not certain what to-day or what to-morrow will yield to us:<sup>b</sup> who comprehends this mystery: verily, the mind of any other (being) is of an unsteady (nature), and even that which has been profoundly studied, is (in time) forgotten.<sup>c</sup>

2. (AGASTYA),—Why, INDRA, dost thou purpose to slay us: the MARUTS are thy brethren:<sup>d</sup> share

<sup>a</sup> The Scholiast cites the *Nirukta*, i. 6, for the occasion of the dialogue: *Agastya*, having intended to offer a sacrifice to *Indra*, proposed to make offerings also to the *Maruts*, of which *Indra* complains; the object being evidently, what has been elsewhere indicated, the association of the *Maruts* with *Indra* in the worship addressed to the latter, apparently an innovation, and objected to by some of the worshippers of *Indra*.

<sup>b</sup> *Na nūnam asti no śvāh*, lit. it is not certain, nor is it to-morrow; but *Sāyana* and *Yāska* consider the first negative to imply to-day; it is not certain, *Indra* says, whether I shall receive any offering either to-day or to-morrow: hope or expectation of the future should not be entertained.

<sup>c</sup> The latter portion of this stanza is not very clear: *anyasya chittam abhi sanchareṇyam, utādhitam vi nasyati*; literally, the mind of another is very wandering; although read, (it) perishes. Roth translates it; on the fickleness of the other (? what other)—rests the (well-grounded) expectation.—*Nir. Erläuterungen*, p. 7.

<sup>d</sup> Being equally with *Indra*, the sons of *Aditi*, according to the *Purāṇas*; but here, probably, nothing more is meant than affinity of function.

with them (the offering) in peace; destroy us not in enmity.

3. (INDRA),—Wherefore, brother<sup>a</sup> AGASTYA, dost thou, who art my friend, treat me with disregard: verily, we know what is in thy mind: thou dost not intend to give us anything.

4. (AGASTYA),—Let the priests decorate the altar; let them kindle the fire to the east; and then let us both consummate the sacrifice, the inspirer of immortal (wisdom).<sup>b</sup>

5. (AGASTYA),—Thou, VASUPATI, art the lord of riches; thou, MITRAPATI, art the firm stay (of us), thy friends: Declare, INDRA, along with the MARUTS, (thy approval of our acts), and partake of the oblation offered in due season.

SŪKTA VII. (CLXXI.)

The deities are the MARUTS; the *Rishi* is *Agastya*; the metre, *Trishtubh*.

1. I approach you, MARUTS, with this reverential homage, and with a hymn implore your favour against eager (foes): with minds pacified by our praises, suppress your anger, and let loose your horses.<sup>c</sup>

Varga XI.

<sup>a</sup> This is also a figurative relationship, founded on the interchange of benefits, the presentation of oblations by one, the reward given by the other.

<sup>b</sup> Some refer this stanza to INDRA, but it seems more suited to AGASTYA; in which case the two are either the sacrificer and his wife, or the institutor of the ceremony and the officiating priest.

<sup>c</sup> Take the horses out of your car, that you may not come back to the sacrifice in anger: this hymn again indicates a sort of trimming between the worship of *Indra* and of the *Maruts*.

2. This praise, accompanied by offerings, MARUTS, is for you, offered from the heart : accept it, divinities, with favour, and come with willing minds (to receive) these (laudations), for you are the augmenters of sacrificial food.

3. May the MARUTS, now hymned, bestow happiness upon us : may MAGHAVAN, now glorified, be propitious to us : MARUTS, may all the ensuing days that may be expected by us prove gratifying, and full of enjoyment.

4. MARUTS, through fear of that violent INDRA, I fly, trembling, (from his presence) : the oblations that had been prepared for you have been put away : nevertheless, have patience with us.

5. The rays of the ever-recurring mornings, favoured, INDRA, by thy vigour, confer consciousness as they shine : showerer of benefits, ancient (of days), bestower of strength, fierce, (and attended) by the fierce MARUTS, grant us (abundant) food.

6. Do thou, INDRA, cherish the vigorous leaders (of the rains), be free from displeasure against the MARUTS : overcoming (our) enemies along with the intelligent (MARUTS), support us (so that) we may obtain food, strength, and long life.

#### SŪKTA VIII. (CLXXII.)

The deities and *Rishi* are the same ; the metre is *Gāyatrī*.

Varga XII.

1. MARUTS, of inseparable splendour, may your coming be marvellous, liberal benefactors, for our protection.

2. MARUTS, liberal benefactors, may your bright

destructive (shaft) be far from us: may the stone which you hurl be far from us.

3. MARUTS, liberal benefactors, protect my people, (although I be) as insignificant as grass: lift us up, that we may live.

### SŪKTA IX. (CLXXIII.)

The deity is INDRA; the *Rishi*, *Agastya*; the metre, *Trishtubh*.

1. The priests chant the heaven-ascending *Sāma*,<sup>a</sup> as thou knowest (it), for such (praise) do we venerate as the cause of increase and conferrer of heaven, whence the kine, unimpeded,<sup>b</sup> do honour to the divine (INDRA), who is seated on the sacred grass. Varga XIII.

2. The showerer (of the oblation, the offerer of the sacrifice, assisted) by (the priests), presenting the oblations which have been provided by himself, adores (INDRA), in order that he may hasten (to the rite), as a (thirsty) deer to the water. The mortal invoker (of the gods),<sup>c</sup> O mighty INDRA, whilst glorifying them who are desirous of praise, presents a twofold offering (to thee).<sup>d</sup>

3. The invoker (of the gods, AGNI), pervades the measured stations (of the altars), and accepts that (oblation), which is the germ of the year and of the

<sup>a</sup> The *Sāma*, the hymn that the *Udgātṛi* chants.

<sup>b</sup> *Gāvo dhenavaḥ*: the latter is interpreted *adaḥdāhā*, unimpeded, unharmed; the cows may be the rains.

<sup>c</sup> The priest, or the institutor of the sacrifice.

<sup>d</sup> Either of praise and oblation, or in the capacity of the institutor of the ceremony and his wife.

earth; as a horse neighs when bringing (the offering to INDRA), as a bull bellows like a messenger proclaiming (his message) between heaven and earth.<sup>a</sup>

4. We offer to him, (INDRA), the most pious (oblations): the worshippers of the gods present to him substantial (adorations):<sup>b</sup> may he, of conspicuous lustre, standing in his car, and light-moving like the AŚWINS, be gratified (by our worship).

5. Glorify that INDRA who is mighty, who is a hero, possessing abundant wealth, standing in his car, a valiant combatant against adversaries, the wielder of the thunderbolt, the disperser of all-enveloping gloom.

Varga XIV.

6. Heaven and earth are insufficient for the girth of that INDRA, who, with his greatness, rules over the leaders (of sacrifice): as the atmosphere encompasses the earth, so he encompasses (the three worlds), and, being the master of the rain, he upholds the sky as well as the firmament and the earth.<sup>c</sup>

7. Those people, who, jointly worshipping INDRA, diligently endeavour, O hero, to propitiate thee, the

<sup>a</sup> The application of the similes is not very obvious; but they may be intended to illustrate the roaring of the sacrificial fire.

<sup>b</sup> *Chyautnāni* is, properly, causing to fall down; but *Sáyāha* explains it by *driḡhāni*, firm, hard.

<sup>c</sup> *Opasam iva vibharti*: *opasam* may mean, near to, and be inferentially applied to the earth and sky, as contiguous to heaven: but, according to *Sáyāha*, it also means 'a horn,' in which case the ellipse may be supplied, he upholds the sky as easily as a bull bears his horns.

invigorator in combats, the guide in the right way : provide, for his gratification, with sacrificial viands.

8. The libations (offered) to thee are, verily, the cause of happiness, since the divine waters (effused) in the firmament for the benefit of mankind afford thee satisfaction. All praise, INDRA, is acceptable to thee, and thou rewardest with understanding those who praise thee.

9. May we be, as it were, thy valued friends, O Lord, and obtain our desires, like those (who gain their objects) by the praise of princes. May INDRA, propitiated by our eulogiums, be brought to the sacrifice by our hymns.

10. Emulous in commendation, like (those contending for the favour) of men, may INDRA, the wielder of the thunderbolt, be equally (a friend) to us : like those who, desirous of his friendship, (conciliate) the lord of a city<sup>a</sup> (ruling) with good government, so do our intermediate (representatives) propitiate (INDRA) with sacrifices.

11. One man propitiates INDRA, augmenting (his vigour) by sacrifice ; another, who is insincere, worships (him), with mind averted, (to worldly thoughts) : (to the first he is) like a lake to a thirsty (pilgrim) near a sacred spot ; (to the other) like a long road, which retards the end (of the journey).<sup>b</sup> Varga XV.

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<sup>a</sup> *Mūrdhyvo na pūrpatīm, purah sudminam*, the master or governor of a city.

<sup>b</sup> The application of these comparisons is not very distinct, and it might be thought that they refer to the individuals mentioned.

12. INDRA, associated with the MARUTS in battles (with the clouds), abandon us not;<sup>a</sup> for a share of the offering is set apart, mighty one, for thee, for whom, the shedder of rain and acceptor of oblations, the worship is offered with oblations, whilst the hymn glorifies the MARUTS.

13. This hymn, INDRA, is addressed to thee. Lord of steeds, learn by it the way to our sacrifice, and come hither for our good, that we may thence obtain food, strength, and long life.<sup>b</sup>

#### SÚKTA X. (CLXXIV.)

The deity, *Rishi*, and metre, are the same.

Varga XVI.

1. Thou, INDRA, art king: they who are gods (are subject) to thee: therefore, scatterer (of foes), do thou protect and cherish us men: thou art the protector of the good, the possessor of wealth, the extricator of us (from sin): thou art true, the investor (of all with thy lustre), the giver of strength.

2. Thou hast humbled the people, suing for pardon,<sup>c</sup> when thou hadst destroyed their seven new cities: thou, the irreproachable, hast dispersed

in the first half of the stanza; but they are rather more intelligible as applied to *Indra*.

<sup>a</sup> This stanza occurs in the *Yajush*, III. 46; the explanation is much the same, except that *Mahidhara* supplies the ellipse by *násaya* instead of *tyákshih*, do not destroy us.

<sup>b</sup> This hymn is in general elliptical and obscure.

<sup>c</sup> *Dano viśa Indra mridhraváchas* is translated by *Yaska*, make liberal men soft-spoken, *dánamanaso mamushyá-indra mriduváchah kuru*.



the flowing waters : thou hast destroyed VĒITRA for the sake of the youthful PURUKUTSA.<sup>a</sup>

3. Go to the cities inhabited by the *Rakshasas*,<sup>b</sup> and thence to heaven (attended), receiver of many sacrifices, by those who (attend thee). Defend, like a lion,<sup>c</sup> the untamed, quick-moving AGNI, that he may abide in his dwelling, fulfilling his functions.

4. Let (thy foes, INDRA,) humbled by the might of thy thunderbolt, rest in their own station,<sup>d</sup> for thy glory: when thou movest, (armed) with thy weapon, thou sendest down the waters: arresting thy horses, increase, by thy power, (the abundance of) food.

5. Bear, INDRA, with thy obedient horses, as swift as the wind, (the sage) KUTSA, to that ceremony (to which) thou desirest (to convey him): let the sun bring near the wheel of his chariot, and let the thunder-armed advance against his opponents.

6. INDRA, lord of steeds, invigorated by our Varga XVII.

<sup>a</sup> The verse admits, according to the commentator, of a different explanation, more consistent with current acceptation, *rūṣhī*; viz., thou hast made the subject (rain), soliciting forbearance, descend (in showers): when thou hadst rent asunder the gliding, world-filling (clouds), then, irreproachable one, thou didst make the waters flow in channels, and didst open the chief cloud for young *Purukutsa*.

<sup>b</sup> *Vṛitāh śūra patnīh*, *Sāyaṇa* explains, *rakshobhīh pālayitā vṛitah-purīh*.

<sup>c</sup> As a lion protects the forest, in which his lair is, from the depredations of other animals.

<sup>d</sup> In the firmament, the enemies are the clouds.

animating praise, thou hast slain those who make thee no offerings, and disturb thy worshippers; but they who look upon thee as (their) protector, and are associated for (the presentation of sacrificial) food, obtain from thee posterity.

7. The sage praises thee, INDRA, for the grant of desirable (food), since thou hast made the earth the bed of the *Asura*: MAGHAVAN has made the three (regions)<sup>a</sup> marvellous by his gifts, and has destroyed for (the prince) DURYOÑI (the *Asura*,) *Kuyavácha*,<sup>b</sup> in combat.

8. The sages have celebrated thy everlasting (as well as thy) recent (exploits, in achieving which) thou hast endured many injuries in putting an end to war: verily, thou hast demolished the hostile and undivine cities; thou hast bowed down the thunderbolt of the undivine *Asura*.

9. Thou, INDRA, art the terrifier (of thy foes); thou hast made the trembling waters overspread (the earth) like flowing rivers:° but, hero, when thou fillest the ocean, thou hast protected in their well-being TURVÁSA and YADU.<sup>d</sup>

<sup>a</sup> The text has only *tisrah*, to which the Scholiast adds *bhūmih*, either earth in three respects, as identical with the three rituals of the *Darsa*, or lunar periods; the *Pasu*, or victim; and *Soma*, or libation; or as implying earth, firmament, and heaven.

<sup>b</sup> We have a *Kuyava* in the first book, vol. i. p. 268, but not in connection with *Duryoñi*.

<sup>c</sup> *Sárah na sravantih*; the commentator says *Sárah* may be the name of a certain river; one put for many.

<sup>d</sup> *Páraya Turvaśam yadum swasti*: *Sáyana* explains *páraya* by

10. Be thou, INDRA, at all times our especial defender; the preserver of our people, the bestower of strength upon all these our emulous (followers); that we may obtain food, strength, and long life.

SŪKTA XI. (CLXXV.)

The deity is INDRA; the *Rishi*, *Agastya*; the metre of the first verse is a kind of *Bṛihati*; of the last, *Trishṭubh*; of the rest, *Anuṣṭubh*.

1. Lord of steeds, thou art exhilarated when the sacred (*Soma* juice) has been imbibed by thee as by its (appropriate) vessel; for to thee, showerer (of benefits), it is exhilarating, inebriating, invigorating, the yielder of delight, (satisfying as) food, and the giver of a thousand (pleasures). Varga XVIII.

2. May our *Soma* libation reach you, (for it is) exhilarating, invigorating, inebriating, most precious: it is companionable, INDRA, enjoyable, the over-thrower of hosts, immortal.

3. Thou art a hero, a benefactor, accelerate the vehicle of man (that bears him to heaven); consume, mighty one, the irreligious *Dasyu*, as a (wooden) vessel is burnt by fire.

4. Sage INDRA, who art the lord, thou hast carried off by thy strength one wheel of (the chariot of) the sun. Take up thy bolt for the death of S'USHĀNA, and proceed with thy horses, swift as the wind, to KUTSA.\*

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*apdlayah*, thou hast protected; and *swasti* by *avindāsam*, without loss or detriment; or *pārāya* might mean, bear across, convey over in safety.

\* Or *kutsa* may mean the thunderbolt; but the defence of the

5. Thy inebriety is most intense; nevertheless, thy acts (for our good) are most beneficent. Thou desirest, bountiful giver of horses, that (both thy inebriety and thy beneficence should be the means of) destroying enemies and distributing riches.<sup>a</sup>

6. Inasmuch, INDRA, as thou hast been the (giver of) happiness to thine ancient encomiasts, like water to one who is thirsty, therefore I constantly repeat this thy praise, that I may thence obtain food, strength, and long life.

#### SŪKTA XII. (CLXXVI.)

The deity and *Rishi* are the same; the metre is *Anushtubh*, except in the last verse, in which it is *Trishtubh*.

#### Varga XIX.

1. *Soma*, exhilarate INDRA (at the sacrifice we offer), for the sake of obtaining wealth: pervade him, showerer (of benefits), for when imbibed thou art the annihilator (of enemies), and sufferest not a foe to be nigh.

2. Pervade with our praise him who is the sole sustainer of men, to whom the oblation is presented, and who, the showerer (of benefits), causes (every desire) to bud like barley.

3. In whose hands are all the treasures (that are desired by) the five classes of beings:<sup>b</sup> destroy,

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*Rājarshi* against *Sushāa*, or of mankind against drought, has been before alluded to.—See vol. i. pp. 29, 137, 171.

<sup>a</sup> The epithets, being in the dual number, refer, according to the commentator, to the *mada*, intoxication; and *kratu*, the acts of *Indra*.

<sup>b</sup> See vol. i. p. 20, note.

INDRA, him who oppresses us; slay him, (as if thou wast thyself) the heavenly thunderbolt.

4. Slay every one who offers not libations, however difficult to be destroyed: slay every one who is no delight to thee: bestow upon us his wealth, for the pious (worshipper) deserves it.

5. SOMA, thou protectest him in whose prayers, doubly devout, there is the combination (of praise and oblation): protect, especially, INDRA in war; protect the vigorous INDRA in battles.

6. Inasmuch, INDRA, as thou hast been the giver of happiness to thine ancient encomiasts, like water to one who is thirsty, therefore I constantly repeat this thy praise, that I may thence obtain food, strength, and long life.

SŪKTA XIII. (CLXXVII.)

The deity and *Rishi* are the same; the metre is *Anuṣṭubh*, except in the last verse, in which it is *Trisṭubh*.

1. May INDRA, who is the cherisher of men, the benefactor of mankind, the lord of men, the adored of many, (come to us). INDRA, who art praised (by us), and art desirous of the oblation, harness thy vigorous steeds, and come down to me for (my) preservation.

Varga XX.

2. Mount, INDRA, thy steeds, who are young and vigorous,\* tractable to prayer, and harnessed to a

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\* We have in this hymn, as we have had in others, a prodigal repetition of the words *varshá* and *varshañam*: showering, shedding, effusing; the horses are *vriṣhañá*; the car is *varshañá*; Indra

bounty-shedding car: come down with them to us. We invoke thee, INDRA, the libation being poured out.

3. Ascend thy bounty-shedding car, for for thee the *Soma*, the showerer of benefits, is effused, the sweet libations are prepared. Bounty-shedding INDRA, having harnessed them, come with thy vigorous steeds for (the good of) mankind; come with thy rapid (car) to my presence.

4. This is the sacrifice offered to the gods: this is the offering of the victim:<sup>a</sup> these are the prayers: this, INDRA, is the *Soma* juice: the sacred grass is ready strewn: come, therefore, INDRA, quickly, sit down, drink (the libation): here let loose thy steeds.

5. Glorified by us, INDRA, come to (our) presence to accept the prayers of the venerable offerer (of the oblation); so that we may ever enjoy prosperity through thy protection, and thence obtain food, strength, and long life.

#### SŪKTA XIV. (CLXXVIII.)

The deities, *Rishi*, and metre, are the same.

Varga XXI.

1. Inasmuch, INDRA, as the praise by which thou art (induced to bestow) protection on thine adorers is heard (by all), therefore disappoint not the desire

is *vrishabha*; the *Soma* is *vrishan*; and so on, showing poverty both of ideas and expressions.

<sup>a</sup> *Ayam miyedha*: the latter is explained as an epithet of *Yajna*, derived from *medha*, which, according to a text cited by the commentator, is the same as *paśu*, a victim.

(that would raise us) to greatness : may I obtain, through thy (favour), all things that are obtainable by man.

2. Let not the royal INDRA frustrate those our actions, which the sisters, (Day and Night),\* are directing to their object. May these invigorating offerings propitiate him, so that he may bestow upon us friendly (regard), and (abundant) food.

3. INDRA, the hero, the victor in battles, along with the leaders (of his hosts, the MARUTS), will hear the invocation of his supplicating worshipper, and when disposed to accept his praises, will, of his own accord, drive his chariot close to the donor (of the oblation).

4. Verily, INDRA, through desire of (sacrificial) food, is the devourer (of that which is presented) by (his) worshippers, and overcomes (the adversaries) of his friend : in the many-voiced assembly (of men), INDRA, the faithful (performer of his promise), commending (the piety) of his worshipper, approves of the (offered) food.

5. By thee, opulent INDRA, may we overcome our mighty and formidable enemies : thou art our protector : mayst thou be propitious to our prosperity, that we may thence obtain food, strength, and long life.

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\* *Svasārd*, lit. sisters, may mean as explained in the text ; or it may imply the associated institutor of the rite and the officiating priest ; or it may mean the fingers which are employed in ritual manipulations.

## SŪKTA XV. (CLXXIX.)

There is no deity, properly speaking, to this *Sūkta*; but RATI, the goddess of pleasure, is suggested by the Scholiast as taking the place of one; the *Rishis* are the supposed interlocutors, *Agastya*, his wife, *Lopamudrá*, and certain disciples of the sage who have overheard the conversation; the metre is *Trishtubh*.

Varga XXII.

1. (LOPAMUDRÁ),—Many years have I been serving thee diligently, both day and night, and through mornings, bringing on old age: decay now impairs the beauty of my limbs: what, therefore, is now (to be done): let husbands approach their wives.

2. The ancient sages, disseminators of truth, who, verily, conversed of truths with the gods, begot (progeny), nor thereby violated (their vow of continence), therefore should wives be approached by their husbands.

3. (AGASTYA),—Penance has not been practised in vain: since the gods protect us, we may indulge all our desires: in this world we may triumph in many conflicts, if we exert ourselves mutually together.

4. Desire, either from this cause or from that,<sup>d</sup> has come upon me whilst engaged in prayer and suppressing (passion): let LOPAMUDRÁ approach her husband: the unsteady female beguiles the firm and resolute man.

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<sup>d</sup> *Ito-amutah kutaschit*, from some cause, from this, or from that; from your society or from the influence of the season, as spring and the like; or from the suggestions of this world or of the next; are the explanations of the Scholiast.



5. (*Pupil*),—I beseech the *Soma* juice, which has been drunk in my heart,<sup>a</sup> that it may fully expiate the sin we have committed ;<sup>b</sup> man is subject to many desires.

6. AGASTYA, a venerable sage, working with (fit) implements,<sup>c</sup> desiring progeny, offspring, and strength,<sup>d</sup> practised both classes (of obligations),<sup>e</sup> and received true benedictions from the gods.

<sup>a</sup> *Antito hr̥itsu pītam*, drunk mentally, not actually, is probably intended.

<sup>b</sup> The sin of listening to the conversation of their *Gurū* with his wife; according to *Saunaka*, the repetition of this and the following verse expiates sin in general, and secures the accomplishment of all desires.

<sup>c</sup> *Khanamānah khanitrah*, lit. digging with digging tools; that is, effecting his objects by appropriate means, earning his reward by sacrifice and hymns.

<sup>d</sup> *Prajām apatyam balam ichchhamānah*: *prajā* is distinguished by the Scholiast as implying repeated successions, descendants, and *apatya* as signifying more immediate descent, sons, grandsons; or *prajā* may mean descendants.

<sup>e</sup> *Kāma* and *Tapas*, desire and devotion; the duties of domestic as well as ascetic life.

## ANUVAKA XXIV.

## SÚKTA I. (CLXXX.)

The deities are the *Aświns*; the *Rishi* is *AGASTYA*; the metre, *Trishtubh*.

**Varga XXIII.** 1. *Aświns*, your horses are traversers of the (three) regions, when your chariot proceeds to (its desired) quarters: the golden fellies of your wheels grant (whatever is wished for): drinking the *Soma* juice, you participate in the morning (rite).

2. Direct downwards (the course) of your (car) swift moving, variously going, friendly to man, and to be especially venerated, when, all adorable, your sister (dawn) prepares (for your approach), and (the institutor of the ceremony) worships you, drinkers of the *Soma* juice, for the sake (of obtaining) strength and food.

3. You have restored milk to the cow: you have (brought) down the prior mature (secretion) into the unripe (or barren udder) of the cow: the devout offerer of the oblation worships you, whose forms are truth, (as vigilant in the midst of the ceremony), as a thief (in the midst) of a thicket.

4. You rendered the heat as soothing as sweet butter to *ATRI*;<sup>a</sup> wishing (for relief), and invested it with coolness, like water: therefore, for you, *Aświns*, leaders (of rites,) the fire-offering (is

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<sup>a</sup> See vol. i. p. 290.

made);<sup>a</sup> to you the *Soma* juices run like chariot wheels (down a declivity).

5. DASRAS, may I bring you, by the vehicle of my prayers, (hither), to bestow (upon me your aid), like the infirm son of TUGRA :<sup>b</sup> heaven and earth combine (to worship you) through your greatness : may this, your aged (worshipper), adorable (AŚWINS), enjoy long life, (exempt) from sin.

6. Bountiful givers, when you yoke your horses you replenish the earth with viands : may this your worshipper be (swift) as the wind to propitiate and please you, that, through your great (favour), he may, like a pious man, obtain food. Varga XXIV.

7. Your sincere adorers, we verily praise you in various ways. The pitcher has been placed (ready for, the *Soma* juice).<sup>c</sup> Irreproachable AŚWINS,

<sup>a</sup> *Tad vām paśwa ishī* : *Paśu* is interpreted by the commentator 'fire,' agreeably to the text, *Agniḥ paśur-āsū*, AGNI was the victim ; and the phrase implies that the oblations are presented through fire to the *Aświns*.

<sup>b</sup> See vol. i. p. 316.

<sup>c</sup> *Vi pañir-hitdván* : *Sāyaṇa* proposes first, to explain *pañi* by *droṇa-kalaśa*, the jar or vessel into which the *Soma* juice, after expression, is strained through a filter ; but he then suggests that *pañi* may have its more usual sense of a merchant or trader, and *hitdván*, instead of 'being placed,' may mean 'opulent ; in which case *vi* will have the force of *viyujyatām*, let him be separated ; implying, let the niggardly rich man who does not offer worship be cast off : the *Nāti manjarī* appears to have had a different, but scarcely correct reading, *ahaviḥ-pañi*, a niggard offering, no oblation.

showerers (of benefits), drink freely of the juice in the presence of the gods.

8. AŚWINS, AGASTYA, eminent amongst the leaders of men, arouses you daily with numerous (invocations), like an instrument of sound,<sup>a</sup> for the sake of obtaining a manifold (flow) of a torrent (of rain).

9. When, by the virtue of your chariot, you come (to the sacrifice), and when, like the ministering priest, (after discharging his function), you depart, gliding away, you give to the devout (worshippers a reward), though it be store of good horses: may we be enriched, NĀSATYAS, (by your favour).

10. We invoke to-day, AŚWINS, with hymns, for the sake of good things, your praise-worthy chariot of undamaged wheels, and traversing the sky, that we may obtain (from it) food, strength, and long life.

#### SÚKTA II. (CLXXXI.)

The deities, *Rishi*, and metre, are continued.

Varga XXV.

1. When, beloved (AŚWINS), do you bear aloft (the materials) of food and riches, that, desirous of the sacrifice, you may send down the rain: this sacrifice offers you adoration, givers of riches, protectors of men.

2. AŚWINS, may your horses, pure, rain-drinking, swift as the wind, heaven-born, quick-moving, fleet as thought, vigorous, well-backed, and self-irradiating, bring you hither.

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<sup>a</sup> *Kárādhunīva*, from *kárd*, sound, *śabda*; and *dhuni*, generating, *utpādayitā*, such as the conch shell and the like, *śankhādi sa iva*.

3. AŚWINS, excellent and steady, may your chariot, vast as the earth, broad-fronted, rapid as the rain, (fleet) as thought, emulative<sup>a</sup> and adorable, come hither for (our) good.

4. Born here (in the middle region) and here (in the upper region),<sup>b</sup> you are glorified together, as faultless in your forms and (perfect in) your own many excellences):<sup>c</sup> one (of you), the victorious son (of the firmament), the devout (promoter) of sacred sacrifice, the other, the auspicious son of heaven,<sup>d</sup> (each) upholds (the world).

5. AŚWINS, may the golden-coloured (car of one of you), traversing at will the quarters of space,<sup>e</sup> come to our dwellings; may mankind encourage the horses of the other by food, by friction, and by shouts.

<sup>a</sup> *Ahampūrvah*, I first, is usually applied to a warrior, one who would be first in battle: *Sāyana* would explain it here intelligent, *manasvin*; or very generous, *atyuddrah*.

<sup>b</sup> *Iheha jātā*, literally, born here and here, *iha* and *iha*: the Scholiast supplies the amplification, identifying the *Aświns* with the Sun and Moon.

<sup>c</sup> *Arepaśa tanvā nāmabhīh swaih*; or *arepaśa* may mean, free from sin, according to the commentator, *apāpau*, alluding to the legend of the decapitation of *Dadhyañk*, vol. i., p. 216, by which act, with reference to its result, no sin was incurred.

<sup>d</sup> As the same with the moon and sun, one *Aświn* may be termed the son of the middle region or firmament; the other, the son of the upper region, heaven or sky.

<sup>e</sup> *Nicheruk kakuho vasdm anu*: *kakuha* may be an epithet of *ratha*, signifying best, *śreshṭha*; but it seems unnecessary to depart from its more usual meaning of points of the horizon.

Varga XXVI. 6. (One of you), the disperser (of the clouds),<sup>a</sup> like INDRA, the annihilator (of his foes), desirous of the oblation, proceeds, (bestowing) abundant food. (Devout worshippers) cherish with (sacrificial) viands, (the faculties) of the other, for the sake of favours, which flow upon us like swelling rivers.<sup>b</sup>

7. ÁSWINS, creators, the perpetual threefold hymn, addressed to you, has been uttered, (to secure) your steady (favour): thus glorified, protect him who solicits (your bounty), and, whether moving or resting, hear his invocation.

8. May the praise of your resplendent forms, (uttered) in the hall of sacrifice, thrice strewn with sacred grass, bring prosperity to the conductors (of the sacrifice). Showerers (of benefits), may the raining cloud, proceeding to man, nourish him like a sprinkling of water.

9. The wise offerer of oblations, like PÚSHAN, praises you, ÁSWINS, as (he would praise) AGNI and USHAS,<sup>c</sup> (at the season) at which I invoke you,

<sup>a</sup> *Saradwán*, which is variously interpreted: it may be synonymous with *saratwán*, blighting, withering as leaves; or many-yearred, old, eternal, *bahu-samvatsarah*; or autumnal, with reference to one of the *Áswins* as the moon, *sarat-kála wán*.

<sup>b</sup> This and the preceding stanza are not very explicit in the comparison which is intimated between the functions of the two *Áswins*, for the use of *anyasya*, of the other, in the second half of the verse, is all that intimates that *ekasya*, of the one, is understood in the first half.

<sup>c</sup> Alluding to the time at which it is especially proper to worship the *Áswins*, the morning sacrifice.

praising with devotion, that we may thence obtain food, strength, and long life.

SŪKTA III. (CLXXXII.)

The deities, *Rishi*, and metre, as before.

1. The information, sage (priests), has been received : be ready with your praises, for the (benefit-) showering car (of the AŚWINS has arrived) : propitiate (the divinities), for they show favour to the doer of good works : they are entitled to praise, rich in benevolence to mankind,<sup>a</sup> the grandsons of heaven, and observers of holy rites.

2. DASRAS, in truth most imperial,<sup>b</sup> adorable, swifter than the winds, and eminent in good works, riders in a car, and most distinguished charioteers, bring hither your car, full heaped up with ambrosia, and with it come, AŚWINS, to the donor (of the offering).

3. What make you here, AŚWINS; why do you tarry, (where) any man who makes no oblation is respected : humble him ; take away the life of the niggard ; grant light to the pious man striving to speak your praise.

4. Annihilate, AŚWINS, the dogs who bark at us :

<sup>a</sup> *Viśpalāvasú*, having wealth, *vasu*, which is cherishing *pala* for *pāla* ; mankind, *viś* ; or the compound may refer to the legend of the iron or golden leg given to *Viśpalā*.—See vol. i. p. 311.

<sup>b</sup> *Indratamā*, superlatively, *Indra* : so presently, *Maruttamā*, superlatively, *Maruts* ; the latter may also mean, according to *Sāyaṇa*, of moderated passions, mild, gentle, *mitardginas* ; or not noisy, *mitarāviṇas*.

slay them warring (against us): you know their (means of harm): render every word of him who praises you affluent in precious (rewards): accept, NĀSATYAS, both of you, my praise.

5. You constructed a pleasant, substantial, winged bark,<sup>a</sup> borne on the ocean waters for the son of TUGRA,<sup>b</sup> by which, with mind devoted to the gods, you bore him up, and, quickly descending (from the sky), you made a path for him across the great waters.

Varga  
XXVIII.

6. Four ships<sup>c</sup> launched into the midst of the

<sup>a</sup> *Plava*, a raft, a float.

<sup>b</sup> See vol. i. p. 306.

<sup>c</sup> *Chatasro ndvāh*, four boats or ships: in this and all the other expressions in this hymn, referring to the legend, it is impossible to dispute the applicability of the text to the story: the authenticity of the narrative, depending solely upon tradition, may be questionable enough, but its purport is fully borne out by the expressions of the text, in this and half a dozen other places, in which the incidents are alluded to. Professor Roth has not merely questioned the accuracy of the translation, but has confidently asserted that there is no mention of the 'sea' in the text; grounding his assertion, apparently, upon '*samudra*,' meaning the *antariksha*, or mid-heaven, as well as the ocean; how *Bhujyu* should have fallen into jeopardy in the sky, how he should have got there at all, might have induced a cautious critic to hesitate before he would restrict the meaning of *samudra* to *antariksha*; but in this place, and in several others, there is no room for an equivocal meaning: *sindhu*, *kshodas*, *arnas*, are none of them included amongst the synonymes of *antariksha*: in one place, indeed, the text seems to have made a provision against a misapprehension, by placing the scene of the adventure, *arnasi*



receptacle (of the waters), sent by the AśwINS, brought safe to shore the son of TUGRA, who had been cast headlong into the waters (by his foes), and plunged in inextricable darkness.

7. What was the tree that was stationed in the midst of the ocean, to which the supplicating son of TUGRA clung: as leaves (are caught hold of) for the support of a falling animal:<sup>a</sup> you, AśwINS, bore him up to safety, to your great renown.

8. May the praise which your devout adorers have uttered be acceptable to you, NĀSATYAS; leaders (in pious rites): be propitiated to-day by the libations of our assembly, that we may obtain food, strength, and long life.

SŪKTA IV. (CLXXXIII.)

The deities, *Rishi*, and metre, as before.

1. Showerers of benefits, harness the car which Varga XXIX.  
has three benches, three wheels,<sup>b</sup> and is as quick

*samudre*, in the water—*samudra*; however, if any further proof were necessary, the specification of *śvabh*, in this verse, is decisive of the sense in which the whole is to be understood.

<sup>a</sup> *Parāś mṛigasya pataror-ivārabhe*: the passage is not very clear, and Śāyana's explanation does not remove the difficulty; he explains *mṛiga* by *mārjayitṛi sodhayitṛi*, a sweeper, a cleaner; and renders the whole, like leaves for the support or prop in the occurrence of injury, and the like, of a sweeper when falling, *patanaślasya mārjayituh sodhayitur-hinsāder-ārabhe ālambānya parāśāva*, as they are sufficient for support, *tāni yathāālambānya prabhavanti-tad-vat*.

<sup>b</sup> See vol. i. p. 94.

as thought; with which, embellished with three metals,<sup>a</sup> you come to the dwelling of the pious (worshipper), and in which you travel like a bird with wings.

2. Your easy-rolling car alights upon the earth, where, favourable to the sacred rite, you stop for the sake of the (sacrificial) food: may this hymn, promotive of your personal (welfare), be associated with your forms, and do you unite with the dawn, the daughter of heaven.

3. Ascend your rolling car, which approaches the sacred rite of the offerer of the oblation; the car in which, NĀSATYAS, leaders, you purpose to come to the sacrifice, and to proceed to the dwelling (of the worshipper), for (bestowing upon him) offspring, and for his own (good).

4. Let not the wolf, let not the she-wolf, harm me, safe (in your protection); abandon me not, nor deliver me (to another). This your share (of the offering) is prepared; this prayer, DASRAS, (is addressed) to you; these treasures of *Soma* juice are for you.

5. GOTAMA, PURUMĪLHA, ATRI,<sup>b</sup> (each), offering oblations, invokes you for his protection: like unto a wayfarer, who (makes for his intended direction) by a straight (path), do you, DASRAS, come (direct) to my invocation.<sup>c</sup>

<sup>a</sup> Gold, silver, and copper, according to *Sāyana*.

<sup>b</sup> See vol. i. pp. 308, 314.

<sup>c</sup> *Sāyana* rather considers the simile as applicable to the person

6. (Through your aid), AŚWINS, we cross over this (limit of) darkness: to you this (our) hymn has been addressed: come hither by the paths traversed by the gods, that we may obtain food, and strength, and long life.

## FIFTH ADHYĀYA.

### ANUVĀKA XXIV. (*continued.*)

#### SŪKTA V. (CLXXXIV.)

The deities, *Rishi*, and metre, as before.

1. We invoke you two, (AŚWINS), to-day; the same two on any other day: when the morning dawns. NĀSATYAS, grandsons of heaven, wherever you may be, the pious reciter (of the hymn) invokes you with praises on behalf of the liberal donor (of the offering).

Varga 1.

2. Showerers (of benefits), rejoicing in (our) libations, make us happy, and destroy the niggard (withholder) of offerings: hear, leaders, with your ears, my praises addressed to you with pure words, for you are seekers (after praise), you are retentive (of laudation).

3. Divine AŚWINS,<sup>a</sup> in whom is no untruth,

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invoking the *Aświns*, as the directest path to the realization of his wishes.

<sup>a</sup> The text has simply *Pushan*, which is, properly, an appellation of a form of the sun: it is here said, by the Scholiast, to

(darting) like arrows to acquire glory, and to carry off SÚRYĀ,<sup>a</sup> to you are addressed the prayers that are recited at holy rites, for (the completion of) the uninterrupted, sin-removing (sacrifice),<sup>b</sup> as ancient ages (offered them).

4. Receivers of the oblation, may your liberality be displayed towards us: be pleased with the hymn of the venerable author, so that men may honour the institutor of the ceremony, as (they honour) you, liberal donors, for the sake of renown.

5. AŚWINS, possessors of wealth, this sin-removing hymn has been addressed to you, together with respectful (oblations): NÁSATYAS, be favourable to AGASTYA; come to his dwelling for (confering on him) progeny, and for his own (good).

6. (Through your aid), AŚWINS, we cross over the limit of darkness: to you this (our hymn) has been addressed: come hither by the path traversed by the gods, that we may obtain food, strength, and long life.

indicate both the *Aświns*, the one as the sun and the other, understood, as the moon.

<sup>a</sup> See vol. i. p. 311. The commentator adds to the legend, that, besides *Súryā*, a prize was offered of a hymn of a thousand stanzas, which the *Aświns* also won; but, at the request of *Agni* and other competitors, they gave up to them portions of the hymn.

<sup>b</sup> *Varuṇasya bhūreḥ* is interpreted by the Scholiast, *avichchhin-nasya varuṇasya-phalaprati-bandhaka pápaniváarakasya yágasya*, of the uninterrupted sacrifice which is obstructive of the sin that intercepts the reward: the expression is unusual.

## SŪKTA VI. (CLXXXV.)

The deities are Heaven and Earth; the *Rishi* and metre as in the last.

Varga II.

1. Which of these two, (Heaven and Earth), is prior, which posterior; how were they engendered; (declare), sages, who knows this? verily, you uphold the universe of itself, and the days (and nights)<sup>a</sup> revolve as if they had wheels.

2. Footless and motionless, they sustain numerous moving and footed races, as a son is even (nursed) on the lap of his parents: defend us, Heaven and Earth, from great (danger).<sup>b</sup>

3. I solicit of ADITI<sup>c</sup> wealth, without pain or decay, like heaven (in its fullness of enjoyment), exempt from injury, and abounding in food: grant, Heaven and Earth, such wealth to him who praises you: defend us, Heaven and Earth, from great (danger).

4. May we ever be (devoted to) that Heaven and Earth, who are not subject to annoyance, who satisfy (all beings) with food, who have the gods (and men)

<sup>a</sup> *Aham chakriyeva*, two days as if wheeled; that is, the succession of day and night, each of which may be considered in turn as preceding or following the other, like the rotations of a wheel. See also *Yāska*, III. 22.

<sup>b</sup> *Rakshatam no abhūdāt*: *abhwa* means merely great—the substantive has to be supplied: according to *Sāyaṇa*, it is, from sin as the cause of great danger,—*mahato bhayahetoḥ pāpāt*.

<sup>c</sup> *Aditi* is here said to mean the firmament.

for sons, and who are both endowed with the double (condition) of the divine days (and nights):<sup>a</sup> defend us, Heaven and Earth, from great (danger).

5. Going always together, equally young, and of the like termination, sisters, and kindred, and scenting the navel of the world, placed on their lap as its parents:<sup>b</sup> defend us, Heaven and Earth, from great danger.

Varga III.

6. I invoke to the sacrifice, for the preservation of gods (and men), the two vast, all-supporting, and mighty parents (of the rain and corn); who, beautiful in form, sustain ambrosial (showers); defend us, Heaven and Earth, from great danger.

7. I glorify with reverence, at this sacrifice, (the two), who are vast, expansive, multiform, infinite, auspicious; who support (all beings) by their bounty: defend us, Heaven and Earth, from great danger.

8. May this sacrifice be the means of expiating those offences which we may have committed against the gods, against a friend at any time,

<sup>a</sup> *Ubhe devānām ubhayebhir-ahnām*: *ahan*, according to the Scholiast, implies night as well as day.

<sup>b</sup> *Abhijighraṇtī bhuvanasya nābhim pitror-upasthe*: the meaning is not very obvious; *nābhi*, according to *Sāyana*, here means 'water,' *udakam*, as the binding of all beings,—*bhūtajātasya bandhakam*; and which may be regarded as the child of heaven and earth, as they both contribute to its production.—*ubhayor udakapradattvam prasiddham*: or the two here mentioned may imply water and the oblation, which are also connected.

against a son-in-law :<sup>a</sup> defend us, Heaven and Earth, from great danger.

9. May both these, accepting praise, and friendly to man, be favourable to me : may they both be associated as guardians for my protection : deities, we your adorers, propitiating you with (sacrificial) food, desire ample (wealth), for the sake of making liberal donations.

10. Endowed with understanding, I repeat to Heaven and Earth this initial praise, to be heard around : may paternal (heaven) and maternal (earth) preserve us from reprehensible iniquity ; and ever nigh defend us with their protection.

11. May this (hymn), Heaven and Earth, be successful ; (the hymn) which, Father and Mother, I repeat to you both on this occasion ; be ever with your protection in the proximity of those who praise you ;<sup>b</sup> that we may obtain food, strength, and long life.

#### SÚKTA VII. (CLXXXVI.)

The deities are the VIŚWADEVAS ; the *Ṛishi* is AGASTYA ; the metre, *Trishubh*.

1. May the divine SAVITRĪ, the benefactor of all men, come benignantly to our solemnity, together with the divinities of earth, and do you, who are

Varga IV.

<sup>a</sup> *Jáspatim vā* : *Jáh*, it is said, means 'daughters' ; *patim* is, as usual, lord or husband.

<sup>b</sup> *Devánám avame* : the first is interpreted *stotránam*, 'of praisers.'

(always) young, willingly present at our sacrifice, exhilarate us, as (you exhilarate) the whole world.<sup>a</sup>

2. May all the triumphant gods, MITRA, ARYAMAN, VARUṆA, equally well pleased, come (to our rite): may they all be propitious to us: may they not leave us in want of food, after overcoming (our foes).

3. I praise with hymns, (O gods), your best beloved guest, AGNI, who is prompt (to partake of the oblation), and who is well pleased along (with you); so that (thereby) VARUṆA, the possessor of renown, the subduer of foes, the animator (of men), may fill us with food.

4. I approach you, (deities), with reverence, night and day, in the hope of overcoming (sin), as (willingly) as a gentle cow (comes to be milked), mixing (for you) on the appropriate day the (sacrificial) food, (consisting) of multiform (preparations) of milk (generated) from the same udder.<sup>b</sup>

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<sup>a</sup> This verse occurs in the *Fejush*, 33, 34. *Mahādhara* rather differs from *Sāyana* in his explanation. *Viśvānara* he considers an epithet of *Savitri*,—*viśva nara hitakāri*, the doer of good to all men: *Ilā* he renders by food,—*yathā sarve iṣām bhakṣhayanti tathā* etc; whilst *Sāyana* has for *ilābhik saha*, *bhūmisthāndbhik-devatābhik*, with the divinities, whose place is earth; in the second part of the verse, he explains *jagad* by *jagama*, moveable; that is, cattle and offspring.

<sup>b</sup> *Viśkuriṣe payasi sasminn-udhan*, 'in multiform milk in a common udder;' or it may be explained, the manifold water or solution of the *Soma* juice prepared for the sacrifice; which may be compared, on account of its yielding rewards, to an udder yielding milk, whence butter and the like.



5. May AHIRBUDHNYA<sup>a</sup> grant us happiness : may SINDHU<sup>b</sup> come, nourishing us as a (cow her) calf, whereby we may propitiate the grandson of the waters, (AGNI), whom the clouds, swift as thought, convey.

6. Or may TWASHTŔI come to this sacrifice, equally well pleased with those who praise (him) at the excellent (rite) at which he is present : may the most potent INDRA, the protector of man, the destroyer of VRITRA, come to the (solemnity) of our leaders.

Varga V.

7. For our minds, yoked together like horses, tend to the ever youthful INDRA, as cows to their calves : and the praises of men, (addressed) to him, are generating most fragrant (fruit),<sup>c</sup> as wives bear (children to their husbands).

8. Or may the MARUTS, being of one mind, come from heaven and earth (to the sacrifice) ; they who are a mighty host, who have parti-coloured steeds, who are like protecting chariots,<sup>d</sup> and who are

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<sup>a</sup> Or *Ahir*, who is also *Budhnya* : *Ahi* and *Budhna* are both said to be synonymes of *antariksha*, and the compound implies a divinity presiding over the firmament : they occur as one name in the *Nirukta*, v. 4 ; it is no doubt the same with the *Ahirvradhna* of the *Purāṇas*, who is by them enumerated as one of the *Rudras*. —*Viśṭu* P. 121. In the *Kośa* of *Hemachandra*, *Ahirbradhna* is a name of *Śiva*.

<sup>b</sup> According to the Scholiast, the name of a river.

<sup>c</sup> *Surabhishtamam*, explained by the commentary, *atisayena surabhim*, exceedingly fragrant ; a rather singular epithet.

<sup>d</sup> *Avanayo na rathāh-rakshakāh-rathāh* ; or *avanaya* may mean, bending, or inclining downwards.

devourers of foes: may they come like friendly deities.

9. For, verily, their greatness is well known, (as) they diligently discharge their functions; by which their sport pours rain upon every arid soil, as light spreads (universally) on a fine day.

10. Propitiate the AŚWINS and PÚSHAN, for my protection; (propitiate) those (deities), who are of independent powers,<sup>a</sup> as VISHŪ, devoid of hatred, VĀYU, and RIBHUKSHIN,<sup>b</sup> and may I influence the gods to be present for my felicity.

11. Objects of admiration, may that wealth-abounding effulgence which manifests itself amongst the gods, give animation to our existence, and (permanence to) our dwellings; that we may (thence) obtain food, strength, and long life.

#### SÚKTA VIII. (CLXXXVII.)

The deity is termed PITU, the divinity presiding over food;<sup>c</sup> the *Rishi* is AGASTYA; the metre of the second, fourth, eighth, ninth, and tenth verses, is *Gáyatrī*; of the other six, *Usháik*.

Varga VI.

1. I glorify PITU, the great, the upholder, the

<sup>a</sup> *Swatavaso hi santi* is explained, *ye swáyatta baláh santi*, those who are self-dependant, powerful.

<sup>b</sup> A name of *Indra*.

<sup>c</sup> *Anna devatá*, or simply *anna*, the divinity presiding over food, or merely food; *pitu* implying *pálakam*, that which nourishes: according to *Sāmaka*, the hymn should be recited by a person about to eat, when his food will never disagree with him; its repetition also, accompanied with oblations and worship, will

strong, by whose invigorating power TRITA<sup>a</sup> slew the mutilated VRITRA.

2. Savoury PITU; sweet PITU; we worship thee: become our protector.

3. Come to us, PITU, auspicious with auspicious aids; a source of delight; not unpalatable; a friend well respected, and having none (but agreeable properties).<sup>b</sup>

4. Thy flavours, PITU, are diffused through the regions, as the winds are spread through the sky.

5. Those (men), PITU, (are the enjoyers of thy bounty), who are thy distributors, most sweet PITU, (to others): they who are the relishers of thy flavours, are as if they had stiff necks.<sup>c</sup>

6. The thoughts of the mighty gods are fixed, Varga VII.

secure him against want of food, and if he should have taken poison, its silent repetition will act as an antidote.

<sup>a</sup> *Trita* is here evidently a name of *Indra*; the Scholiast explains it, he whose fame is spread through the three worlds; or, as *Mahādhara* interprets it, *Trishāna-Indrah*, the three-stationed *Indra*.—*Yajur-Veda*, xxxiv. 7.

<sup>b</sup> The text has *adwayāh*, not being twofold; that is, according to the commentator, being of the property described alone; not comprising any incompatible property; or it may be an epithet of *sakhā*, a friend, one who does not differ in mind or act.

<sup>c</sup> *Tuigrīvāh* *iva* *trāte*; *tuvi* is, ordinarily, a synonyme of *bahu*, much, many; *Sāyana* explains it by *pravṛiddha*, enlarged; because, he says, when people eat, they are *dṛṣṭhānga*, erect, firm; and when they are without food, the neck is bent, or bends down; or it may mean, that they are great eaters, as if they had many throats.

PITU, upon thee: by thy kind and intelligent assistance, (INDRA) slew AHI.<sup>a</sup>

7. When, PITU, this (product) of the water-wealthy clouds, (the rain), arrives; then do thou, sweet PITU, be at hand with sufficiency for our eating.

8. And since we enjoy the abundance of the waters and the plants; therefore, Body, do thou grow fat.<sup>b</sup>

9. And since we enjoy, *Soma*,<sup>c</sup> thy mixture with boiled milk or boiled barley;<sup>d</sup> therefore, Body, do thou grow fat.

10. Vegetable cake of fried meal,<sup>e</sup> do thou be substantial, wholesome, and invigorating; and, Body, do thou grow fat.

11. We extract from thee, PITU,<sup>f</sup> by our praises, (the sacrificial food), as cows yield butter for oblation; from thee, who art exhilarating to the gods; exhilarating also to us.

<sup>a</sup> *Indra* is supplied by the comment: there is no nominative in the text to *ahim-avadhāt*.

<sup>b</sup> *Vātdpe pīva id bhavā*; *vātdpi* is explained *śarīra*, that which is sustained by vital air,—*vāta*.

<sup>c</sup> The object addressed is now not food in general, but a modified form of the *Soma* juice.

<sup>d</sup> *Gavāśīro-yavāśīrah* are said to mean preparations of milk and barley, boiled: *go-vikāraḥśhrādyāśhrapaśhradravyam* and *yavavikāraśhrapaśhradravyam*.

<sup>e</sup> *Karambha ośhadhe*: the first is explained, a lump or cake of parched meal, *Śaktu piñda*, identified with an herb or vegetable,—*tuddātmaka ośhadhih*.

<sup>f</sup> *Pitu* is here again identified with *Soma*.

SŪKTA IX. (CLXXXVIII.)

This hymn is addressed to the various forms of *AGNI*, which have already occurred more than once as *Apris*;<sup>a</sup> the *Rishi* is *AGASTYA*; the metre, *Gáyatrī*.

1. Thou shinest to-day, divine conqueror of thousands, kindled<sup>b</sup> by the priests: do thou, who art the sapient messenger (of the gods), convey (to them) our oblation. Varga VIII.

2. The adorable *Tanūnapāt* proceeds to the rite, and combines with the oblation, bearing (for the sacrificer) infinite (abundance of) food.

3. *AGNI*, who art to be glorified,<sup>c</sup> bring hither,

<sup>a</sup> Vol. i. p. 31; and this vol. p. 71: as before noticed, i. p. 122, note, the *Apris* are also termed *Prayājas*: *Sāyana* also quotes *Yaska* for the synonyme *Kim-devatā*, a term of disparagement, implying their insignificance, as much as to say contemptuously, What sort of divinities are these: the term *Prayāja*, that which is an especial object of worship, may be variously applied, as in the *Brāhmaṇas*, to divinities presiding over the seasons, over the metres of the *Veda*, over animals, over life, over the spirit, which are forms of *Agni*,—*Prayāja ritudevātśchhandodevatāḥ pāsudevātāḥ prāṇadevatā ātmadevatā ityādinā bahūn pakṣhān upanyasya brāhmaṇāni cha pradarśya āgheyā eveti siddhāntitam*.

<sup>b</sup> This hymn occasionally differs from others of the same tenor in employing as epithets the terms they use as denominatives; thus, here, *samidhā* is a participle, an epithet of *deva*: in Hymn XIII., *Susamidhā*, which means well-kindled, is considered to be a name of *Agni*.

<sup>c</sup> *Īḍya* is here used in place of *Īlita*, employed elsewhere as an appellative: *Narākaṇsa*, who, in the two preceding hymns, precedes *Īlita*, is here omitted.

being invoked by us, the adorable gods, for thou art the donor of thousands.

4. By the power (of their prayers) they have strewn the sacred grass,<sup>a</sup> the seat of numerous heroes, pointing to the east; on which, A'DITYAS, you are manifest.

5. They have sprinkled water on the doors<sup>b</sup> (of the hall of sacrifice), which are variously and perfectly radiant, manifold, excellent, many, and numerous.

Varga IX.

6. Let the brilliant and beautiful Day and Night, who shine with surpassing lustre, sit down here (upon the sacred grass).

7. Let these two chief, well-spoken, divine sages, the invokers (of the gods), perform this our sacrifice.

8. BHĀRATĪ, ILĀ, SARASWATĪ,<sup>c</sup> I invoke you all, that you may direct us to prosperity.

9. TWASHTŪRI, who is the master (in fashioning)

<sup>a</sup> See note on Varga v. vol. i. p. 32.

<sup>b</sup> The epithets here given to the doors are unusual,—*virḍī samrḍī vibhwaḥ prabhwaḥ bahvī cha bhūyasī cha yāḥ*; they are explained by the commentator as in the text, but he adds that the two last may be understood as epithets of number, and the rest as names; the apartment having four different doors, each designated by its proper appellation: in the original, the two first, *virḍī, samrḍī*, are in the nom. sing.; the others, more correctly, in the accus. plural.

<sup>c</sup> *Sāyana* makes *Bhārati* the goddess presiding over the heaven, *Ilā* over the earth, and *Saraswatī* over the firmament; but they are all three considered to be special manifestations of the majesty of the sun; *Etas tīṣṭa Aḍityaprabhāvavīśharupā itydhuk*.

the forms (of beings),\* has made all animals distinct : grant us, (TWASHṬRI), their increase.

10. VANASPATI, deliver of thyself the victim to the gods, so that AGNI may taste the oblation.

11. AGNI, the preceder of the gods, is characterized by the *Gáyatrī* measure : he blazes when the oblations are offered.

SÚKTA X. (CLXXXIX.)

The deity is AGNI; the *Rishi*, AGASTYA; the metre, *Trishtubh*.

1. AGNI, knowing all kinds of knowledge, lead us by good ways to wealth : remove far from us the sin that would force us astray, that we may offer to thee most ample adoration.<sup>b</sup>

Varga X.

2. Adorable AGNI, convey us by the sacred acts (of worship), beyond all evil ways : may our city be spacious ; our land be extensive ; be the bestower of happiness upon our offspring, upon our sons.

3. AGNI, do thou remove from us disease, and

\* *Twashṭá rūpāni hi prabhuh ; karttum*, to make, being understood : *Twashṭri* is described by the commentator as the divinity presiding over the implements of sacrifice, but the office is also ascribed to him of fashioning beings in the womb as soon as begotten, founded upon a text of the *Veda*, cited as, *retasah siktasya Twashṭá rūpāni vikaroti* ; or, as explained by the Scholiast, *yonau srishtāni rūpāni karttum prabhuh*.

<sup>b</sup> This verse is an essential one in the formulæ accompanying oblations with fire : it occurs three times in the *Yajush*, v. 36 ; vii. 43 ; and xl. 16 ; the explanation of *Mahādharma* is the same as that of *Sáyana* in the two first : in the third it is somewhat varied.

those men who, unprotected by AGNI, are adverse to us; and, adorable divinity, (visit) the earth, with all the immortals, for our welfare.

4. Cherish us, AGNI, with incessant bounties; shine always in thy favourite abode: let no danger, youngest (of the gods), assail thy worshipper to-day; nor, mighty one, let it assail him at any other season.

5. Abandon us not, AGNI, to a wicked, voracious, malevolent foe; (abandon us) not to one who has fangs, and who bites;<sup>a</sup> nor to one without teeth;<sup>b</sup> nor to the malignant;<sup>c</sup> nor give us up, powerful AGNI, to disgrace.

Varga XI.

6. AGNI, born for sacrifice, (a man) praising thee, who art excellent, for (the sake of cherishing) his body, becomes such as thou art; exempts himself from all who are inclined to harm or revile him; for thou, AGNI, art the especial adversary of those who do wrong.

7. Adorable AGNI, thou art sagacious, and in a short time discriminatest between both those men (who do and do not worship thee): approach the worshipper at the proper time, and be compliant (with his wishes); like an institutor of the rite, (who is directed) by the desires (of the priests).

8. We address our pious prayers to thee, AGNI,

<sup>a</sup> Snakes and venomous reptiles.

<sup>b</sup> And who, therefore, does mischief with other natural weapons, as horns and claws.

<sup>c</sup> *Rishate*, to one who injures; as, thieves and *Rakshasas*.



the son of prayer, the subduer of foes; may we procure, by these sacred supplications, infinite wealth; that we may thence obtain food, strength, and long life.

SŪKTA XI. (CXC.)

The deity is *BṚHASPATI*; <sup>a</sup> the *Rishi* *AGASTYA*; the metre, *Trishtubh*.

1. (Priests), augment by your hymns *BṚHASPATI*, who deserts not (his worshipper); the showerer (of benefits), the pleasant-tongued, the adorable; of whom resplendent, gods and men, (the ministers) of the institutor of the sacrifice, emulous in sacred songs, proclaim (the praise). Varga XII.

2. The hymns of the (rainy) season<sup>b</sup> are addressed to him, who is verily the creator (of the rain), and has granted it (to the prayers) of the devout; for that *BṚHASPATI* is the manifester (of all), the expansive wind that (dispensing) blessings has been produced for (the diffusion of) water.

3. He is ready<sup>c</sup> (to accept) the offered praise, the presentation of the homage, the hymn, as the sun (is ready to put forth) his rays: by the acts of him whom the *Rakshasas* (oppose not), the daily (re-

<sup>a</sup> *Bṛhaspati* is here defined as *mantrasya pḍlayitāram*, the protector or cherisher of the prayer.

<sup>b</sup> *Ritviyá* is explained *varsharttusambandhīnyo vāchah*, prayers connected with the season of the rain.

<sup>c</sup> Or the pronoun may apply to the *Yajamāna*, who exerts himself to offer the praise, the oblation, &c.

volving sun) exists, and he is strong as a fearful beast of prey.

4. The glory of this BṚHASPATI spreads through heaven and earth like the sun : receiving worship, and giving intelligence, he bestows (the rewards of sacrifice); like the weapons of the hunters,<sup>a</sup> so these (weapons) of BṚHASPATI fall daily upon the workers of guile.

5. Divine BṚHASPATI, thou dost not bestow desired (wealth) upon those stupid (men), who, sinful and mean, subsist, considering thee, who art auspicious, as an old ox :<sup>b</sup> but thou favourest him who offers (thee) libations.<sup>c</sup>

Varga XIII.

6. Be a (pleasant) way to him who goes well and makes good offerings, like the affectionate friend of (a ruler who) restrains the bad; and may those sinless men who instruct us, although yet enveloped (by ignorance), stand extricated from their covering.<sup>d</sup>

<sup>a</sup> *Mrigáśám na hetayáh* is explained by the commentary, *hantum anvishyatám áyudháníva*, like the weapons of those seeking to kill.

<sup>b</sup> *Twá usrikam manyamándh* : *usriyá* is explained, a cow giving little milk; or an old one, *jínam anaúwáham vá*.

<sup>c</sup> *Chayase it piyádrum*, thou goest to bestow favour on him who sacrifices with the *Soma* juice; but, according to the *Nirukta*, the words may have a different sense, implying, thou destroyest the malevolent.—iv. 25.

<sup>d</sup> *Abhi ye chakshate noh*, those who speak to us : the commentator says, who, *bodhayanti*, waken or instruct us; but it is not clear how those who are *apúrita*, *ajnánéndrita*, enveloped by ignorance, should be competent to teach : another explanation is,

7. To whom praises (necessarily) proceed, as men (assemble round a master); as rivers, rolling between their banks, flow to the ocean: that wise BṚHASPATI, greedy (after rain), and stationary in the midst, contemplates both<sup>a</sup> (the ferry and the water).

8. So, BṚHASPATI, the mighty, the beneficent, the powerful, the showerer (of benefits), the divine, has been glorified: praised by us, may he make us possessed of progeny and cattle, that thence we may obtain food, strength, and long life.

SŪKTA XII. (CXCI.)

The divinities are considered to be WATER, GRASS, and the SUN; the *Rishi* is AGASTYA; the metre of the 10th, 11th, and 12th verses, is *Mahāpāṇkti*; of the 13th, *Mahābṛhatī*; of the rest, *Anuṣṭubh*.<sup>b</sup>

1. Some creature of little venom; some creature Varga XIV.

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let those who revile us, and are being protected, be deprived of that protection.

<sup>a</sup> *Ubhayam chashṭe antar Bṛhaspatistara āpaścha gridhrah*: the passage is very obscure: *gridhrah* is explained, *vriṣṭim akāṅkṣhamāṇa*, desirous of rain; *taras*, *tarāṇam jaldbhivṛddhim*, crossing, or a ferry, or increase of water: *āpah* has its usual sense; *ubhayam antar madhye sthītva*, having stood in the middle; but it is not said of what: *chashṭe-pāśyate*, he sees; or *karoti*, he does: identifying *Bṛhaspati* with *Indra*, *ubhayam*, both, may denote heaven and earth, between which, in the *Antarikṣa*, or firmament, the region of the rain, is his proper station.

<sup>b</sup> This is a rather singular hymn: according to the Scholiast, it is a mystical antidote against poison, having been recited by *Agastya* under an apprehension of having been poisoned: so *Saunaka* says; Let any one who is afflicted by poison diligently

of great venom; or some venomous aquatic reptile;<sup>a</sup> creatures of two kinds,<sup>b</sup> both destructive (of life), or (poisonous) unseen creatures,<sup>c</sup> have anointed<sup>d</sup> me with their poison.

2. (The antidote), coming (to the bitten person), destroys the unseen (venomous creatures); departing, (it destroys them); deprived (of substance),<sup>e</sup> it destroys them (by its odour); being ground, it pulverises them.

3. (Blades of) *śara* grass, (of) *kūśara*, (of) *darbha*, (of) *sairya*, (of) *munja*, (of) *vīraṇa*,<sup>f</sup> all (the haunt)

repeat the hymn *Kankato na*, when it will have no effect upon him, though inflicted by a serpent, or an envenomed spear: he will overcome all venom in reptiles, spiders, insects, scorpions, roots, and artificial poisons, by silently repeating it.

<sup>a</sup> *Kankata*, *na-kankata*, *satīnakankata*, are thus explained by *Sāyaṇa*, *alpavishah kaschit*, something of little venom; *tadviparīto analpavisho mahoragddi*, the opposite of that, of not little venom, like great snakes and the like: *satīna* is a synonyme of water in the *Nirukta*.

<sup>b</sup> Of little or of much venom; or creatures of land or water.

<sup>c</sup> *Adṛishṭā*, of invisible forms; the appellation, according to the Scholiast, of certain poisonous insects; in the comment on the eighth verse he explains it, either a class of poisons, or of poisonous creatures,—*vishaviśeshāḥ vishadharaviśeṣā vā*.

<sup>d</sup> *Alipsata*, have smeared, have spread over all the limbs.

<sup>e</sup> *Avaghnatī*, *avahanyamānaushadhiḥ*; a drug or antidote being destroyed; losing its substance, and reduced to its odour: or it may mean merely, that a certain drug, understood, is destructive of poisonous creatures.

<sup>f</sup> These are severally, the *Saccharum sara*, an inferior sort of it, *Poa cynosuroides*, *Saccharum spontaneum*, *Saccharum munja*,

of unseen (venomous creatures), have together anointed me (with their venom).

4. The cows had lain down in their stalls; the wild beasts had retreated (to their lairs); the senses of men were at rest; when the unseen (venomous creatures) anointed me (with their venom).<sup>a</sup>

5. Or they may be discovered (in the dark),<sup>b</sup> as thieves in the (dusk of) evening; for although they be unseen, yet all are seen by them;<sup>c</sup> therefore, men, be vigilant.

6. Heaven, (serpents), is your father; Earth, your mother; SOMA, your brother;<sup>d</sup> ADITI, your sister: unseen, all-seeing, abide (in your own holes); enjoy (your own) good pleasure. Varga XV.

7. Those (who move with their) shoulders, those (who move with their) bodies,<sup>e</sup> those who sting with

*Andropogon muricatum*, long reed-like grasses, amidst which reptiles may lurk unseen.

<sup>a</sup> These reptiles being most frequent at night or in the dark; the verse occurs in the *Atharvana*, vi. LII. 2, with a various reading in the first part of the second line; *nyūrmayo nadānam*, the waves of the rivers were hushed.

<sup>b</sup> As snakes by their breathing, according to *Sāyana*.

<sup>c</sup> So the Scholiast understands *viśvadrishṭa*, making it a *Bahuvrīhi* compound, as indicated by the accentuation.

<sup>d</sup> *Soma* here will be the moon; or, according to the Scholiast, Heaven, the residence of *Soma*,—*Somadharo dyulokah*.

<sup>e</sup> *Ye ansyā ye angyāh*; the expressions are rather vague, implying what relates to the shoulders, or the body generally: thus, *ansyā* may mean, being suited to the shoulders, moving with or by them, born or produced in or on them, biting with them,—*ansārḥāh*, *ansagāh*, *ansebhavāh*, *ansayābhyām khādantah*: so *angya*

sharp fangs,<sup>a</sup> those who are virulently venomous ; what do you here, ye unseen, depart together far from us.

8. The all-seeing Sun rises in the east, the destroyer of the unseen,<sup>b</sup> driving away all the unseen (venomous creatures), and all evil spirits.

9. The Sun has risen on high, destroying all the many (poisons) ; A'DITYA, the all-seeing, the destroyer of the unseen, (rises) for (the good of) living beings.<sup>c</sup>

10. I deposit the poison in the solar orb, like a leather bottle in the house of a vender of spirits : verily, that adorable (Sun) never dies ; nor, (through his favour), shall we die (of the venom) ; for, though afar off, yet drawn by his coursers, he will overtake

may mean, moving with the body, or poisoning with the body, as certain spiders, whose contact is poisonous, and the like : the *anase bhaváh*, produced in the shoulders, might furnish those who seek for analogies between Iranian and Indian legends with a parallel in the story of *Zohák*.

<sup>a</sup> *Suchkák*, having sharp needle-like stings, like a scorpion.

<sup>b</sup> *Adrishtáh* may also mean, the dissipator of darkness ; but *adrishta* presently occurs again in the sense of invisible venomous creatures, who, as well as the *Yátudhánas*, or *Rakshasas*, disappear at sunrise. We have this stanza, with some variety, in the *Atharvashá*, v. XXIII. 6 : the second half of the stanza is, *drishtánscha gñan na drishtánscha ; sarvánscha pramrinan kṛimán*, destroying the seen and unseen ; killing all the reptiles.

<sup>c</sup> This also occurs in the *Atharvashá*, vi. LII. 1 : the second part is the same ; the first reads, *Utsúryo divam eti puro rakshánsi nṛjuvan*, the sun rises in the sky in the east, scattering the *Rakshasas*.

(the poison): the science of antidotes converted thee, (Poison), to ambrosia.<sup>a</sup>

11. That little insignificant bird<sup>b</sup> has swallowed thy venom; she does not die; nor shall we die; for, although afar off, yet drawn by his coursers, (the Sun) will overtake (the poison); the science of antidotes has converted thee, (Poison), to ambrosia. Varga XVI.

12. May the thrice-seven sparks (of AGNI)<sup>c</sup> consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar off, the Sun, drawn by his coursers, will overtake the

<sup>a</sup> The notion that pervades this stanza, and forms the burden of the three following, is derived, according to *Sāyaṇa*, from the *Visha-vidyā*, the science of poisons, or of antidotes, whence it is also termed *Madhu-vidyā*, science of ambrosia: one formula of which, as cited by him, is "having taken the poison in the solar orb with the fourth finger; having made it ambrosia; and caused them to blend together, may it become poisonless:" by the *Sūrya maṇḍala*, or orb of the sun, is probably to be understood a mystical diagram, or figure wholly or partly typical of the solar orb: the sun being considered as especially instrumental in counteracting the operation of poison: the science of antidotes is also named in the text *madhulā*, as synonymous with *Madhuvidyā*. It was originally taught by *Indra* to *Dadhyaṇch*, who communicated it to the *Āsṛins*, and thereby lost his head.—See vol. i. p. 310, note.

<sup>b</sup> The bird, according to the Scholiast, is the female *kapinjala*, or francoline partridge, which, he says, is well known as a remover of poison,—*visha-hartrī*.

<sup>c</sup> The seven tongues, or flames of fire, may be multiplied as red, white, and black; or *vishpulingaka* may be a synonyme of *chafikā*, a female sparrow; of whom there are twenty-one varieties, eaters of poison with impunity.

poison ; the science of antidotes has converted thee, (Poison), to ambrosia.

13. I recite the names of ninety and nine (rivers), the destroyers of poison : although afar off, (the Sun), drawn by his coursers, will overtake the poison : the science of antidotes has converted thee, (Poison), to ambrosia.

14. May the thrice-seven peahens,<sup>a</sup> the seven-sister rivers, carry off, (O Body), thy poison, as maidens, with pitchers, carry away water.

15. May the insignificant mungoose<sup>b</sup> (carry off) thy venom, (Poison) : if not, I will crush the vile (creature) with a stone : so may the poison depart (from my body), and go to distant regions.

16. Hastening forth at the command (of AGASTYA), thus spake the mungoose : The venom of the scorpion is innocuous ; scorpion, thy venom is innocuous.<sup>c</sup>

<sup>a</sup> *Tri-sapta mayúryah* : the enmity between peafowl and snakes is proverbial, but that there are twenty-one varieties of the *mayúrí*, or peahen, wants authority : the seven rivers, the Scholiast says, are those of heaven, or the branches of the divine *Gangá*, but we have had them before ; all running streams are possibly regarded as antidotes.

<sup>b</sup> *Kushumbhako-nakulah*, the *nēul*, or *viverra* Mungoose, whose hostility to the snake is also proverbial.

<sup>c</sup> *M. Langlois* has preferred a totally different interpretation of this *Sūkta*, understanding it to allude to the state of the sky before the commencement of a sacrifice : he therefore interprets *visha* by darkness,—*les ténèbres*, or *les vapeurs de la nuit*, which are dispersed by the morning light, or by the rays of the sun : on what authority this view of the intention of the hymn is founded.



## MAṆḌALA II.

The first *Maṇḍala* is termed that of the *Satarchins*, of a hundred put for an indefinite number of authors of *Richas*, or stanzas; the second is usually termed the *Gṛitsamada Maṇḍala*, the hymns, with a few exceptions, being attributed to the *Rishi Gṛitsamada*, a remarkable personage in Hīndu legend. It is related of him that he was first a member of the family of *Angiras*, being the son of *Sunahotra*: he was carried off by the *Asuras*, whilst performing a sacrifice, but was rescued by *Indra*, by whose authority he was thenceforth designated as *Gṛitsamada*, the son of *Sunaka*, or *Saunaka*, of the race of *Bhṛigu*. Thus, the *Anukramanika* says of him: He, who was an *Angirasa*, the son of *Sunahotra*, became *Saunaka*, of the race of *Bhṛigu*: he, *Gṛitsamada*, is the the seer of the second *Maṇḍala*: and again, in the enumeration of the *Rishis*, it is said of him, The *Rishi* of the hymn, *Twam Agne* is *Gṛitsamada*, the son of *Sunaka*, who went to the race of *Bhṛigu*, being naturally the son of *Sunahotra*, of the *Angirasa* family. The Index should be correct, if it be the work of *Kātyāyana*, who is said to have been the pupil of *Saunaka*; but we have other very different accounts of *Gṛitsamada*, or *Ghritsamada*, as the name is also written. In the *Anuśāsana Parva* of the *Mahābhārata* he is called the son of *Vitihavya*, a king of the *Hasthaya*s, who, fleeing from the vengeance of *Prataraddana*, king of *Kāśi*, took refuge with the *Rishi Bhṛigu*: on *Prataraddana*'s demanding his delivery, *Bhṛigu* denied that any

has not been stated; nothing of the kind is intimated by *Sāyaṇa*, whose interpretation is confirmed by the legendary application of the hymn as related by *Saunaka* and by the corresponding texts of the *Atharvaṇa*; there are, no doubt, many expressions of doubtful import, and some which are used in other places, as in the *Yajush*, in a different acceptance; but the interpretation given by *Sāyaṇa* appears to be most consistent with the general purport of the text.

*Kshatriya* was present in his hermitage; in consequence of which denial, *Vāṭihavya* at once became a *Brahman*: his son was *Gṛtsamada*, who, the *Mahābhārata* adds, was a famous *Rishi*, and the author of the principal hymns in the *Rig-Veda*.—*Maha.* vol. iv. p. 70. Again, the *Purāṇas* make him the son of *Suhotra*, and father either of *Śaunaka*, or of *Sunaka*, the father of *Śaunaka*; and ascribe to him the institution of the four castes. A curious story is also related of *Gṛtsamada*, to which the *Mahābhārata* alludes, of his having assumed the semblance of *Indra*, and so enabled that deity to escape from the *Asuras*, who were lying in wait to destroy him; a legend to which we shall again have occasion to refer. *Śaunaka*, whether the same as *Gṛtsamada*, or a different person, is named as the chief of the *Rishis* assembled at *Naimishāranya* to celebrate the twelve years' sacrifice, to whom the *Mahābhārata*, and several of the *Purāṇas*, are said to have been repeated, by *Lomaharshaṇa*, the *Sūta*: he is also said to have been the teacher of a *Sākhā*, or branch of the *Atharvaveda*: he is often quoted, as we have seen, by *Sāyana*.

## FIFTH ADHYĀYA (*continued*).

### ANUVĀKA I.

#### SŪKTA I. (I.)

The deity is *AGNI*; the *Rishi*, *GṚTSAMADA*; the metre, *Jagati*.

Varga XVII.

1. Sovereign of men, *AGNI*, thou art born for the days (of sacrifice), pure and all-irradiating, from the waters, from the stones, from trees, and from plants.\*

\* This verse occurs in the *Yajush*, xi. 27. *Mahādhara*'s explanation is much the same as that of *Sāyana*: both notice varieties of interpretation. *Sūśukshatī*, for instance, may also signify drying up, causing the evaporation of the earth's moisture;

2. Thine, AGNI, is the office of the *Hotri*, of the *Potri*, of the *Ritwij*, of the *Neshtri*; thou art the *Agnīdhra* of the devout; thine is the function of the *Prasāstri*; thou art the *Adhwaryu* and the *Brahman*;\* and the householder in our dwelling.

or it may mean, destroying, consuming: *Agni* is produced from the waters, either as the lightning that accompanies rain or submarine fire; from stones by striking them together; so from trees or wood by attrition; from plants, such as bambus, by mutual friction, causing the conflagration of a forest.

\* These are eight of the sixteen priests employed at very solemn ceremonies: the commentary ascribes the duty of the *Prasāstri* to the *Maitrāvaruṇa*, and identifies the *Brahmā* with the *Brāhmaṇchchhanś*; but in the ordinary enumeration they are distinct: the sixteen are thus enumerated by *Kulluka Bhaṭṭa*, the commentator on *Manu*, VIII. 210; in the order and proportion in which they are entitled to share in a *Dakṣhiṇā* of a hundred cows, being arranged in four classes, of which the first four are severally the heads, and the others subordinate to them, in the same course of succession:—1. *Hotri*, *Adhwaryu*, *Udgātri*, and *Brahman*, are to have twelve each, or forty-eight in all. 2. *Maitrāvaruṇa*, *Pratistotri*, *Brāhmaṇchchhanś*, and *Prastotri*, six each, or twenty-four. 3. *Achchāvāka*, *Neshtri*, *Agnīdhra*, and *Pratiharttri*, four each, or sixteen; and 4. *Grāvāddut*, *Netri*, *Potri*, and *Subrahmaṇya*, three each, or in all twelve; making up the total of one hundred. *Rāmaṇḍha*, in his commentary on the *Amara Koṣa*, VII. 17, also gives the names of the sixteen priests, with a few variations from *Kulluka*. *Grāvāstut* is his reading, instead of *Grāvāddut*, and it is the more usual one; and in place of the *Prastotri*, *Netri*, and *Potri*, he gives, *Prasthātri*, *Prasāstri*, and *Bālāchchhāddaka*: we have the *Potri* repeatedly named in the text of the *Rich*, as well as the *Prasāstri*. In the *Āitareya Brāhmaṇa*, b. VII. 1, the sixteen priests to whom portions of the offering

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3. Thou, AGNI, art INDRA, the showerer (of bounties) on the good; thou art the adorable VISHŪ, the hymned of many: thou, BRAHMAŅAS-PATI, art *Brahmá*, the possessor of riches; thou, the author of various (conditions), art associated with wisdom.

4. Thou, AGNI, art the royal VARUŅA, observant of holy vows: thou art the adorable *Mitra*, the destroyer (of foes): thou art *Aryaman*, the protector of the virtuous, whose (liberality) is enjoyed by all.\*

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are assigned are also enumerated, with some modifications, having, instead of the *Pratistotri*, *Grávdāt*, *Netri*, and *Subrahmaṇya*, of the first list, the *Pratiprasthātri*, *Upagātri*, *Ātreya*, and *Sadasya*. The same authority, however, adds as priests not included in the sixteen, the *Grávdāt*, *Unnetri*, *Subrahmaṇya*, and the *Śamitri*, or immolator, when a *Brahman*. In *Mādhava's* commentary on the *Nyāya málá vistara* of *Jaimini*, for an extract from which I am indebted to Dr. Goldstücker, he enumerates the sixteen priests as classed in four orders, following the authority of *Kumáril Bhaṭṭa*, much to the same effect as *Kulluka*; they are:—

1. The *Adhvaryu*, *Pratiprasthātri*, *Neshtri*, and *Unnetri*; 2. the *Brahmá*, *Bráhmaśchchhanś*, *Agnāh*, and *Potri*; 3. the *Udgātri*, *Prastotri*, *Pratiharttri*, and *Subrahmaṇya*; and 4. the *Hotri*, *Maitrávaruṇa*, *Achchhāvāka*, and *Grávdāt*. The four first are especially charged with the ceremonial of the *Yajur-Veda*; the next four superintend the whole according to the ritual of the three *Vedas*; the third class chant the hymns, especially of the *Sāma Veda*, and the fourth repeat the hymns of the *Rich*; the head of each class receives the entire *Dakshinā*, or gratuity; the second, one-half; the third, one-third; and the fourth, a quarter: the several functions are not very explicitly described.

\* Liberality is said to be the characteristic, properly, of *Aryaman*, *dātṛiṇam chāryamāṇo lingam*.

thou art a portion (of the sun):<sup>a</sup> be the distributor (of good things), divine (AGNI), at our sacrifice.

5. Thou, AGNI, art TWASHṬRI, (the giver) of great wealth to (thy) worshipper: these praises are thine: do thou, of benevolent power, (admit) our affinity: thou, who art prompt to encourage (us), givest us good (store of) horses: thou, who aboudest with opulence, art the strength of men.

6. Thou, AGNI, art RUDRA, the expeller (of foes) Varga XVIII. from the expanse of heaven:<sup>b</sup> thou art the strength of the *Maruts*: thou art supreme over (sacrificial) food: thou, who art pleasantly domiciled (in the hall of sacrifice), goest with ruddy horses, (fleet as) the wind: as PÚSHAN, thou cherishest, of thine own will, those who offer worship.

7. Thou, AGNI, art DRAVIṆODAS, to him who honours thee: thou art the divine SAVITRI, the possessor of precious things: protector of men, thou art BHAGA, and rulest over wealth: thou art the cherisher of him who worships thee in his dwelling.

8. The people adore thee, AGNI, the protector of the people in their dwellings: they propitiate thee as a benevolent sovereign: leader of a radiant host, thou art lord over all offerings: thou art the distributor of tens, and hundreds, and thousands (of good things).

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<sup>a</sup> *Twam anśah* may also mean the forms of the sun, or the *Āditya*, named *anśa*.

<sup>b</sup> *Twam Rudro asuro maho divah*: *asura* is explained *śatrúráṁ nirasítá*, the expeller of enemies, *divas*, from heaven; or it may mean, the giver of strength, *asur*, *balam*; *tasya dátá*; *Āditya rípa*: a form of *Āditya*, or an *Āditya*.

9. (Devout) men (worship) thee, AGNI, as a father, with sacred rites: they (cherish) thee, who art the illuminator of the body, with acts (of kindness), as a brother: thou art as a son to him who propitiates thee; and thou protectest us, a faithful and firm friend.

10. Thou, AGNI, art (ever) resplendent,<sup>a</sup> and art to be glorified when present: thou art lord over all renowned food and riches: thou shinest brightly, and thou consumest (the oblation) for him who offers it: thou art the especial accomplisher of the sacrifice, and bestower (of its rewards).

Varga XIX.

11. Thou, divine AGNI, art ADITI to the donor of the oblation: thou art HOTRÁ and BHÁRATÍ, and thrive<sup>b</sup> by praise: thou art ILÁ of a hundred winters<sup>b</sup> to him who makes thee gifts: thou, lord of wealth, art the destroyer of VRITRA,<sup>c</sup> SARASWATÍ.

12. When, well-cherished AGNI, thou art (the giver of) excellent food: in thy desirable and delightful hues, beauties (abound): thou (art) food:

<sup>a</sup> *Twam agne ribhuh, twam vājasya śishe*: we might have conjectured that some allusion to the *Ribhus* was here intended; but *Sāyana* renders *ribhu*, *bhāsamānah*, shining; and *vājasya*, by *annasya*, of food.

<sup>b</sup> *Twam Ilā śatahimāsi*, according to the Scholiast, means the earth of unlimited duration,—*aparimitakālā bhūmih*.

<sup>c</sup> *Vritrahā*, *Sāyana* interprets, the destroyer of sin, &c.; but these goddesses are identified in the hymns to the *Apris*, with *Agni*, and an allusion to *Indra* would only be consistent with the prevailing idea throughout the hymn, of the universal identity of *Agni* with all other divinities.

(thou art) the transporter (beyond sin); thou art mighty; thou art wealth; thou art manifold, and everywhere diffused.

13. The A'DITYAS have made thee, AGNI, their mouth; the pure (deities) have made thee, KAVI, their tongue: the (gods), the givers of wealth, depend upon thee at sacrifices; they eat the offered oblation through thee:

14. All the benignant immortal gods eat the offered oblation through thee, as their mouth: mortals taste the flavour (of all viands) through thee: thou art born pure, the embryo of plants.\*

15. Thou art associated, AGNI, by thy vigour, with those (gods): divine, well-born AGNI, thou exceedest (them in strength); for the (sacrificial) food that is here prepared is, by thy power, subsequently diffused through both regions, heaven and earth.

16. The pious are they who present, as a gift, to the reciters of thy praises, an excellent cow and an excellent horse: do thou, AGNI, lead both us and them to the best of abodes, (or heaven), that we and our worthy descendants may repeat the solemn prayer to thee at the sacrifice.

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\* Corn and other grains ripen by the heat of the sun or fire; the text has *śuchi*, pure; but *Sâyāha's* copy must have had in its place *vasu*, which he explains as usual, being the abode of all; *sarveṣham nīvasabhūtaḥ saṁ*.

## SÚKTA II.

The deity, *Rishi*, and metre, the same as before.

Varga XX.

1. Exalt with sacrifice, AGNI, who knows all that has been born: worship him with oblations, and with ample praise; him who is well kindled, well fed, much lauded, resplendent, the conveyer of oblations, the giver of strength (to the body).

2. The mornings and evenings, AGNI, are desirous (of worshipping) thee, as cows in their stalls long for their calves: adored of many, thou, self-controlled, art verily spread through the sky: thou (art present at all) the sacred rites of men, and shinest brightly by night.

3. The gods have stationed at the root of the world,<sup>a</sup> that AGNI who is of goodly appearance; the pervader of heaven and earth; who is to be known as a car (to convey men to their wishes); who shines with pure radiance, and who is to be honoured as a friend amongst mankind.

4. They have placed him in his solitary dwelling, who is shedding moisture upon the earth; resplendent as gold,<sup>b</sup> traversing the firmament, animate with flames; and pervading the two parents (of all things, heaven and earth), like refreshing water.

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<sup>a</sup> *Budhne rajasah-lokasya mûle*: that is, according to the commentary, the altar.

<sup>b</sup> *Chandram iva surucham* might seem to be preferably rendered, bright-shining, like the moon; but *Sāyaṇa* affirms that *chandra* here means gold; of which, when neuter, it is a synonyme, in the *Veda*.



5. May he, the presenter of oblations (to the gods), be around all sacrifices: men propitiate him with oblations and with praises, when blazing with radiant tresses<sup>a</sup> amongst the growing plants, and enlivening heaven and earth (with his sparks), like the sky with stars.

6. Thou, AGNI, art he who, for our good, art possessed of riches: kindled by us, blaze as the liberal donor of wealth to us: render heaven and earth propitious to us, so that, divine AGNI, (the gods) may partake of the oblations of the institutor of the rite. Varga XXI.

7. Bestow upon us, AGNI, infinite possessions: grant us thousands (of cattle and dependants): open to us, for thy reputation, the doors of abundance: make heaven and earth, propitiated by sacred prayer, favourable to us, and may the mornings light thee up like the sun.

8. Kindled at the beautiful dawn, (AGNI) shines with brilliant lustre, like the sun; adored by the hymns of the worshipper, AGNI, the king of men,<sup>b</sup>

<sup>a</sup> *Hirīśipro vridhasāndsū jarbhurat*: *śipra* has been before met with, in its ordinary sense of chin, or jaw; or has been explained, the nose; and one sense of the compound that here occurs is, *haraśāślahanuh*, having a jaw accustomed to seize or consume; but, upon the authority of another text, *śiprā śīrshasū vitatā hiraṇyayīh*, golden locks spread on the head, *Sāyaṇa* explains it here by *uśhātīsha*, a curl, or turban; *vridhasāndsū* he explains by *pravardhamānaswoshadhīshu*, amongst growing plants.

<sup>b</sup> *Rājā viśām*, king, or master of the *Viśas*, or people.

(comes as) an agreeable guest to the institutor of the sacrifice.

9. Amongst men our praise, AGNI, celebrates thee, who art first amongst the greatly-splendid immortals; (may it be to us) as a milch cow spontaneously yielding at sacrifices to the worshipper, infinite and multiform (blessings according to his) desire.

10. May we manifest vigour among other men, AGNI, through the steed and the food (which thou hast given); and may our unsurpassed wealth shine like the sun over (that of) the five classes of beings.\*

11. Vigorous AGNI, hear (our prayers): for thou art he who is to be lauded; to whom the well-born priests address (their hymns); and whom, entitled to worship, and radiant in thine own abode, the offerers of the oblation approach, for the sake of never-failing posterity.

12. AGNI, knowing all that is born, may we, both adorers and priests, be thine for the sake of felicity; and do thou bestow upon us wealth of dwellings, of cattle, of much gold, of many dependants, and virtuous offspring.

13. The pious are they who present, as a gift, to the reciters of thy praises, an excellent cow and an elegant horse: do thou, AGNI, lead us and them to the best of abodes, (or heaven), that we and our worthy descendants may repeat the solemn prayer to thee at the sacrifice.

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\* *Pancha-kṛishṣishu, janeshu*, men; according to the Scholiast, the four castes and the *Nishádas*.

SŪKTA III.

The divinities are the *Āpās*; <sup>a</sup> the metre is *Trishtubh*, except in the seventh stanza, in which it is *Jagatī*.

1. AGNI, the well-kindled, placed upon (the altar Varga XXII. of) the earth, stands in the presence of all beings; the invoker (of the gods), the purifier, the ancient, the intelligent, the divine: Let the venerable AGNI minister to the gods.

2. May the bright NARĀŚANSA, <sup>b</sup> illuming the receptacles (of the offering), making manifest by his greatness the three radiant (regions), and diffusing the oblation at the season of sacrifice with butter-dispensing purpose, satisfy the gods.

3. AGNI, who art the venerable IṬITA, do thou, with mind favourably disposed towards us, offer to-day sacrifice to the gods, before the human (ministrant priest): as such, bring hither the company of the MARUTS, the undecaying INDRA, to whom, seated on the sacred grass, do you priests offer worship.

4. Divine grass, <sup>c</sup> let the *Vasus*, the *Viśwadevas*, the adorable *A'dityas*, sit upon this flourishing, invigorating, well-grown, sacred grass, strewn for

<sup>a</sup> See Hymns XIII. vol. i. p. 31; and CXLII. CLXXXVIII. pp. 71, 195, in this volume.

<sup>b</sup> In the preceding *Sūktas*, *Tanūnapāt* is the second personification of *Agni* addressed: he is here omitted.

<sup>c</sup> The *Barkish*, or a personification of *Agni*, here as in the preceding.

the sake of wealth upon this altar, and sprinkled with butter.

5. Let the divine doors, spacious and easily accessible, and to be saluted with prostrations, be set open; let them be celebrated as expansive, uninjurable, and conferring sanctity upon the illustrious class (of worshippers), possessed of virtuous progeny.

Varga XXIII.

6. In regard of our good deeds, Day and Night, perpetually revered, are interweaving in concert, like two famous female weavers,<sup>a</sup> the extended thread, (to complete) the web of the sacrifice, liberal yielders (of rewards), containers of water.

7. Let the two divine invokers of the gods,<sup>b</sup> the first (to be revered), most wise, sincerely worshipping with sacred texts, most excellent in form, offering homage to the gods in due season, present oblations in the three high places upon the navel of the earth.<sup>c</sup>

8. May the three goddesses, SARASWATĪ, perfecting our understanding, the divine ILĀ, and all-impressive BHĀRATĪ, having come to our dwelling, protect this faultless rite, (offered) for our welfare.

<sup>a</sup> *Vayyeva rātvite* are explained by the Scholiast, *vayyā iva vānakūśāle iva śābdite, stute*.

<sup>b</sup> The personified fires of earth and the firmament, under the character of two ministering priests, according to the Scholiast.

<sup>c</sup> That is, as usual, the altar: the three high places; *sānuṣhu trishu*, are the three sacred fires; *Gārhapatya*, *Ahavanīya*, and *Dakṣhiṇa*.

9. May a tawny-hued, well-grown (son), the bestower of food, active, manly, a worshipper of the gods, be born: may TWASHṬRI prolong for us a continuous (line of) progeny, and may the food of the gods come also to us.

10. May AGNI, who is VANASPATI, approving (of our rite), approach; and by his especial acts fully dress the victim: <sup>a</sup> may the divine immolator <sup>b</sup> convey the burnt-offering to the gods, knowing it to have been thrice consecrated. <sup>c</sup>

11. I sprinkle the butter, for butter is his birth-place; he is nourished by butter; butter is his radiance: AGNI, showerer (of benefits), bring the gods to the offered oblation; exhilarate them; convey to them the offering that has been reverently sanctified. <sup>d</sup>

<sup>a</sup> *Agnir-haviḥ sūdayāti pra dhībhiḥ* is explained by the Scholiast, Agni, who is the supporter, or the instrument of cooking or maturing fitly, cooks the oblation of the nature of the victim with various acts, which are the means of cooking; he dresses the oblation, not under-dressing nor over-dressing it: *Agniḥ páká-dháro haviḥ paśurūpam karmaviśeshaiḥ pákasáddhanaiḥ prakarśheṇa sūdayāti kśhārayati-apákádhikapákádiráhityena haviḥ pachati.*

<sup>b</sup> *Daivyah śamitá*: the latter usually denotes the person who kills the victim: AGNI is elsewhere called, perhaps only typically, the immolator of the gods,—*devānám śamitá*.

<sup>c</sup> *Tridhā samaktam*, thrice anointed or sprinkled; the three rites or ceremonies are termed *upastaraṇa*, *avadána*, *abhigháraṇa*.

<sup>d</sup> *Yajur-Veda*, xvii. 88. *Mahádharma* renders *dháma* by dwelling, or radiance; and proposes, as an alternative, to apply the last member of the stanza to the *Adhwaryu*; or, Priest, bring

## SŪKTA IV.

AGNI is the deity; SOMĀHŪTI, of the race of BHŪRIGU, the *Rishi*;  
the metre is *Trishṭubh*.

Varga XXIV. 1. I invoke, on your behalf, the resplendent, the sinless AGNI, the guest of mortals, the acceptor of (sacrificial) food, who, knowing all that has been born, is like a friend, the supporter (of all beings), from men to gods.

2. The BHŪRIGU, worshipping AGNI, have twice made him manifest: (once) in the abode of the waters, and (once) amongst the sons of men:<sup>a</sup> may that AGNI, the sovereign of the gods, mounted on a rapid courser, ever overcome all (our foes).

3. The gods, intending to dwell (in heaven), left, as a dear friend amongst the human races, that AGNI, who, present in the chamber of sacrifice, is bounteous to the donor of offerings, and shines on the nights when he is wished for.<sup>b</sup>

4. The cherishing of AGNI is as agreeable as (the cherishing) of one's self: (pleasant) is his appearance, when spreading abroad, and consuming (the

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hither *Agni* to the oblation; exhilarate him; (and say to him), Showerer (of blessings), convey the consecrated oblation (to the gods).

<sup>a</sup> As lightning in the firmament, and as culinary fire on earth.

<sup>b</sup> *Didāyad-úsatīr-ūrmyā*: *úsatīh*, the commentator explains, *kāmayamānāh*, being to be desired; and *ūrmyā*, *rātrih*, nights; which he renders, all nights, or the whole night,—*sarvāsu rātrishu dīpyate*; or *sarvarātrīrādīpayati*, he shines on all nights, or he lights up all the nights.

fuel): he brandishes his flame amongst the bushes, as a chariot-horse lashes with his tail.

5. Whose greatness my colleagues loudly extol: who has manifested his real form to the priests: who is recognised at oblations by his variegated radiance, and who, though frequently growing old, again and again becomes young.

6. Who shines amidst the forests, as if satisfying himself (with food): who (rushes along), like water down a declivity, and thunders like a chariot (of war): dark-pathed, consuming, yet delightful, he is regarded like the sky smiling with constellations. Varga XXV.

7. He who is in many places; who spreads over the whole earth, like an animal without a herdsman, that goes according to its own will; AGNI, the bright-shining, consuming the dry bushes, by whom the pain of blackness (is inflicted on the trees), entirely drinks up (their moisture).

8. Verily thy praise has been recited (by us) at the third (daily) sacrifice, as it was in the repetition of thy first propitiation: give us, AGNI, ample and notorious food, posterity, riches, such as may be the support of numerous dependants.

9. By thee, (AGNI), may the GRITSAMADAS, repeating thy praise, become masters of the precious secret (treasures); so that they may be possessed of excellent dependants, and be able to resist (their) enemies; and do thou give to (thy) pious worshippers, and to him who glorifies (thee), such (abundant) food.

## SŪKTA V.

The deity and *Rishi* are the same; the metre is *Anuṣṭubh*.

## Varga XXVI.

1. An invoker (of the gods),<sup>a</sup> our instructor and protector, has been born for the preservation of our patrons :<sup>b</sup> may we, possessed of (sacrificial) food, be able to acquire worshipful, conquerable, and manageable riches.

2. In whom, as conductor of the sacrifice,<sup>c</sup> the seven rays are manifested, and who, as a human *Potri*, officiates in the eighth place to perfect every divine (rite).

3. Whatever (offerings the priest) presents, whatever prayers he recites, he, (AGNI), knows them all : he comprehends all priestly acts, as the circumference (includes the spokes) of a wheel.

4. The pure regulator (of the sacrifice)<sup>d</sup> is born

<sup>a</sup> *Hotri* : in this, and the following stanzas, *Agni* is addressed, as identified with, or personified by, several of the individual priests employed at sacrifices.

<sup>b</sup> *Pitribhyah ūtaye*, for protection to the *Pitris* : the Scholiast interprets *pitri* here by *pālaka*, or *Yajamāna*, the patron, or institutor of the sacrifice.

<sup>c</sup> *Netri*, and presently afterwards *Potri*, two of the sixteen priests : the seven rays are here explained to mean, the seven priests, engaged in their respective functions.

<sup>d</sup> The *Prasāstri*, whose duty it is, by appropriate acts, to obviate all obstructions to a sacrifice.



verily together with the holy act: the wise (worshipper) performs all his, (AGNI's), prescribed rites in succession, as the branches spring (from a common stem).

5. The sister fingers, which are the milch kine of the *Neshtri*, are those which accomplish his, (AGNI's), worship; and in various ways are combined for this purpose through the three (sacred fires).

6. When the sister (vessel), bearing the clarified butter, is placed near the maternal (altar), the *Adhwaryu* rejoices at their approach, like barley (at the fall of) rain.

7. May he, the ministering priest,<sup>a</sup> discharge the office of priest at his own ceremony; and may we worthily repeat (his) praise, and offer (him) sacrifice.

8. And do thou, AGNI, (grant), that this wise (worshipper) may worthily offer (worship) to all the adorable (divinities), and that the sacrifice which we offer may also be perfected in thee.

#### SŪKTA VI.

The deity and *Rishi* are the same; the metre is *Gāyatrī*.

1. AGNI, accept this my fuel, this my oblation; Varga XXVII. listen, well pleased, to my praises.

2. May we propitiate thee, AGNI, by this (oblation): grandson of strength, (who art) gratified by

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<sup>a</sup> The *Ritwij*, or a priest in general, in which capacity *Agni* is invited to officiate for himself.

prompt sacrifice,<sup>a</sup> (may we please thee), well-born, by this hymn.

3. Granter of riches, may we, thy worshippers, propitiate thee, who art desirous of (sacrificial) wealth, and deserving of laudation, by our praises.

4. Lord of wealth, giver of wealth, possessor of riches, who art wise, understand (our prayers), and scatter our enemies.<sup>b</sup>

5. (For thou art) he (who gives) us rain from heaven; he (who gives) us undecaying strength, he (who gives) us infinite (abundance of) food.

6. Youngest (of the gods), their messenger, their invoker, most deserving of worship, come, upon our praise, to him who offers (thee) adoration, and is desirous of (thy) protection.<sup>c</sup>

7. Sage AGNI, thou penetratest the innermost (man), knowing the birth of both (the worshipper and the worshipped); like a messenger favourable to men, especially to his friends.

8. Do thou, AGNI, who art all-wise, fulfil (our desires): do thou, who art intelligent, worship (the gods) in order; and sit down on this sacred grass.

<sup>a</sup> *Aśvamishte-vyāpakayajña*, whose rites are expanding; or *dśu*, quick, *tadichchhati*, he wishes that; he wishes for quick or prompt worship.

<sup>b</sup> *Yajur-Veda*, XII. 43; the explanation is the same, only the ellipse following understand, is filled up by *abhimatam*, wish, desire.

<sup>c</sup> *Ílánda-ya-píjayitre*, to the worshipper; *avasyave-svarakshana-michchhate*, to him who wishes his own preservation.

SŪKTA VII.

Deity, *Rishi*, and metre, as before.

Varga  
XXVIII.

1. Youngest (of the gods), AGNI, descendant of BHĀRATA,<sup>a</sup> granter of dwellings, bring (to us) excellent, splendid, and enviable riches.

2. Let no enemy prevail against us, whether of god or man; protect us from both such foes.

3. Let us, through thy favour, overwhelm all our foes, like torrents of water.

4. Purifier, AGNI, holy, adorable, thou shinest exceedingly when (thou art) worshipped with (oblations of) butter.

5. AGNI, descendant of BHĀRATA, thou art entirely ours, when sacrificed to with pregnant kine, with barren cows, or bulls.<sup>b</sup>

6. Feeder upon fuel,<sup>c</sup> to whom butter is offered, (thou art) the ancient, the invoker of the gods, the excellent, the son of strength, the wonderful.

<sup>a</sup> *Bhārata*, according to *Sāyana*, means sprung from the priests, —*bharatā-ṛitwija*, produced by their rubbing the sticks together.

<sup>b</sup> *Vasābhir-ukshabhih-ashtāpadbhirāhutaḥ*, offered or sacrificed to with barren cows, *vasā*; with bulls, *uksha*; and with eight-footed animals; that is, according to *Sāyana*, a cow with calf; but it is remarkable that these animals should be spoken of as burnt-offerings.

<sup>c</sup> *Drvannah*: from *dru*, a tree, or timber; and *anna*, food.

## SŪKTA VIII.

The deity and *Rishi* are the same, as is the metre, except in the last stanza, in which it is *Anuṣṭubh*.

**Varga XXIX.** 1. Praise quickly the yoked chariot of the glorious and munificent AGNI, like one who is desirous of food.

2. Who, sagacious, invincible, and of graceful gait, destroys, when propitiated, his foe, for him who presents (offerings).

3. Who, invested with radiance, is glorified, morning and evening, in (our) dwellings : whose worship is never neglected.

4. Who, many-tinted, shines with radiance, like the sun with (his) lustre, spreading (light) over (all) by his imperishable (flames).

5. Our praises have increased the self-irradiating devouring AGNI : he is possessed of all glory.

6. May we, uninjured, be secure in the protection of AGNI, INDRA, SOMA, and the gods, and, confident in battle, overcome (our enemies).

## SIXTH ADHYĀYA.

ANUVĀKA I. (*continued*).

## SŪKTA IX.

The deity and *Rishi* are the same ; the metre is *Trishtubh*.

**Varga I.** 1. May AGNI, the invoker (of the gods), the intelligent, the resplendent, the radiant, the very

powerful ; he who knows (how to maintain) his rites undisturbed ; who is steady in (his own) place, and is the cherisher of thousands, sit in the station of the invoking priest.\*

2. Showerer (of benefits), AGNI, be thou our messenger (to the gods) ; our preserver from evil ; the conveyer to us of wealth ; the protector of our sons and grandsons, and of our persons ; understand (our prayer), ever heedful and resplendent.

3. We adore thee, AGNI, in thy loftiest birth-(place), and with hymns in thine inferior station :<sup>b</sup> I worship that seat whence thou hast issued : the priests have offered thee, when kindled, oblations.

4. AGNI, who art the chief of sacrificers, worship (the gods) with the oblation, and earnestly commend to them the (sacrificial) food that is to be given (them) ; for thou, indeed, art the sovereign lord of riches ; thou art the appreciator of our pious prayer.

5. Beautiful AGNI, the two dwelling-places (heaven and earth) of thee, who art born day by day, never perish : confer upon him who praises thee (abundant) food, and make him the master of riches, (supporting) virtuous offspring.

\* *Hotrishadane*, in a place convenient for pouring the butter on the fire, or near to the *Uttara-vedī*, the north altar ; or considering the fire itself to be introduced, upon the altar : *Mahābhāra* explains it in the same manner,—*Yajur-Veda*, VI. 36.

<sup>b</sup> That is, *Agni* is worshipped in heaven as the Sun ; in the firmament as lightning ; and as the sacrificial fire kindled on the altar : the same occurs in the *Yajush*, XVII. 75.

6. Do thou, with this (thy) host (of attendants), be of good promise to us: do thou, the especial worshipper of the gods, their unassailable protector, as well as our preserver, light up (all) with shining and affluent well-being.

## SÚKTA X.

Deity, *Rishi*, and metre, as before.

Varga II.

1. The adorable AGNI, the first (of the gods), and their nourisher when kindled by man upon the altar; he who is clothed in radiance, is immortal, discriminating, food-bestowing, powerful; he is to be worshipped.

2. May AGNI, who is immortal, of manifold wisdom, and wonderful splendour, hear my invocation, (preferred) with all laudations: tawny, or red, or purple horses draw his car; he has been borne in various directions.

3. They have generated (AGNI) when soundly sleeping on his upturned (couch):<sup>a</sup> that AGNI who is an embryo in many (vegetable) forms, and who, (rendered manifest) by the oblation, abides conscious in the night, unenveloped by darkness.

4. I offer oblations with butter to AGNI,<sup>b</sup> who spreads through all regions, vast, expanding, with

<sup>a</sup> *Uttándyám sushútam*, on the lower of the two sticks which are rubbed together.

<sup>b</sup> *Jigharmy-agnim havishá ghṛitena*: the *Yajush*, xi. 23, reads it, *á twá jigharmi manasá ghṛitena*, I sprinkle thee with butter, with a believing mind; *sraddháyuktena chittena*.

all-comprehending form,<sup>a</sup> nourished (with sacrificial) food, powerful, conspicuous.

5. I offer oblations to AGNI, who is present at all (sacrifices);<sup>b</sup> may he accept (them), offered with an unhesitating mind, (to him) who is the refuge of man, endowed with any form that may be desired, blazing with a radiance (that it is) not (possible) to endure.

6. Overpowering (thy foes) with lustre, mayest thou recognize thy portion: may we, having thee for our messenger, recite (praise) like MANU: desiring wealth, I offer oblation with the sacrificial ladle and with praises, to that entire AGNI, who rewards (the worshipper) with the sweet (fruit) of the sacrifice.

<sup>a</sup> *Prithum tiraśchā vayasā vrihantam*: *Mahidhara* connects the two first, and renders them, vast with crooked-going or undulating radiance: the two last he interprets, augmenting with smoke: other interpretations are given, but they are not more intelligible than that of the text.

<sup>b</sup> This verse is also in the *Yajush*, xi. 24; and from *Kātyāyana*, a direction is given for its use and that of the preceding: they are to be repeated together, but the first half of stanza four is to be repeated with the second half of stanza five, and the first half of stanza five with the second half of stanza four: as the sense of the line stops with the half-stanza, there is no obscurity of meaning from the process, but it shows that more attention is paid to the manner than the matter of the recitation.

## SÚKTA XI.

The deity is **INDRA**; the *Rishi* as before; the metre is a species of *Trishtubh*, entitled *Vird-śthānā*, except in the last verse, in which it is in the usual form.

## Varga III.

1. **INDRA**, hear (my) invocation; disregard it not: may we be (thought worthy) of the gift of thy treasures: these oblations, designed to obtain wealth, flowing (abundantly) like rivers, bring to thee augmented vigour.

2. **INDRA**, hero, thou hast set free the copious (waters) which were formerly arrested by **AHI**, and which thou hast distributed: invigorated by hymns, thou hast cast down headlong the slave, conceiting himself immortal.

3. **INDRA**, hero, these brilliant (laudations), in (the form of) hymns, in which thou delightest, and in (that of) the praises uttered by the worshippers<sup>a</sup> by which thou art gratified, are addressed to thee, to bring thee (to our sacrifice).

4. We are invigorating thy brilliant strength (by our praises), and placing the thunderbolt in thy hands: do thou, **INDRA**, radiant, increasing in strength, and (encouraged) by the sun, overpower, for our (good), the servile people.<sup>b</sup>

<sup>a</sup> *Rudriyeshu stomeshu*: *Rudriya* may be rendered, the means of giving pleasure,—*sukhasādhanabhūteshu*; or *Rudrāh* may mean *stotārah*, praisers, worshippers; either is an unusual signification.

<sup>b</sup> *Dāśā viśāh suryeṣā sahyāh*: the two first the Scholiast renders by, *upakshapayatrīh*, or *āsurrīh prajāh*, people interrupting



5. INDRA, hero, thou hadst slain by thy prowess the glorified *Ahi*, hidden privily in a cave, lurking in concealment, covered by the waters in which he was abiding, and arresting the rains in the sky.

6. We glorify, INDRA, thy mighty (deeds) of old : Varga IV.  
we glorify thy (more) recent exploits : we praise the thunderbolt shining in thine arms, and we celebrate the horses, the signs of (INDRA as) the sun.<sup>a</sup>

7. Thy swift horses, INDRA, have uttered a loud sound, announcing rain : the level earth anxiously expects its fall, as the gathering cloud has passed.

8. The cloud, not heedless (of its office), is suspended (in the sky); resonant with maternal (waters), it has spread about : (the winds), augmenting the sound in the distant horizon, have promulgated the voice uttered by INDRA.

9. The mighty INDRA has shattered the guileful *Vṛitra*, reposing in the cloud : heaven and earth shook, alarmed at the thundering bolt of the showerer.

10. The thunderbolt of the showerer roared aloud, when (INDRA), the friend of man, sought to slay the enemy of mankind.<sup>b</sup> Drinking the *Soma*

religious rites, or of the race of *Asuras* : *sūryeṇa* he renders by *prerakeṇa*, urger, instigator, as if it were an adjective.

<sup>a</sup> *Harī sūryasya ketú*, the two horses the signs of the sun ; but the Scholiast proposes to explain *sūrya* by instigator or heroic,—*sushṭu prerakasya* ; or *su-vṛyasya*, as indicating *Indra* ; or it may mean, of *Indra*, identical with *Sūrya*, *Suryātmanah Indrasya*.

<sup>b</sup> *Amānusham yan mānusho nijūrūt*, when the man, or as *Sāyaṇa*

juice, he, (INDRA), baffled the devices of the guileful *Dánava*.

Varga V.

11. Drink hero, INDRA, drink the *Soma*: may the exhilarating juices delight thee: may they, distending thy flanks, augment (thy prowess), and in this manner may the replenishing effused libation satisfy INDRA.

12. May we, thy pious (worshippers), abide in thee: approaching thee with devotion, may we enjoy (the reward of) our adoration: desirous of protection, we meditate thy glorification: may we ever be (thought worthy) of the gift of thy treasures.

13. May we, (through) thy (favour), INDRA, be such as those are, who, desirous of thy protection, augment (by their praises) thy vigour: divine (INDRA), thou grantest the wealth which we desire, (the source of) great power and of (numerous) progeny.

14. Thou grantest a habitation; thou grantest us friends; thou grantest us, INDRA, the strength of the MARUTS: the winds,<sup>a</sup> who, propitious and exulting, drink copiously of the first offering (of the *Soma* juice).

explains it, the benefactor of man, *manushyánám hitakárl*, destroyed the no-man; that is, the *manushyánám-ahitam*, not friendly to man; which is, probably, a correcter reading than the *manushyánám-rahitam*, of the printed text.

<sup>a</sup> *Váyavaḥ*, the Scholiast adds, may be put honorifically for *Vayu*, in the singular, of whom it is said, that he is the first drinker of the *Soma*; *Váyur-ki somasya agrapádā*.

15. Let those<sup>a</sup> in whom thou art delighted repair (to the libation), and do thou, INDRA, confiding, drink the satiating *Soma*: liberator (from evil), associated with the mighty and adorable (MARUTS), augment our prosperity, and (that of) heaven.<sup>b</sup>

16. Liberator (from evil), they who worship thee, the giver of happiness, with holy hymns, quickly become great: they who strew the sacred grass (in honour of thee) are protected by thee, and, together with their families, obtain (abundant) food.

Varga VI.

17. INDRA, hero, exulting in the solemn *Tri-kadruka*<sup>c</sup> rites, quaff the *Soma* juice, and repeatedly shaking it from thy beard, repair, well pleased with thy steeds, to the drinking of the effused libation.

18. INDRA, hero, keep up the strength wherewith thou hast crushed VṚITA, the spider-like son of

<sup>a</sup> *Yeshu* may apply either to the *Maruts* or to the *Soma*;—may those *Maruts* or those *Soma* juices, in which thou delightest.

<sup>b</sup> *Asmāntsu pritswā tarutra avarddhaya dyām brihadbhīr arkaiḥ*: the sense is not very obvious: *Sāyaṇa* explains *pritsu* as the qualification of *avarddhaya*, increase, that is, with children, cattle, and the like; in consequence of which prosperous condition, men can offer sacrifices, whence heaven thrives: *arkaiḥ* is for *archaniyaih*, to be adored, the *Maruts*, understood.

<sup>c</sup> See vol. i. p. 85. The *Trikadrukas* are said, by the commentator, to denote three days, or celebrations of the ceremonial, termed *abhiplava*; *abhiplavikeshu ahah-su*, called severally, *Jyotish*, *Gauh*, *Āyus*: the text designates them as *ugreshu*, fierce, angry; but the Scholiast here explains *ugra* to mean, having many praises and prayers,—*bahu stotraśāstravat*.

*Danu*,<sup>a</sup> and let open the light to the *A'rya*: the *Dasyu* has been set aside on thy left hand.

19. Let us honour those men, who, through thy protection, surpass all their rivals, as the *Dasyus* (are surpassed) by the *A'rya*: this (hast thou wrought) for us: thou hast slain *Viśwarūpa*, the son of *Twashtri*, through friendship for *Trita*.<sup>b</sup>

20. Invigorated (by the libation) of the exulting *Trita*, offering thee the *Soma*, thou hast annihilated *Arbuda*: *Indra*, aided by the *Angirasas*, has whirled round his bolt, as the sun turns round his wheel,<sup>c</sup> and slain *Bala*.

21. That opulent donation, which proceeds, *Indra*, from thee, assuredly bestows upon him who praises thee the boon (which he desires): grant it to us, thy praisers; do not thou, who art the object of adoration,<sup>d</sup> disregard (our prayer): so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

<sup>a</sup> *Dānum aurāvābham*: *Sāyaṇa* considers the latter to be the same as *aurānābham*; or that it may be composed of *aurā*, a spider, and *ābhā*, resembling.

<sup>b</sup> *Trita*, in this and the next stanza, is said to be a *Maharshi*.

<sup>c</sup> *Sūryo na chakram*; or *na* may be used in a negative sense, and the phrase imply, when the sun did not turn his wheel, or stood still through fear of the *Asura*: or again, it may mean, that *Indra* whirled the wheel like the sun, having taken one of the wheels of the sun's chariot as a weapon against *Bala*.

<sup>d</sup> *Māti dhag bhago no*: *Sāyaṇa* renders, *Bhujaniyastvam asmākam kāmān mā dākshih*, thou, who art adorable, consume not our desires: *Yaska* separates the two last words, as, *bhago no astu*, may fortune be to us.—*Nir.* 1. 7.

## ANUVĀKA II.

## ŚŪKTA I. (XII.)

Deity, *Rishi*, and metre, as before.

1. He, who as soon as born, is the first (of the deities); who has done honour to the gods by his exploits;<sup>a</sup> he, at whose might heaven and earth are alarmed, and (who is known) by the greatness of his strength, he, men,<sup>b</sup> is INDRA. Varga VII.

<sup>a</sup> Who has preserved or protected them: or has surpassed them; *pratyarakshad atyakramad-iti vā*.—*Yāska*, x. 10: the whole of this hymn occurs, with one additional stanza, in the *Atharva-Veda*, xx. 34; to which, by the more modern character of its style, it more properly belongs: its construction is in striking contrast for intelligibility with the more ordinary elliptical and obscure construction of the *Śūktas* by which it is preceded and followed.

<sup>b</sup> *Sa janāsa Indra; janāso janā, he asurāḥ*, the Scholiast thus explaining *jana*: but this has reference, it is supposed, to a curious legend, which is somewhat variously related, although to the same general purport: according to one version, *Gṛītsamada*, by his devotions, acquired a form as vast as that of *Indra*, visible at once in heaven, in the firmament, and on earth; the two *Asuras*, *Dhuni* and *Chumuri*, taking him, therefore, for *Indra*, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating that he was not *Indra*: another version states, that when *Indra* and the gods were present at a sacrifice celebrated by *Vainya*, *Gṛītsamada* was one of the officiating priests; the *Asuras* came to the spot to kill *Indra*, who, assuming the likeness of *Gṛītsamada*, went away without question: when the assembly broke up, and *Gṛītsamada* went out, the *Asuras*, who had been lying wait, considered him to be *Indra*, and were

2. He, who fixed firm the moving earth ; who tranquillized the incensed mountains ;<sup>a</sup> who spread the spacious firmament ; who consolidated the heaven ; he, men, is INDRA.

3. He, who having destroyed AHI, set free the seven rivers ; who recovered the cows detained by BALA ; who generated fire in the clouds ; who is invincible in battle ; he, men, is INDRA.

4. He, by whom all these perishable (regions) have been made ; who consigned the base servile tribe to the cavern ; who seizes triumphant the cherished (treasures) of the enemy, as a hunter (strikes) his prey ; he, men, is INDRA.

5. He, whom, terrible, they ask for, (saying), Where is he ? or, verily, they say of him, he is not (in any one place) ; but who, inflicting (chastisement), destroys the cherished (treasures) of the enemy ; in him have faith ; for he, men, is INDRA.

about to fall upon him, when he diverted them from their purpose by reciting this hymn, showing that *Indra* was a different person : a third story is, that *Indra* came alone to the sacrifice of *Gṛītsamada*, and being, as before, waylaid by the *Asuras*, assumed the person of the *Rishi*, and coming forth, returned to *Swarga* ; after waiting some time, the *Asuras* entered the chamber of sacrifice, and laid hold of *Gṛītsamada*, conceiving that *Indra* had assumed his person, until they were persuaded of their mistake by the repetition of this *Sūkta* : the legend, as before stated, is briefly alluded to in the *Mahābhārata*.

<sup>a</sup> *Yak parvatān prakupitān aramādt* ; the Scholiast says he quieted the mountains, going hither and thither, as long as they had wings : *Indra* cut them off.

6. He, who is the encourager of the rich, and of the poor, and of the priest, who recites his praise, and is a suppliant; who, of goodly features, is the protector of him, who, with ready stones, expresses the *Soma* juice; he, men, is INDRA. Varga VIII.

7. He, under whose control are horses and cattle, and villages, and all chariots; he who gave birth to the sun and to the dawn: and who is the leader of the waters; he, men, is INDRA.

8. Whom (two hosts), calling and mutually encountering, call upon;<sup>a</sup> whom both adversaries, high and low, (appeal to); whom two (charioteers), standing in the same car,<sup>b</sup> severally invoke; he, men, is INDRA.

9. Without whom men do not conquer; whom, when engaged in conflict, they invoke for succour; he, who is the prototype of the universe and the caster down of the unyielding; he, men, is INDRA.

10. He, who with the thunderbolt has destroyed many committing great sin, and offering (him) no homage; who grants not success to the confident; who is the slayer of the *Dasyu*; he, men, is INDRA.

11. He, who discovered S'AMBARA dwelling in the mountains for forty years; who slew AHI, growing Varga IX.

<sup>a</sup> *Yam krandasī sanyatī vihwayete*; whom, crying aloud, encountering (two), invoke; there is no substantive: *Sāyata* proposes, *rodasī*, heaven and earth; or *dve sene*, two armies.

<sup>b</sup> Here again a substantive is wanting: the Scholiast supplies *rathināu*, two charioteers, or *Agni* and *Indra*.

in strength, and the sleeping son of DANU;<sup>a</sup> he, men, is INDRA.

12. He, the seven-rayed,<sup>b</sup> the showerer, the powerful, who let loose the seven rivers to flow; who, armed with the thunderbolt, crushed RAUHIṆA when scaling heaven; he, men, is INDRA.

13. He, to whom heaven and earth bow down; he, at whose might the mountains are appalled; he, who is the drinker of the *Soma* juice, the firm (of frame), the adamant-armed, the wielder of the thunderbolt; he, men, is INDRA.

14. He, who protects (the worshipper) offering the libation, or preparing (the mixed curds and butter), repeating his praise and soliciting his assistance; he, of whom the sacred prayer, the (offered) *Soma* juice, the (presented sacrificial) food, augment (the vigour); he, men, is INDRA.

15. INDRA, who art difficult of approach; thou, verily, art a true (benefactor), who bestowest (abundant) food upon him who offers the libation, who prepares (the mixed curds and butter): may we, enjoying thy favour, blessed with progeny, daily repeat (thy praises) at the sacrifice.

<sup>a</sup> *Sāyaka* considers, *ahi*, the slayer, *ahantāram*, and *dānum*, the son of *Danu*, to be epithets of *Sambara*.

<sup>b</sup> The seven rays, *raśmayah*, are here said to imply the seven forms of *Parjanya*, or *Indra*, as the rain-cloud; or seven kinds of rain-clouds, severally named in the *Taittirīyāranyaka*.



SŪKTA II. (XIII.)

The deity, *Rishi*, and metre, are the same.

Varga X.

1. The season (of the rains) is the parent (of the *Soma* plant), which, as soon as born of her, enters into the waters in which it grows: thence it is fit for expression, as concentrating (the essence of the) water; and the juice of the *Soma* is especially to be praised (as the libation proper for INDRA).

2. The aggregated (streams) come, bearing everywhere the water, and conveying it as sustenance for the asylum of all rivers, (the ocean): the same path is (assigned) to all the descending (currents) to follow; and as he, who has (assigned) them (their course), thou, (INDRA), art especially to be praised.

3. One (priest) announces (the offering) that he, (the institutor of the rite) presents; another performs the act that apportions the limbs (of the victim); a third corrects all the deficiencies of either,<sup>a</sup> and as he, who has enjoyed these (functions), thou, (INDRA), art especially to be praised.

4. Distributing nourishment to their progeny, they, (the householders), abide (in their dwellings), as if offering ample and sustaining wealth to a guest: constructing (useful works, a man) eats with his teeth the food (given him) by (his) protector,<sup>b</sup> and

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<sup>a</sup> According to *Sāyana*, the *Hotṛi*, *Adhvaryu*, and *Brahman*, are the three priests indicated.

<sup>b</sup> *Asinwan danshtraiḥ pitur atti bhojanam*; *asinwan* is explained by the commentator, *setubandhādikam karma kurvan*, doing acts,

as he, who has enjoined these (things to be done), thou, (INDRA), art especially to be praised.

5. Inasmuch as thou hast rendered earth visible to heaven, and hast set open the path of the rivers by slaying AHI; therefore the gods have rendered thee divine by praises, as (men) invigorate a horse by water; (and) thou art, (INDRA), to be praised.

Varga XI.

6. (Thou art he) who bestowest both food and increase, and milkest the dry nutritious (grain) from out the humid stalk: he, who gives wealth to the worshipper, and art sole sovereign of the universe: thou art he, (INDRA), who is to be praised.

7. Thou, who hast caused, by culture, the flowering and fruitful (plants) to spread over the field; who hast generated the various luminaries of heaven; and who, of vast bulk, comprehendest vast (bodies); thou art he who is to be praised.

8. Thou, who art (famed for) many exploits, put on to-day an unclouded countenance, (as prepared) to slay SAHAVASU, the son of NĪMARĀ,<sup>a</sup> with the sharpened (edge of the thunderbolt), in defence of the (sacrificial) food, and for the destruction of the *Dasyus*: thou art he who is to be praised.

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such as building bridges, and the like: *pituḥ* is explained, as usual, *pālaka*; but *Sáyata* suggests that it may imply the fostering heaven, from which comes the rain that causes the growth of grain, for the sustenance of man.

<sup>a</sup> Two *Asuras*, of whom nothing more is particularized than the etymology of their appellations, which is perhaps not very authentic: *nṛi*, man, and *mara*, who kills; and *saha*, with, *vasu*, wealth.

9. Thou, for whose sole pleasure a thousand (steeds are ready); by whom all are to be fed; and who protectest the institutor (of the sacrifice); who, for the sake of DABHĪTI,<sup>a</sup> hast cast the *Dasyus* into unfettered (captivity), and who art to be approached (by all), thou art he who is to be praised.

10. Thou art he, from whose manhood all the rivers (have proceeded); to whom (the pious) have given (offerings); to whom, doer of mighty deeds, they have presented wealth; thou art he, who hast regulated the six expansive<sup>b</sup> (objects), and art the protector of the five (races), that look up to thee: thou art he who is to be praised.

11. Thy heroism, hero, is to be glorified, by which, with a single effort, thou hast acquired wealth; (wherewith) the (sacrificial) food of (every) solemn and constant (ceremony is provided):<sup>c</sup> for all (the acts) thou hast performed, thou, INDRA, art he who is to be praised. Varga XII.

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<sup>a</sup> *Dabhīti* has been named before, i. 295, but with no further description than his being a *Rishi*: he is elsewhere called a *Rājā*: see note (a), p. 246: several of the exploits here ascribed to *Indra* are, in the hymn referred to, attributed to the *Aswins*.

<sup>b</sup> *Shad-vishfirah*; they are said to be, heaven, earth, day, night, water, and plants.

<sup>c</sup> *Jātushthirasya pra vayah sahaswato*: *Jātushthira* may be a proper name; when the sense will be, thou hast given (*pra* being put for *prádāh*) food to the vigorous *Jātushthira*; but the phrase may also signify, according to *Sáyana*, *Indra's* being the occasional (*jātu*) agent in sacrificial offerings (*vayas*) in relation to constant and essential ceremonies,—*sthirasya baluwato yajnádeh karmaña sambandhih vayas*.

12. Thou hast provided a passage for the easy crossing of the flowing waters<sup>a</sup> for TURVÍTI and for VAYYA: rendering (thyself) renowned, thou hast uplifted the blind and lame PARÁVRIJ<sup>b</sup> from the lowliness (of affliction): thou art he who is to be praised.

13. Possessor of riches, exert thy ability to bestow wealth upon us; for thine is great affluence: mayest thou, INDRA, be disposed to grant us exceeding abundance day by day, so that, blessed with worthy descendants, we may glorify thee at (our) sacrifice.

### SÚKTA III. (XIV.)

The deity, *Rishi*, and metre, as before.

Varga XIII.

1. Priests, bring the *Soma* libation for INDRA;

<sup>a</sup> *Aramaya sarapasastaráya srutim*: it would seem as if *Sayaśa* understood *apas* here by *karma*, *opus*; *saranam apah karma yásám*; they of whom the act is going or proceeding: but this is only his etymology of *apas*, waters, for he presently places his meaning beyond doubt by saying, that the persons named beheld a large river, which they were unable to cross, when they prayed to *Indra*, and were conveyed across by him. *Turvíti* and *Vayya* have both occurred more than once.—See Index, vol. i.

<sup>b</sup> *Parávrijam prándham śroham*, which is the expression of S. cxii. v. 8; see vol. i. p. 290; the latter adds *chakshase etave*, to see and to walk; and the Scholiast inserted, as understood, the name of *Rijráśwa*, as the individual who was made to see; whence it followed that *Sroha* was the name of him who was made to walk: from this passage, however, it is clear that there was an ellipse, and that both *prándha* and *śroha*, or blind and lame, were epithets of *Parávrij*: the miracle in the earlier hymn is ascribed to the *Aswins*.

sprinkle with ladles the exhilarating beverage: he, the hero, is ever desirous of the draught: offer the libation to the showerer (of benefits), for, verily, he desires it.

2. Priests, offer the libation to him who slew the rain-arresting *VRITRA*, as (he strikes down) a tree with (his) thunderbolt; to him who desires it: and *INDRA* is worthy of (the beverage).

3. Priests, offer this libation, which, like the wind in the firmament, (is the cause of rain); to him who slew *DRIBHIKA*,<sup>a</sup> destroyed *BALA*, and liberated the cows: heap *INDRA* with *Soma* juice, as an old man (is covered) with garments.

4. Priests, propitiate, by the offering of the *Soma*, that *INDRA*, who slew *URAŅA*,<sup>b</sup> displaying nine and ninety arms; and hurled *ARBUDA* down headlong.

5. Priests, offer the *Soma* libation to that *INDRA*, who slew *SWAŚNA*, the unabsorbable *S'USHŅA*, and the mutilated (*VRITRA*); who destroyed *PIPRU*, *NAMUCHI*, and *RUDHIKRA*.<sup>c</sup>

6. Priests, present the *Soma* libation to him,

<sup>a</sup> An *Asura*; *Bala* we have had before.

<sup>b</sup> *Urāṇa* is a new name; *Arbuda* occurs vol. i. p. 173.

<sup>c</sup> *Śushāna* has often been named, and *Pipru* occurs more than once: see Index, vol. i. *Swasna-su-asnāte* is he who devours; but the Scholiast refers *su* to the verb *jaghāna*, well-slew, and makes the name, *Asāna*, apparently without necessity; this and *Rudhikrá*, are new names of *Asuras*: *Namuchi* has been named before, vol. i. 14: his destruction by the foam of the sea, which is a *Paurāṇik* legend, is cited by *Sāyaṇa* from the *Taittirīya*:—*apdm phenena Namucheh śirah Indra udavartayat*.

who, with the adamantine (thunderbolt), demolished the hundred ancient cities of S'AMBARA, and cast down the hundred thousand (descendants) of VARCHIN.<sup>a</sup>

Varga XIV. 7. Priests, present the *Soma* libation to him, who, slaying hundreds and thousands (of *Asuras*), cast them down upon the lap of the earth: who destroyed the assailants of KUTSA, A'YU, and ATITHIGWA.<sup>b</sup>

8. Priests, leaders (of the ceremony), may you, quickly bringing the offering to INDRA, receive that (recompense) which you may desire: solemnizing the sacrifice, offer the *Soma* libation, purified by expressing, to the renowned INDRA.

9. Priests, offer to him the prompt (libation); lift it up, purified with water, in the ladle: well pleased, he desires it from your hands; present the exhilarating *Soma* juice to INDRA.

10. Priests, fill the bountiful INDRA with libations, as the udder of a cow is filled with milk; so shall the adorable (INDRA) fully comprehend (the liberality) of him who desires to present the gift, and shall say (to him), I acknowledge the secret (virtue) of this my (draught).

11. Priests, fill with libations, as a granary (is filled) with barley, INDRA, who is lord of the riches

<sup>a</sup> For *Sambara*, see vol. i. Index; also vol. ii. p. 34, note. *Varchin* is said to have been an *Asura*, who reviled *Indra*, and was consequently destroyed, with all his children and dependants.

<sup>b</sup> See vol. i. Index.

of heaven, of mid-heaven, of earth; and may such (pious) act be for your (good).

12. Possessor of riches, exert thy ability to bestow wealth upon us; for thine is great affluence: mayst thou, INDRA, be disposed to grant us exceeding abundance day by day, so that, blessed with worthy descendants, we may glorify thee at our sacrifice.

#### SŪKTA IV. (XV.)

Deity, *Rishi*, and metre, as before.

1. Verily, I proclaim the great and authentic deeds of the mighty and true (INDRA); of him who drank the effused juices at the *Trikadruka* rites,<sup>a</sup> and in his exhilaration slew AHI. Varga XV.

2. Who fixed the heaven in unsupported (space), and filled the spacious firmament, and heaven, and earth, (with light): he it is who has upheld and has made the earth renowned: in the exhilaration of the *Soma*, INDRA has done these (deeds).

3. (He it is) who has measured the eastern (quarters) with measures like a chamber; who has dug with the thunderbolt the beds of the rivers, and has easily sent them forth by long-continued paths: in the exhilaration of the *Soma*, INDRA has done these (deeds).

4. Encountering the (*Asuras*), carrying off DABHITI, he burnt all their weapons in a kindled fire, and enriched (the prince) with their cattle, their

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<sup>a</sup> See Hymn xi. Varga xvii. note.

horses, and their chariots :<sup>a</sup> in the exhilaration of the *Soma*, INDRA has done these (deeds).

5. He tranquillized this great river, (so that it)<sup>b</sup> might be crossed ; he conveyed across it in safety (the sages) who had been unable to pass over it, and who, having crossed, proceeded to realize the wealth they sought : in the exhilaration of the *Soma*, INDRA has done these (deeds).

Varga XVI. 6. By his great power he turned the *Sindhu* towards the north :<sup>c</sup> with his thunderbolt he ground to pieces the waggon of the dawn, scattering the tardy enemy with his swift forces : in the exhilaration of the *Soma*, INDRA has done these (deeds).

7. Conscious of the disappearance of the damsels,<sup>d</sup> the (*Rishi*) PARIVRIJ, becoming manifest, stood up ; the lame man overtook (them), the blind man

<sup>a</sup> According to the legend, the *Asuras* had besieged and taken the city of a royal sage, named *Dabhîti*, but on their retreat were intercepted and defeated by *Indra*, who recovered the booty, and restored it to the prince.

<sup>b</sup> *Sa in mahâm dhunim eto aramâti : dhuni*, according to *Sâyana*, is a synonyme of the *Parushîti*, or *Irâvatî* River : see vol. i. p. 88. note, from its shaking or dissipating the sins of the worshippers,—*stotrîrîtâm pâpâni dhunoti parushîti nadi*.

<sup>c</sup> *Sodancham sindhum ariâti ; sindhum prâncam santam udan-mukham akarot* ; he made the *Sindhu*, being to the east, facing towards the north : there is no further explanation of the sense of the passage, and it does not appear whether, by the *Sindhu*, we are in this place to understand the *Indus*.

<sup>d</sup> Certain girls, it is said, made sport of the blind and lame *Rishi*, who thereupon prayed to *Indra*, and recovered his sight and the use of his legs : see p. 242.



beheld (them): in the exhilaration of the *Soma*, INDRA has done these (deeds).

8. Praised by the ANGIRASAS, he destroyed BALA: he forced open the firm shut (doors) of the mountain; he broke down their artificial defences: in the exhilaration of the *Soma*, INDRA has done these (deeds).

9. Thou hast slain the *Dasyus*, CHUMURI and DHUNI, having cast them into (profound) sleep: thou hast protected DABHĪTI, whilst his chamberlain<sup>a</sup> gained in that (contest) the gold (of the *Asuras*): in the exhilaration of the *Soma*, INDRA has done these (deeds).

10. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises thee the boon (that he desires): grant it to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers; so that, blessed with worthy descendants, we may glorify thee at this sacrifice.<sup>b</sup>

SŪKTA V. (XVI.)

Deity, *Rishi*, and metre, as before.

1. I bear the libation for you to the best of the Varga XVII.  
holy (gods, to be poured) on the kindled fire, (and I offer to him) fitting praise): we invoke for (our) protection the ever-youthful INDRA, the undecaying,

<sup>a</sup> *Rambhī chid atra vivide hiraṇyam*: *Rambhī* is explained, *vetradhāri*, staff-bearer; or *daśvarika*, porter, or door-keeper.

<sup>b</sup> This verse has occurred as the last of several preceding *Sūktas*, pp. 234, 242, and is repeated in several that follow as a sort of burden.

the causer of decay, sprinkled (with the *Soma* libation).

2. For without that mighty INDRA, this (world) were nothing: in him all powers whatever are aggregated: he receives the *Soma* juice into his stomach, and in his body (exhibits) strength and energy: he bears the thunderbolt in his hand, and wisdom in his head.

3. Thy might, INDRA, is not to be overcome by (that of) heaven and earth; nor is thy chariot (to be stopped) by oceans or by mountains: no one can escape from thy thunderbolt, when thou traverses many leagues with rapid (horses).

4. All men offer worship to that adorable, powerful, and munificent (INDRA), who is associated (with praise): therefore, (do thou), who art liberal and most wise, worship him with oblations; and drink, INDRA, the *Soma*, together with the Sun, the showerer (of benefits).<sup>a</sup>

5. The juice of the gratifying and exhilarating (*Soma*), the exciter (of) those who drink it, flows to the showerer (of benefits), the dispenser of food, for his beverage: the two priests, the sprinklers of the oblation; and the stones (that express the juice), offer to the best (of the deities), the *Soma*, the shedder (of blessings).<sup>b</sup>

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<sup>a</sup> *Vṛishabhena bhānund*: the Scholiast renders *bhānu* by *Agni*, fire.

<sup>b</sup> The main object of this and the succeeding stanza appears to be the exemplification of the various modifications of meaning, of which the words *vṛishan* and *vṛishabha* are susceptible; the *Soma*

6. Thy thunderbolt, INDRA, is the rainer (of Varga XVIII. bounties); thy chariot, the showerer (of blessings); thy two horses, the shedders (of desires); thy weapons, the diffusers (of wishes); thou reignest, showerer (of benefits), over the inebriating beverage, the sprinkler (of delight): satiate thyself, INDRA, with the good-diffusing *Soma*.

7. Victorious in battle, (through) thy (favour) I approach thee, who art gratified by praise, in sacred rites with prayer, as a boat (to bear me over misfortune): may INDRA listen attentively to these our words: we pour out libations to INDRA, (who is a receptacle) of treasure, as a well (is of water).

8. Conduct us beforehand away from evil, as a cow grazing in a meadow leads her calf (out of peril): may we, S'ATAKRATU, envelop thee, if but once, with acceptable praises, as youthful husbands (are embraced) by their wives.

9. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises

juice, which is *vrishan*, flows, (to) *vrishabha*, *Indra*, who is also *vrishabhāna*: the two priests, the *Adhwaryu* and *Pratisthātri*, it is said, are both *vrishabhas*; so are the stones used to bruise the *Soma* plant; and the *Soma* juice is *vrishata*; so the thunderbolt is *vrishā*; the car is *vrishā*; the horses, *vrishatau*; the weapons, *vrishabhāni*; the *Soma* is *vrishan*; and *Indra* and the *Soma* are both designated *vrishabha*: these different forms, *vrishan*, *vrishata*, *vrishabha*, are from the radical *vrish*, to rain; and imply raining, shedding, showering, sprinkling, literally; or bestowing freely or liberally, when used, as they most commonly are, in a figurative sense.

thee, the boon (that he desires): grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

SÚKTA VI. (XVII.)

The deity and *Rishi* as before; the metre of the two last stanzas is *Trishtubh*; of the rest, *Jagatí*.

Varga XIX.

1. Address, worshippers, after the manner of *Angiras*, a new (hymn) to that INDRA, whose withering (energies) were developed of old; who, in the exhilaration of the *Soma*, forced open the obstructed and solid clouds.<sup>a</sup>

2. May that (INDRA) be (exalted), who, manifesting his energy, exerted his might for the first drinking of the *Soma*: a hero, who in combats protected his own person, and by his greatness sustained the heaven upon his head.

3. Verily, INDRA, thou hast displayed thy first great prowess, when, (propitiated) by the prayer (of the worshipper), thou hast put forth thy withering (vigour) in his presence: and when the congregated enemies (of the gods), hurled down by thee in thy chariot, drawn by thy horses, fled, scattered.

4. He indeed, the ancient INDRA, making himself by his might sovereign over all worlds, became

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<sup>a</sup> *Yad-gotrá*, for *gotrañi*, clouds; from *go*, water, and *trá*, to preserve or contain: or *gotrá* may mean, herds of cattle, the cows of the *Angirasas* recovered by *Indra*.

supreme over (all); and thenceforth sustaining heaven and earth, he overspread them with effulgence, and, scattering the malignant glooms, he pervaded (all things).

5. By his strength he fixed the wandering mountains; he directed the downward course of the waters; he upheld the earth, the nurse (of all creatures); and by his craft he stayed the heaven from falling.

6. Sufficient was he for (the protection of) this (world), which he, its defender, fabricated with his two arms for the sake of all mankind, over whom he was supreme by his wisdom; whereby, (also), he, the loud-shouting, having struck KRIVI<sup>a</sup> with the thunderbolt, consigned him to (eternal) slumber on the earth.

Varga XX.

7. As a virtuous (maiden), growing old in the same dwelling with her parents, (claims from them her support),<sup>b</sup> so come I to thee for wealth: make it conspicuous, measure it, bring it (hither), grant (a sufficient) portion for my bodily sustenance, (such as that) wherewith thou honourest (thy worshippers).

8. We invoke thee, INDRA, the bestower of enjoyment: thou grantest food, INDRA, (in requital

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<sup>a</sup> An *Asura*.

<sup>b</sup> *Amājūr-iva pitroh sachā satī samānat: amājūh* is explained by *Sāyaṇa*, living at home during life; *satī* he renders, daughter, *duhitā*: the point of comparison, her claiming her portion, is supplied by the commentator; but the possibility of a daughter's being so situated intimates a probability that infant marriages were not at this time considered imperative.

of pious) works; protect us, INDRA, with manifold protections; INDRA, showerer (of benefits), render us affluent.

9. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises thee, the boon that he desires: grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

#### SŪKTA VII. (XVIII.)

The deity and *Rishi* as before; the metre, *Trishtubh*.

Varga XXI.

1. A laudable and pure sacrifice<sup>a</sup> has been instituted at dawn; having four pairs (of stones for bruising the *Soma*); three tones (of prayer); seven metres, and ten vessels; beneficial to man, conferring heaven, and sanctifiable with solemn rites and praises.

2. That (sacrifice) is sufficient for him, (INDRA), whether (offered) for the first, the second, or the

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<sup>a</sup> *Prátá ratho navo yoji-ratho-ranhandd yajnah*: the word *ratha*, as derived from *ranha*, to go, is said to mean here, worship, sacrifice: it may have, however, its more usual meaning of a chariot, in which case the other words and phrases are to be adapted to the signification: the chariot has been harnessed, *ayoji*; provided with four yokes, *chatur-yuga*; three whips, *trikaśa*; seven reins, *saptaraśmi*; and ten sides or faces, *dasa aritra*; such a chariot is to be understood, figuratively, as a conveyance to *Swarga*, in which sense it is also applicable to *yajna*, sacrifice.

third time:<sup>a</sup> it is the bearer (of good) to man: other (priests) engender the embryo of a different (rite), but this victorious (sacrifice), the showerer (of benefits) combines with other (ceremonies).<sup>b</sup>

3. I harness quickly and easily the horses to the car of INDRA for its journey, by new and well-recited prayer: many wise (worshippers) are present here; let not other institutors of sacred rites tempt thee (away).

4. Come, INDRA, when invoked, with two horses, or with four, or with six, or with eight, or with ten,<sup>c</sup> to drink the *Soma* juice: object of worship, the juice is poured out; do no wrong (to the libation).

5. Come to our presence, INDRA, having harnessed thy car with twenty, thirty, or forty horses; or with fifty well-trained steeds; or with sixty or with seventy, INDRA, to drink the *Soma* juice.

6. Come, INDRA, to our presence, conveyed by Varga XXII. eighty, ninety, or a hundred horses: this *Soma* has been poured into the goblet, INDRA, for thy exhilaration.

7. Come hither, INDRA, (having heard) my

<sup>a</sup> Alluding to the three daily sacrifices.

<sup>b</sup> The terms, *anyasyāh*, *anye*, and *anyebhih*, of another, others, with others, have no substantives expressed; the nouns of the text are supplied from the Scholiast, except in the last, which he renders by *Indra*, and other deities,—*Indrādibhih devair sangachchate*.

<sup>c</sup> Although the horses of *Indra* are properly but two, yet, from their supernatural faculties, they may multiply themselves without limit, so says the Scholiast.

prayer : yoke thy two universal steeds to the pole of thy chariot : thou hast been the object of invocation in many ways by many (worshippers), but now, hero, be exhilarated in this (our) sacrifice.

8. Never may my friendship with INDRA be disunited : may his liberality (ever) yield us (our desires) : may we be within the excellent defence of (his protecting) arms : may we be victorious in every battle.<sup>a</sup>

9. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises thee; the boon that he desires : grant (it) to (us) thy adorers : do not thou, who art the object, of adoration, disregard our prayers : so that, blessed with worthy descendants, we may glorify thee in this sacrifice.

#### SÚKTA VIII. (XIX.)

The deity, *Rishi*, and metre, the same.

Varga XXIII. 1. It has been partaken<sup>b</sup> (by INDRA) for his exhilaration, of this agreeable (sacrificial) food, the libation of his devout (worshipper); thriving by

<sup>a</sup> *Práye práye jigvánsah syáma* : *práye* is explained, in one sense, *yuddhé*, in war or battle; it is also said to mean, entering; may we be victorious in consequence of *Indra's* repeatedly entering or frequenting the chamber of sacrifice.

<sup>b</sup> *Apáyi asya andhasah* is here used impersonally, being the third pers. sing. of the third preterite, passive voice; the commentator affirms that it may be used for the imperative, and be equivalent to *Indra somam pivatu*, may *Indra* drink the *Soma*; but this does not seem to be necessary.



which ancient (beverage), he has bestowed a (fitting) dwelling, where the adoring conductors (of the ceremony) abide.

2. Exhilarated by the *Soma* juice, INDRA, armed with the thunderbolt, severed the rain-confining cloud; whereupon the currents of the rivers proceeded (towards the ocean), like birds to their own nests.

3. The adorable INDRA, the slayer of AHI, sent the current of the waters towards the ocean: he generated the sun: he discovered the cattle: he effected the manifestation of the days by light.<sup>a</sup>

4. To the presenter (of the libation) INDRA gives many unparalleled gifts: he slays VṚITRA: he who was the arbiter amongst his worshippers when contending for the possession of the Sun.<sup>b</sup>

5. The divine INDRA, when lauded (by ETÁŚA), humbled the Sun (in behalf) of the mortal who offered to him the libation; for the munificent

<sup>a</sup> *Aktund ahdám vayunáni sádhat* is explained by the comment, *tejasá prakásán divasánám asádhayat*; the sense given in the translation.

<sup>b</sup> *Atasáyyo bhút paspridhánebhhyah sūryasya sātāu*: the first is explained, *prāptihetubhūtāh san*, being the cause of obtaining, to those who were contending; saying, Let me be the first to have the sun,—*aham eva prathamam sūryam prāpnuyām*; or *sāti* may mean war; to those contending in battle with the sun; no legend is given in explanation of either sense, but one is indicated in the succeeding verse, which has been before alluded to, of a dispute between *Sūrya* and *Etāśa*, in which *Indra* supported the latter.—Vol. i. p. 166, note.

ETAŚA presented him with mysterious and inestimable riches ; as (a father gives) his portion (to a son).

Varga XXIV.

6. The radiant INDRA subjected to KUTSA, his charioteer, (the *Asuras*,) SUSHŌA, AŚUŚHA, and KUYAVA ; and, for the sake of DIVODĀSA, demolished the ninety and nine cities of S'AMBARA.\*

7. Through desire of food, INDRA, we, contributing to thy vigour, spontaneously address to thee (our) praise : secure of thee, may we rely upon thy friendship :<sup>b</sup> hurl thy thunderbolt against the godless PIYU.<sup>c</sup>

8. Thus, hero, have the *Gṛitsamadas* fabricated praises to thee, as they who are desirous of travelling (construct) roads :<sup>d</sup> may those who worship thee, adorable INDRA, obtain food, strength, habitations, and felicity.

9. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises thee, the boon (that he desires) : grant it to us thy adorers : do not thou, who art the object of adoration, disregard our prayers : so that, blessed with

\* All these have repeatedly occurred before,—see Index, vol. i. ; except *Aśuśha*, he who is not to be dried up ; it may be an epithet of *SushŌa*, but is explained by the Scholiast, an *Asura*.

<sup>b</sup> *Aśyāma tat sāptam : sāpta*, derived from *sapta*, seven, is considered a synonyme of *sāpta padānam*, or *sakhyam*, friendship.

<sup>c</sup> Either an *Asura* in general, or the name of a particular *Asura*.

<sup>d</sup> *Avasyavo na vayanāni* are explained, *gamanam ichchhantah pumāno mārgān yathā kurvante*, as men, wishing to go, make roads.

worthy descendants, we may glorify thee in this sacrifice.

SÚKTA IX. (XX.)

The deity, *Rishi*, and metre, as before.

1. We bring to thee, INDRA, (sacrificial) food, as one desiring food brings his waggon:<sup>a</sup> regard us benevolently, when glorifying thee, rendering (thee) illustrious by (our) praise, and soliciting such guides as thou art to felicity. Varga XXV.

2. (Defend us), INDRA, with thy protections, for thou art the defender against enemies of those men who rely upon thee: thou art the lord of the offerer (of the libation), the repeller (of foes), and with these acts (protectest) him who worships thee.

3. May that young, adorable INDRA, ever be the friend, the benefactor, and protector of us, his worshippers: who, with his protection, may conduct (to the object of his worship) him who repeats (to him) prayer and praise, who prepares the oblation, and recites (his) commendations.

4. I laud that INDRA, I glorify him, in whom of old (his worshippers) prospered, and overcame (their enemies): may he, when solicited, gratify the desire of wealth of his present pious adorer.

5. Propitiated by the hymns of the ANGIRASAS, INDRA granted their prayer, and directed them on

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<sup>a</sup> *Vájayur-na-ratham ; yathá annam ichchhan pumán śakātam sam-pádayati*, as a man, wishing food, provides his cart or barrow to take it away.

the way (to recover their cattle): carrying off the dawns by the (light of the) sun, he, animated by praise, demolished the ancient cities of ÁSNA.

Varga XXVI. 6. May the renowned and graceful INDRA, who is verily divine, be present over mén: may he, the vigorous conqueror of foes, cast down the precious head of the malignant DÁSA.<sup>a</sup>

7. INDRA, the slayer of VṚITRA, the destroyer of cities, has scattered the black-sprung servile (hosts):<sup>b</sup> He engendered the earth and the waters for MANU: may he fulfil the entire prayer of the sacrificer.

8. Vigour has been perpetually imparted to INDRA by his worshippers (with oblations), for the sake of obtaining rain; for which purpose they have placed the thunderbolt in his hands, wherewith, having slain the *Dasyus*, he has destroyed their iron cities.

9. That opulent donation which proceeds, INDRA, from thee, assuredly bestows upon him who praises thee, the boon (which he desires); grant (it) to (us) thy adorers: do not thou, who art the object of adoration, disregard our prayers: so that, blessed with worthy descendants, we may glorify thee at this sacrifice.

<sup>a</sup> *Dása*, a slave, is here said to be the name of an *Asura*.

<sup>b</sup> *Krishāyónīr dāsīr airayad-vi*, he scattered the low-caste sacrifice-disturbing *Asura* armies, is one explanation, in which *krishāyoni* is rendered by *nikrishājāti*, and *dāsī* by *upakshapayitrī*, or *Asurī*, *senā*, army, being understood; the Scholiast intimates, as another sense, the pregnant wife of the *Asura* named *Krishā*.

SŪKTA X. (XXI.)

The deity and *Rishi* are the same ; the metre is *Jagatī*, except in the last stanza, in which it is *Trishtubh*.

1. Bring the desired *Soma* to the adorable INDRA, Varga XXVII. the lord of all, the lord of wealth, the lord of heaven, the perpetual lord, the lord of man, the lord of earth, the lord of horses, the lord of cattle, the lord of water.<sup>a</sup>

2. Offer adoration to INDRA, the overcomer, the destroyer, the munificent, the invincible, the all-enduring, the creator, the all-adorable ; the sustainer, the unassailable, the ever-victorious.

3. I proclaim the mighty exploits of that INDRA, who is ever victorious ; the benefactor of man, the overthrower of (the strong) man, the caster down (of foes), the warrior ; who is gratified by our libations, the granter of desires, the subduer of enemies, the refuge of the people.

4. Unequalled in liberality, the showerer (of benefits), the slayer of the malevolent, profound, mighty, (endowed with) impenetrable sagacity, the dispenser of prosperity, the enfeebler (of foes), firm (of frame), vast (in bulk), the performer of pious acts, INDRA has given birth to the light of the morning.<sup>b</sup>

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<sup>a</sup> These are all compounds with *jī* ; literally, conqueror, as, *visvajīte*, *dhanajīte*, *swarjīte*, &c. ; but the sense, as *Sāyaṇa* suggests, is best expressed by *Adhipati*, lord of or over.

<sup>b</sup> *Ushasāḥ swar janat* : or *swar* may mean, the Sun ; *Indra*, or the sky, makes manifest the morning sun.

5. The wise *Usijas*, celebrating his praises, have obtained by their sacrifice, from the sender of water, (knowledge) of the path (of their cattle): seeking the aid of INDRA, and celebrating his praises, they have acquired, whilst uttering hymns and offering adoration, (valuable) treasures.

6. INDRA, bestow upon us most excellent treasures; (give us) the reputation of ability (to celebrate sacred rites); grant us prosperity, increase of wealth, security of person, sweetness of speech, and auspiciousness of days.

#### SŪKTA XI. (XXII.)

The deity and *Rishi* as before; the metre of the first stanza is *Ashfi*; of the rest, *Atisakkari*.

Varga  
XXVIII.

1. The adorable and powerful (INDRA), partaking of the *Soma*, mixed with barley, effused at the *Tri-kadruka* rites, has drunk with VISHŪ as much as he wished: the draught has excited that great and mighty INDRA to perform great deeds: May that divine (*Soma*) pervade the divine (INDRA), the true *Soma* (pervade) the true INDRA.\*

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\* All the verses of this hymn occur in the *Sāma-Veda*, though scattered; this corresponds with I. 457, and II. 836, of Mr. Whitney's Index. Professor Benfey translates the first epithet of INDRA, *Mahisha*, which *Sāyaṇa* interprets by *Mahān*, great, or *pūjya*, worshipful, by its more ordinary sense of Buffalo: the burthen of each verse, *sa-enam saschad devo devam satyam Indram satya Induh*, he renders by, *der hat der Gott den Gott geehrt, der wahre Indu den wahren Indra*; *Sāyaṇa* refers *sa* to *Indu*, or the *Soma*, of which *devu*, as well as *satya*, is an epithet, and puts the

2. Thereupon, resplendent, he has overcome KRIVI<sup>a</sup> in conflict by his prowess: he has filled heaven and earth (with his lustre), and has been invigorated by the efficacy of the draught: one portion he has taken to himself;<sup>b</sup> the other he has distributed (to the gods): May that divine (*Soma*) pervade the divine (INDRA), the true *Soma*, the true (INDRA).<sup>c</sup>

3. Cognate with (pious) works and with power, thou desirest to support (the universe): mighty with heroic (energies), thou art the subduer of the malevolent: (thou art) the distinguisher (between the doer of good and ill); the giver of the substantial wealth he desires to him who praises thee: May the divine (*Soma*) pervade the divine (INDRA), the true *Soma*, the true (INDRA).<sup>d</sup>

4. INDRA, the delighter (of all),<sup>e</sup> the first act

verb *saschat*, which he renders by *vyāpti karma*, pervading, in the imperative, *vyāpnotu*; the text follows his interpretation.

<sup>a</sup> *Krivim nāmāsuram*, an *Asura* so named.

<sup>b</sup> *Adhattānyam jathare, prem arichyata*: literally, he has taken the other in the belly, he has left over *that*; that is, according to the Scholiast, basing his interpretation upon the *Taittirīya*, *Indra*, having divided the *Soma* into two portions, took one to himself, and gave the other to the gods; as it is said by another text, a half to *Indra*, a half to the other gods, *etena arddham Indrāya, arddham anyebhyo devebhyah*.

<sup>c</sup> *Sāma-Veda*, II. 838.

<sup>d</sup> *Sāma-Veda*, II. 837.

<sup>e</sup> *Nrito*, lit. dancer; the epithet occurs elsewhere, as one who dances or exults in battle; here the Scholiast explains it by *nartitayitṛi*, one who causes to dance or to rejoice.

performed by thee in ancient time was for the good of man, and deserving of renown in heaven, when, arresting by force the breath of the (enemy)<sup>a</sup> of the gods, thou didst send down the rain : May INDRA prevail by his prowess over all that is godless ; may S'ATAKRATU obtain vigour ; may he obtain (sacrificial) food.

## ANUVĀKA III.

## SŪKTA I. (XXIII.)

This hymn is addressed to BRAHMAÑASPATI, or to BRIHASPATI when the latter is named ; the *Rishi* is *Gṛtsamada* ; the metre of the first fifteen stanzas and the nineteenth is *Trishtubh* ; of the other three, *Jagatī*.

Varga XXIX.

1. We invoke thee, BRAHMAÑASPATI,<sup>b</sup> chief leader of the (heavenly) bands ; a sage of sages ; abounding beyond measure in (every kind of) food : best lord

<sup>a</sup> The text has only *devasya*, of the divine, or the deity ; which the Scholiast explains, *asurasya* : *asum riñan* he renders *prānam hīnsan*, injuring or taking away the breath or life, in consequence of which *Indra* sends down the water or rain, *prarindh apah* ; the stanza occurs in the *Sāma-Veda*, i. 466, where this passage and the concluding one are somewhat differently translated.

<sup>b</sup> *Brahmañaspati* is explained by *Sāyaṇa*, *brahmaṇo annasya parivṛtṭhasya karmaṇo vā pālayatri*, the protector or cherisher of food, or of any great or solemn acts of devotion : he has other attributes in the text, as, *gañānām gañapatiḥ*, chief of the *gañas*, which generally denotes the classes of the inferior divinities, as the commentator here understands it ; and again, *jyeshṭharājām brahmanām*, the best lord of *mantras*, or prayers,—*praśasyam svōdminam mantrānām*.



of prayer: hearing our invocations, come with thy protections, and sit down in the chamber of sacrifice.

2. **BRIHASPATI**,<sup>a</sup> destroyer of the *Asuras*, through thee the intelligent gods have obtained the sacrificial portion: in like manner as the adorable sun generates the (solar) rays by his radiance, so art thou the generator of all prayers.

3. Having repelled revilers, and (dispersed) the darkness, thou standest, **BRIHASPATI**, on the radiant chariot of sacrifice, (which is) formidable (to foes), the humiliator of enemies, the destroyer of evil spirits, the cleaver of the clouds, the attainer of heaven.

4. Thou ledest men, **BRIHASPATI**, by virtuous instructions; thou preservest them (from calamity): sin will never overtake him who presents (offerings) to thee: thou art the afflicter of him who hates (holy) prayers;<sup>b</sup> thou art the punisher of wrath: such is thy great mightiness.

<sup>a</sup> There is no marked distinction between *Brihaspati* and *Brahmaśpati* in any of the following stanzas: the former is, perhaps, something of a more martial character, and his protection is sought for against enemies and evil spirits in a more especial manner, but there is nothing very precise in the passages addressed to him to assign to him any particular office or character: *Mahādhara* explains the term, cherisher or protector of the *Vedas*,—*brihatām vedānām pālakaḥ*; but in the next *Sūkta*, *Sāyana* interprets *brihat* by *mantra*,—*brihato mantrasya, svāmin*.

<sup>b</sup> *Brahmadvishah*, which may mean, according to the commentator, those who hate either the *Brāhmins*, or the *mantras*, or prayers.

5. The man whom thou, BRAHMAÑASPATI, a kind protector, defendest, neither sorrow nor sin, nor adversaries, nor dissemblers ever harm, for thou drivest away from him all injurious (things).

Varga XXX.

6. Thou, BRIHASPATI, art our protector, and the guide of (our) path; (thou art) the discerner (of all things): we worship with praises for thy adoration: may his own precipitate malice involve him (in destruction) who practises deceit against us.

7. Turn aside from (the true) path, BRIHASPATI, the arrogant and savage man who advances to injure us, although unoffending, and keep us in the right way for (the completion of) this offering to the gods.

8. BRIHASPATI, defender (from calamity), we invoke thee, the protector of our persons, the speaker of encouraging words, and well disposed towards us: do thou destroy the revilers of the gods: let not the malevolent attain supreme felicity.

9. Through thee, BRAHMAÑASPATI, (our) benefactor, may we obtain desirable wealth from men: destroy those (our) unrighteous enemies, whether nigh or far off, who prevail against us.

10. Through thee, BRIHASPATI, (who art) the fulfiller of our desires; pure, and associated (with us), we possess excellent food: let not the wicked man who wishes to deceive us be our master; but let us, excelling in (pious) praises, attain prosperity.

Varga XXXI.

11. Thou, BRAHMAÑASPATI, who hast no requiter (of thy bounty), who art the showerer (of benefits),

the repairer to combat, the consumer of foes, the victor in battles, thou art true, the discharger of debts, the humiliator of the fierce and of the exulting.

12. Let not, BRIHASPATI, the murderous (weapon) of that man reach us, who, with unrighteous mind, seeks to harm us; who, fierce and arrogant, designs to kill (thy) worshippers: may we baffle the wrath of the strong evil-doer.

13. BRIHASPATI is to be invoked in battles; he is to be approached with reverence: he who moves amidst combats, the distributor of repeated wealth; the lord BRIHASPATI has verily overturned all the assailing malignant (hosts), like chariots (overturned in battle).

14. Consume with thy brightest (weapon) the *Rakshasas*, who have held thy witnessed prowess in disdain: manifest, BRIHASPATI, thy glorified (vigour), such as it was (of old), and destroy those who speak against thee.

15. BRIHASPATI, born of truth, grant us that wonderful treasure, wherewith the pious man may worship exceedingly; that (wealth) which shines amongst men; which is endowed with lustre, (is) the means of (performing holy) rites, and invigorates (its possessor) with strength.<sup>a</sup>

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<sup>a</sup> There are different interpretations of this stanza, and *Sāyaṇa* would prefer the sense which is given to the phrase, *draviṭam chītram*, lit. various, or wonderful wealth, in the *Brāhmaṇa*, which considers it to mean *brāhma-varchas*, or *tejās*, the *Brahmanical* virtue or energy: the verse occurs in the *Yajush*, xxvi. 3, where

Varga XXXII. 16. Deliver us not to the thieves, the enemies delighting in violence, who seize ever upon the food (of others); those who cherish in their hearts the abandonment (of the gods); (they), BRIHASPATI, who do not know the extent of (thy) power<sup>a</sup> (against evil spirits).<sup>a</sup>

17. TWASHṬRI engendered thee (chief) amongst all beings, (whence) thou art the reciter of many a holy hymn:<sup>b</sup> BRAHMAṆASPATI acknowledges a debt to the performer of a sacred rite;<sup>c</sup> he is the acquitter (of the debt),<sup>d</sup> and the destroyer of the oppressor.

18. When BRIHASPATI, descendant of *Angiras*,

the commentator explains *draviṇam* in its literal acceptance of *dhanam*, wealth.

<sup>a</sup> *Na parah sámno viduh* is a rather doubtful phrase; *Sáyana* explains it, *ye pumánsah sámnaḥ sámamayát twattah parah parastád anyadutkrishṭam sama yad rakshoghnam na jánanti*, those men who do not know anything greater than the faculty of destroying *Rakshasas*, derived from thee made up of that faculty: his explanation is not very intelligible: *Sama vai rakshohá*, *Sama* is the killer of *Rakshasas*.

<sup>b</sup> *Sámnaḥ sámnaḥ kaviḥ* is, according to *Sáyana*, the reciter or author of every *Sama*, *śarvasya sámnaḥ uchchārayitá karttási*; or he refers *kavi* to *Twashṭri*, and then explains it, the sage who created *Brahmaṇaspati* by the efficacy of the *Sama*.—*sámnaḥ sáreṇa twám ajjanat*.

<sup>c</sup> *Riñachit-stotrikámam riñam iva chinoti*, he takes the intention of the praiser as if it was a debt, or obligation.

<sup>d</sup> *Riñayá* is of doubtful meaning; *Sáyana* explains it, the discharger or remover of the debt which is of the nature of sin, *páparúpasya riñasya prithak-karttá*.

for thy glory, PARVATA had concealed the herd of kine, thou didst set them free, and with thine associate, INDRA, didst send down the ocean of water which had been enveloped by darkness.

19. BRAHMAÑASPATI, who art the regulator of this (world), understand (the purport) of (our) hymn, and grant us posterity; for all is prosperous that the gods protect: (and therefore) may we, blessed with excellent descendants, glorify thee at this sacrifice.\*

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## SEVENTH ADHYĀYA.

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### ANUVĀKA III. (*continued*).

#### SŪKTA II. (XXIV.)

BRAHMAÑASPATI and BRIHASPATI are again the deities; the former associated with INDRA in the twelfth stanza; the *Rishi* as before; the metre of the twelfth and sixteenth stanzas is *Trishubh*; of the rest, *Jagat*.

1. Inasmuch, BRIHASPATI, as thou rulest (over all), accept this our propitiation: we worship thee with this new and solemn hymn: since this, thy

Varga I.

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\* This verse occurs in the *Yajush*, xxxiv. 58; *Mahidhara* explains it in the same manner, except in regard to the word *vadema*, at the end, rendered in the text, may we declare or glorify thee: he would explain it literally, let us speak; that is, let us say; let what we ask be given to us; let it be enjoyed by us;—*dīyatām bhujyatām uchchārayema*.

friend, our benefactor, celebrates thee, do thou fulfil our desires.

2. (Thou art) that BRAHMAÑASPATI who, by his might, has humbled those who deserved humiliation; who in his wrath rent the clouds asunder; who sent down the undescending (waters); and made way into the mountain (cave), opulent (in cattle).

3. That was the exploit, (performed) for the most divine of the gods, by which the firm (shut gates) were thrown open, the strong (barriers) were relaxed, (by him) who set the cows at liberty: who, by the (force of the) sacred prayer, destroyed BALA: who dispersed the darkness and displayed the light.

4. That stone-like, solid, down-hanging, water-laden (cloud), which BRAHMAÑASPATI has with his strength divided, the universal solar rays have drunk up; but they have again shed together the showering and water-spreading (rain).

5. For you, (worshippers), the constant and manifold (bounties of BRAHMAÑASPATI), through months and through years, set open the gates of the future rains,<sup>a</sup> and he has appointed those results of prayer, which the two regions mutually and without effort provide.<sup>b</sup>

<sup>a</sup> *Bhuvānā bhavītvā* are rendered by the commentary, *udakāndm bhāvayānām*.

<sup>b</sup> *Vayunā chakāra; jñānāni-mantravishayāni*, he made the knowledge, the object of prayer; which the *ayatamanau-aprayatnau*, or the two, said by the Scholiast to mean heaven and earth, which are without effort, pass to one another, *anyadanyad charatah*: the

6. Those sages,<sup>a</sup> who, searching on every side, discovered the precious treasure (of cattle) hidden in the cave of the PAÑIS, having seen through the false (illusions of the *Asura*), and again coming (thither), forced an entrance.

7. Those sages, eminent for truth, having seen through the false (illusions of the *Asura*), again pursued the main road thither, and with their hands cast against the rock the destructive fire, which, till then, was not there.<sup>b</sup>

8. Whatever BRAHMAÑASPATI aims at with the truth-strung quick-darting bow, that (mark) he surely attains: holy are its arrows with which he

phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for sacrifice is provided; which, being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

<sup>a</sup> The *Angirasas*, according to the Scholiast: see vol. i. 16, note; the whole of this is, no doubt, allegorical; the cows hidden in the caves are the rains accumulated in the clouds, which are set free by the oblations with fire, of which the *Angirasas* were, no doubt, the authors; at least to some extent.

<sup>b</sup> The expression is rather obscure, *nakir śho asti*, that is not; that is, according to *Sāyana*, *so agniḥ pūrvam tatra nakir asti, na vidyate*, that fire formerly is not there, is not known; but they, of their own power, having produced the fire that was not known, or was not extant, threw it there; *avidyamānam agnim swasāmarthyā utpādya tatra prachikshipuh*: a probable allusion to the dissemination of fire-worship by the *Angirasas*: see vol. i. pp. 3, 212.

shoots, (intended) for the eyes of men, and having their abode in the ear.<sup>a</sup>

9. He, BRAHMAÑASPATI, is the aggregator and subjugator (of objects); the family priest (of the gods); and the renowned in battle; the beholder (of all), who bestows food and desired treasures, whence the radiant sun shines without exertion.

10. Expansive, vast, and excellent riches, are the attainable (bounties) of BRIHASPATI, the sender of the rain; these are the gifts of the adorable giver of food, whereby both (descriptions of worshippers) entering here enjoy (abundance).<sup>b</sup>

Varga III.

11. He, who is all-pervading and delighting, is willing to sustain by his strength the noble worshipper), as well as one who is in low distress: greatly is that BRAHMAÑASPATI renowned amongst the gods, and therefore is he verily supreme above all (beings).

12. All truth, lords of wealth, (INDRA and BRAHMAÑASPATI), is (inherent) in you both: the waters injure not your rites: <sup>c</sup> come to our presence

<sup>a</sup> *Nṛichakshasah karṇāyonayah*; the arrows are oblations and *mantras*: the first obvious to the sight, the second addressed to the ears of men.

<sup>b</sup> *Yena janā ubhaye bhunjate viśah*: the two sorts of persons are either the *Yajamāna*, or host, and the officiating priests; or they may be gods and men; *viśo nivishṭāh santo bhunjate-bhogān labhanti*, being entered or seated, they enjoy; they obtain enjoyments.

<sup>c</sup> *Āpaś cha na praminanti vratam vām*: the Scholiast says that *āpah* is here used, by metonymy, for all beings,—*sarvāṇi bhūtāni*.



(to receive) our oblations, like a pair of steeds (to receive) their provender.

13. The very swift horses (of BRAHMAÑASPATI) listen to (our invocation): the priest of the assembly offers with praise the (sacrificial) wealth: may BRAHMAÑASPATI, the hater of the oppressor, accept (the payment of) the debt, agreeably to his pleasure: may he be the acceptor of the (sacrificial) food presented at this ceremony.

14. The purpose of BRAHMAÑASPATI, engaging in a great work, has been successful, according to his wish; for he it was who recovered (the stolen) cattle for (the dwellers in) heaven; and distributed them; so that of their own power they took different directions, like (the branches of) a mighty river.

15. May we, BRAHMAÑASPATI, be daily in the possession of well-regulated and food-supplying wealth: do thou add for us posterity to posterity, since thou, who art the ruler (of all), acceptest my invocation with (offered sacrificial) food.

16. BRAHMAÑASPATI, who art the regulator of this (world), understand (the purport of) our hymn, and grant us posterity; for all is prosperous that the gods protect: (and therefore) may we, blessed with excellent descendants, glorify thee at this sacrifice.

SŪKTA III. (XXV.)

The deity and *Rishi* are the same; the metre is *Jagati*.

1. Kindling the fire, may (the worshipper) overcome the malevolent (disturbers of the rite); may Varga IV.

he, repeating prayers, and laden with oblations, prosper: he whom BRAHMAÑASPATI makes his associate, lives to behold the son of his son.

2. (Surrounded) by his descendants, may he surpass the malevolent descendants (of his adversaries), for he is famed for great wealth of cattle, and understands (all things) of himself: his sons and grandsons prosper whom BRAHMAÑASPATI makes his associate.

3. As a river (washes away) its banks, so the devout worshipper, (of BRAHMAÑASPATI), overpowers his enemies by his strength, as a bull (overcomes) an ox: like the spreading flame of fire, it is impossible to stop him, whom BRAHMAÑASPATI makes his associate.

4. For him, the unobstructed rains of heaven descend: first among the devout, he acquires (wealth) in cattle: of irresistible vigour, he destroys his enemies by his strength, whom BRAHMAÑASPATI makes his associate.

5. Verily, for him all rivers flow: him do uninterrupted and numerous pleasures await: blessed with the felicity of the gods, he ever prospers, whom BRAHMAÑASPATI makes his associate.

#### SŪKTA IV. (XXVI.)

Deity, *Rishi*, and metre, as before.

Varga V.

1. May the sincere praiser (of BRAHMAÑASPATI) verily overcome (his) enemies; may the worshipper of the gods overcome him assuredly who does not reverence them: may the propitiator of (BRAH-

MAṆASPATI) overcome him who is difficult to be overcome in battles : may he who offers sacrifice appropriate the food of him who does not sacrifice.

2. Offer worship, O man, (to BRAHMAṆASPATI): proceed resolutely against those who are meditating (hostility): keep your mind firm in contending against foes : offer oblations whereby you may be prosperous : we also solicit the protection of BRAHMAṆASPATI.

3. He who with a believing mind worships BRAHMAṆASPATI, the father of the gods,<sup>a</sup> with oblations, he verily receives food, together with his sons, his kindred, his descendants, his people, and (obtains) riches together with (all) men.

4. BRAHMAṆASPATI leads by a straight path (to his reward), the worshipper who propitiates him with oblations of butter : he guards him against sin ; he protects him from foes and from distress ; and wonderful (in might), confers upon him many (favours).

SŪKTA V. (XXVII.)

The deities are the ADITYAS ; the *Rishi* is either *Gṛtsamada*, or his son, *Kūrma* ; the metre is *Trishtubh*.

1. I present continually, with the ladle (of speech), these oblation-dropping hymns to the royal Varga VI.

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<sup>a</sup> *Devānām pīṭaram* : the Scholiast renders the latter, *pālayi-tāram*, the protector or cherisher.

A'DITYAS : May MITRA, ARYAMAN, BHAGA, the multi-present VARUÑA, the powerful ANŚA, hear us.<sup>a</sup>

2. May those of equal exploits, MITRA, ARYAMAN, VARUÑA, be pleased to-day by this my praise; they who are A'DITYAS, luminous, purified by showers,<sup>b</sup> who abandon none (that worship them), who are irreproachable, unassailable.

3. Those A'DITYAS, mighty, profound, unsubdued, subduing, many-eyed,<sup>c</sup> behold the innermost<sup>d</sup> (thoughts of men), whether wicked or virtuous, whether far from or nigh to those royal (deities).

4. The divine A'DITYAS are the upholders (of all things), moveable or immoveable; the protectors of the universe; the provident in acts; the collectors

<sup>a</sup> The *Ādityas*, or sons of *Aditi*, here enumerated, are only five; the Scholiast quotes the *Taittirīya* for eight, adding *Dhātṛi*, *Indra*, and *Viwaśwat* to those in the text, and adding *Anśa* for *Anśa*. The *Paurāṇik* enumeration is universally twelve, *Viśṇu*, *Pūshan*, *Twashṭṛi*, and *Savitṛi*, being added to the eight of the *Taittirīya*.

<sup>b</sup> *Dhárāpūtá*, cleansed by water, clean, *nirmalá*, according to the commentary; but no doubt the term refers to the connection of the *Ādityas* with the fall of rain.

<sup>c</sup> *Bhūryaksháh*, having many eyes, is the literal rendering of the epithet; it is no doubt figuratively used, implying the universal penetration of the rays of light, or, as the commentator says, very brilliant,—*bahutejasah*.

<sup>d</sup> *Antah-páśyante*, they look within, is the phrase of the text, but the Scholiast explains it, *pránáśám*, or *manushyánám kṛitau*, into the hearts of living beings, or men; the following expressions confirm his interpretation.

of rain ;<sup>a</sup> the possessors of veracity ; the acquitters of our debts.<sup>b</sup>

5. May I be conscious, A'DITYAS, of this your protection, the cause of happiness (and security) in danger ; ARYAMAN, MITRA, and VARUṆA, may I, through your guidance, escape the sins which are like pitfalls<sup>c</sup> (in my path).

6. ARYAMAN, MITRA, and VARUṆA, easy is the path (you show us), and free from thorns, and pleasant ; therefore, A'DITYAS, (lead us) by (it) : speak to us favourably, and grant us happiness difficult to be disturbed. Varga VII.

7. May ADITI, the mother of royal sons, place us beyond the malice (of our enemies) : may ARYAMAN lead us by easy paths, and may we, blessed with many descendants, and safe from harm, attain the great happiness of MITRA and VARUṆA.

8. They uphold the three worlds,<sup>d</sup> the three

<sup>a</sup> *Asuryam rakshamāndh* : *asura*, the Scholiast here explains, a cloud ; from *asu*, water, as the same with life, and *ra*, what yields ; thence, *asuryam* is the water of the cloud, or rain, which the *Ādityas* keep collected until the season of its full *tat tat kāle vṛishṭigutpādanāya rakshanti*.

<sup>b</sup> The debts, in the estimation of the commentator, are literally so ; those which are to be paid by the worshippers to other persons ; *ṛitāni stotṛibhiranyebhyaḥ pradeyāni* ; see again, verse nine of the next *Sūkta*.

<sup>c</sup> *Swabheva, swabhrāṇīva, gartavanti sthālānīva*, like places of land having holes or pits.

<sup>d</sup> *Tisro bhūmīr dhārayan* : *bhūmī* is here said to mean *loka*, world or sphere, earth, firmament, and heaven ; which the *Ādityas* support by supplying them with rain.

heavens;<sup>a</sup> and in their sacrifices three ceremonies (are comprised):<sup>b</sup> by truth, A'DITYAS, has your great might (been produced), such as is most excellent; ARYAMAN, MITRA, and VARUÑA.

9. The A'DITYAS, decorated with golden ornaments, brilliant, purified by showers, who never slumber, nor close their eyelids, who are unassailable, and praised by many, uphold the three bright heavenly regions for the sake of the upright man.

10. VARUÑA, destroyer of foes, thou art the sovereign over all, whether they be gods or mortals: grant to us to behold a hundred years, and that we may enjoy lives such as were enjoyed by ancient (sages).<sup>c</sup>

Varga VIII.

11. Neither is the right hand known to us, A'DITYAS, nor is the left; neither is that which is in front, nor that which is behind, (discerned by me): Givers of dwellings, may I, who am immature

<sup>a</sup> *Trīṇ dyáuḥ*, the three luminous objects, *ḍiptān*, which, according to the Scholiast, may be the three *lokas* above the sky, *Mahar*, *Jana*, *Satya*, or the three luminous deities, *Agni*, *Vāyu*, and *Súrya*.

<sup>b</sup> The expression is rather obscure,—*trīṇi vratā vidathe antar eśhām*, lit. the three ceremonies in the sacrifice, in the midst of them: the commentator explains it as in the text, the three daily ceremonials being essentially one worship of the *Ādityas*; or he suggests it might be rendered, in the midst of those worlds, there are three acts intended especially as the acts of the *Ādityas*, the absorption, retention, and re-distribution of dew or rain.

<sup>c</sup> The text has only *pūrvā*, prior, former; the commentator explains it by *purvair-devaiḥ*, by former gods or divine sages.

(in knowledge), and timid (in spirit), obtain, when guided by you, the light that is free from fear.<sup>a</sup>

12. He who presents offerings to the royal and true (A'DITYAS); he whom their constant favours exalt; he proceeds, wealthy, renowned, munificent, and honoured, to sacrifices, in his chariot.

13. Pure, unmolested, possessing (abundant) food and virtuous descendants, he dwells amidst fertilizing waters:<sup>b</sup> no one, whether nigh or afar, harms him who is (safe) in the good guidance of the A'DITYAS.

14. ADITI, MITRA, VARUṆA, have pity upon us, even although we may have committed some offence against you: may I obtain, INDRA, that great light which is free from peril; let not the protracted glooms (of night) envelop us.

15. Both (heaven and earth) combined, cherish him (whom the A'DITYAS protect); verily prosperous, he thrives, with the rain of heaven; victorious in battles, (he defends) both his own dwelling (and assails) that of his foe;<sup>c</sup> to him both portions (of creation) are propitious.<sup>d</sup>

16. Adorable A'DITYAS, may I pass (safe) in your

<sup>a</sup> Either the light of day, or the light of knowledge.

<sup>b</sup> *Apah sūyavasa upaksheti*; he dwells near to waters that are productive of corn; that is, he obtains rain when needed.

<sup>c</sup> *Ubhā kshayā vājayan yāti*, he goes, conquering, to both habitations, is the literal rendering, which is amplified by the comment as in the text.

<sup>d</sup> *Ubhāv-arddhau*, the two parts, of the world, according to the commentator, either moveable and immoveable things, or mortal and immortal beings.

car from the illusions which (you devise) for the malignant, the snares which are spread for your foes, (in like manner) as a horseman (passes over a road); and thus may we abide secure in infinite felicity.

17. May I never (have to) represent, VARUṆĀ, the destitution of a (once) opulent, dear, and munificent kinsman:<sup>a</sup> may I never, royal VARUṆĀ, be devoid of well-regulated riches: (and) may we, blessed with excellent descendants, worthily glorify thee at this sacrifice.<sup>b</sup>

#### SÚKTA VI. (XXVIII.)

The deity is VARUṆĀ; the *Rishi* and metre are the same as before.

Varga IX.

1. (The worshipper repeats) this praise of the sage, the self-radiant A'DITYA; may he preside over all beings by his power: I beg for fame of the sovereign VARUṆĀ, a deity who, when much pleased, (is propitious) to his adorer.

2. May we, VARUṆĀ, deeply meditating on thee, earnestly praising thee, and (engaged) in thy worship, be prosperous; glorifying thee daily, like the fires

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<sup>a</sup> *Māham avidam śūnam āpek*: the last word is of not unfrequent occurrence for *jñāti*, a relative; *śūnam*, according to the Scholiast, is synonymous with *śūnyam*, emptiness; *dāridryam*, poverty: the sentiment is thus illustrated by the Scholiast: may I not be under the necessity of begging of different princes, saying, my sons, or other relatives, are hungry: *asmadyāḥ putrādayaḥ kṣudhītā itī prabhu prabhu samīpe abhidhāya yāchamāno mā bhūvam*.

<sup>b</sup> The burden of the last stanza of Hymn xv.



(that are kindled in thy honour) at the coming of the luminous dawns.

3. VARUṆA, chief guide (of men), may we abide in the felicity of thee, who art endowed with great prowess, and art glorified by many: divine sons of ADITI, unharmed (by foes), have compassion upon us through your benevolence.

4. The A'DITYA, the upholder, has created all this water:<sup>a</sup> the rivers flow by the power of VARUṆA: they never weary, they never stop; they have descended with swiftness, like birds upon the circumambient (earth).<sup>b</sup>

5. Cast off from me sin, VARUṆA, as if it were a rope: may we obtain from thee a channel (filled) with water: cut not the thread of me (engaged in) weaving pious works; blight not the elements of holy rites before the season (of their maturity).

6. Keep off all danger from me, VARUṆA: supreme monarch, endowed with truth, bestow thy favour upon me: cast off (from me) sin, like a tether from a calf: no one rules for the twinkling of an eye, apart from thee.

Varga X.

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<sup>a</sup> *Pra śm asṛijad ṛitam*; the expression is indeterminate, in consequence of the various senses of *ṛitam*, which may mean truth, or sacrifice, as well as water: the following phrase, *sindhavo varuṇasya yanti*, rivers go of *Varuṇa*, or by his will or power, confirms the sense of water in the preceding.

<sup>b</sup> *Paptú raghuyá parijman*: the last means merely that which goes about or round, and might be rendered, revolving: the Scholiast considers it to be an epithet of *bhūmi*, understood, *parijmani bhūmyām*.

7. Harm us not, VARUṆA, with those destructive (weapons), which, repeller (of foes), demolish him who does evil at thy sacrifice: let us not depart (before our time) from the regions of light: scatter the malevolent, that we may live.

8. As we have offered adoration to thee, VARUṆA, of old, in like manner as we offer it now, so may we offer it in future (to thee), who art everywhere present: for in thee, who art difficult of attainment, as in an (immoveable) mountain, all holy acts are assembled, and are not to be dissevered.

9. Discharge, VARUṆA, the debts (contracted) by my progenitors, and those now (contracted) by me; and may I not, royal VARUṆA, be dependent (on the debts contracted) by another:<sup>a</sup> many are the mornings that have, as it were, indeed not dawned;<sup>b</sup> make us, VARUṆA, alive in them.

10. Protect us, VARUṆA, against every peril which

<sup>a</sup> *Māham rājann-anyakritena bhojam*, may I not enjoy by what is made by another; which the Scholiast explains, may I not obtain enjoyment by the wealth that is acquired by another: but the preceding phrase, *mat-kṛitāni*, made by me, refers to *ṛitā*, for *ṛitāni*, debts; and so, probably, it does here.

<sup>b</sup> *Avyushā in-nu bhūyastrushāsah-d no jivān tāsū śādhi*; unrisen, verily indeed, many morning-dawns, make us alive in them: according to *Sāyaṇa*, this means, that persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day: the passage is deserving of notice, indicating an advanced, as well as a corrupt state of society—the occurrence of debt and severity of its pressure.

a kinsman or a friend threatens me with alarmed in sleep; or from a thief or a wolf that attempts to destroy us.<sup>a</sup>

11. May I never (have to) represent, VARUÑA, the destitution of a (once) opulent, dear, and munificent kinsman: may I never, royal (VARUÑA), be devoid of well-regulated riches: and may we, blessed with excellent descendants, worthily glorify thee at this sacrifice.

SÚKTA VII. (XXIX.)

The deities are the VIŚWADÉVAS; the *Rishi* and metre as before.

1. A'DITYAS, upholders of pious works, and who are to be sought by all, remove sin far from me, like a woman delivered in secret:<sup>b</sup> knowing, MITRA, VARUÑA, and (universal) gods, the good that follows from your hearing our prayers, I invoke you for (our) protection. Varga XI.

2. You, gods, are intelligence, you are vigour:

<sup>a</sup> The construction is rather inconsistent with *mahyam*, to me, in the sing., in the first line, and *asmán*, us, in the plur., in the second: according to an authority cited by *Sáyana*, this hymn removes sin and danger, debt and poverty, and counteracts bad dreams—

*Idam ekádaśarcham tu váruṇam bhayapápanut,*

*Riṣadárídryaduhswapnanaśanam iti śusruma.*

<sup>b</sup> *Rahasúriva*, like a loose woman who has a child privately, and who abandons it in some distant place, is the explanation of the commentator; and is necessary to support the comparison to the distant removal of sin prayed for: it is a not insignificant indication of manners.

do you drive away the malevolent subduers (of enemies), overcome them entirely, and grant us felicity both now and in future.

3. What may we do for you, gods, either now, or in future :<sup>a</sup> what may we do, VASUS, by perpetual and practicable (acts of devotion) : Do you, MITRA, VARUṆA, ADITI, INDRA, and the *Maruts*, maintain our well-being.

4. O gods, you, verily, are our kinsmen : being so, grant felicity to me your suppliant ; let not your chariot be tardy in coming to the sacrifice ; let us never weary of relatives such as you are.

5. Alone among you, I have committed many offences, (the which correct) as a father corrects a naughty (son) : far from me, gods, be bonds ; far from me be sins ; seize not upon me (your) son as (a fowler) catches a bird.

6. Adorable (deities), be present to-day, that, apprehensive of danger, I may feel sure of your hearty (support) : protect us, gods, from the rapacity of the wolf : protect us, adorable (deities), from him who would work us misfortune.<sup>b</sup>

7. May I never (have to) represent, VARUṆA, the

<sup>a</sup> That is to say, we are unable to render you any adequate service.

<sup>b</sup> The verse occurs in the *Yajush*, xxxiii. 51. The explanation of the expression, *nijuro vrikasya*, somewhat varies, the first being considered as the adjective, agreeing with *vrikasya*, protect us from the mischievous wolf ; and again, *kartāt avapado*, is explained by *Mahādhara*, protect us from a well into which we might fall,—*kūpāt avapāt yatra sa-tasmāt pālayata*.

destitution of a (once) opulent, dear, and munificent kinsman: may I never, royal (VARUṆA), be devoid of well-regulated riches, and may we, blessed with excellent descendants, worthily glorify thee at this sacrifice.

SŪKTA VIII. (XXX.)

The deities are various: INDRA and SOMA are those of the sixth stanza; SARASWATĪ of the eighth; BRIHASPATĪ of the ninth; the MARUTS of the last; INDRA of the rest; the *Rishi* is *Gṛtsamada*; the metre is *Trishṭubh*, except in the last verse, in which it is *Jagatī*.

1. The waters cease not (to flow in libations) to the divine INDRA, the sender of rain, the animator (of all),<sup>a</sup> the slayer of AHI; day by day proceeds the current of the waters: at what period of time was their first creation.<sup>b</sup> Varga XII.

2. His mother, (ADITI), declared to him the man who had offered (sacrificial) food to VṚITRA: obedient to his pleasure, the rivers, tracing out their paths, flow day by day to their object, (the ocean).

3. Inasmuch as he had soared aloft above the firmament, INDRA hurled against VṚITRA his destructive (thunderbolt): enveloped in a cloud, he rushed upon INDRA, but the wielder of the sharp-edged weapon triumphed over his foe.

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<sup>a</sup> The text has *savitre*, which might mean, to the sun, as one with *Indra*: the Scholiast renders it, however, by *sarvasya prerakāya*, to the instigator, impeller, or animator of all.

<sup>b</sup> The drift of the question, according to the commentator, is the non-creation or eternity of the waters,—*nityā eva hi tā ityārtha*.

4. Pierce, *BṚHASPATI*,<sup>a</sup> with a radiant shaft, as with a thunderbolt, the sons of the *Asura* guarding his gates: in like manner as thou didst formerly slay *VṚITRA* by thy prowess, so do thou now destroy our enemy.

5. Do thou, who art on high, cast down from heaven the adamantine (thunderbolt), wherewith, when exhilarated, thou didst slay thy foe; and make us affluent in the possession of many sons, and grandsons, and cattle.

Varga XIII. 6. *INDRA* and *SOMA*, eradicate the worker (of evil), whom you hate; be the encouragers of the liberal institutor of the rite: protect us in this place of peril, and make the world (free from fear).<sup>b</sup>

7. Let not *INDRA* vex me, or weary me, or make me slothful: never may we say (to another), do not offer the *Soma* libation: (for it is *INDRA*) who will fulfil (my wishes), who will give (me riches), who will hear (my prayers), who will reward me, presenting libations, with cattle.

8. *SARASWATĪ*, do thou protect us: associated with the *Maruts*, and firm (of purpose), overcome our foes, whilst *INDRA* slays the chief of the *Sandīkas*,<sup>c</sup> defying him and confiding in his strength.

<sup>a</sup> *Bṛhaspati* is here obviously identified with *Indra*.

<sup>b</sup> *Kṛishutam-u-lokam*, is, literally, make the world; but the verb is not used in the sense of creating, and requires the specification of what is done, which the comment supplies by *bhayarahitam*, freed from fear.

<sup>c</sup> *Vṛishabham sandīkānām*: the *Sandīkas* are said to be the

9. Detecting him who is lying in ambush (against us), who is purposing our death, pierce him, BṚIHAS-PATI, with thy sharp (thunderbolt), and overthrow (our) enemies with (thy) weapons: hurl, monarch, thy destroying (shaft) against the oppressor.

10. Achieve, hero, along with our valiant heroes, the exploits that are to be achieved by thee: long have (our enemies) been inflated (with pride); slay them, and bring to us their treasures.

11. Desirous of felicity, MARUTS, I glorify with praise and homage your divine, manifest, and congregated strength; that we may thereby daily enjoy distinguished affluence, accompanied by valiant dependants and posterity.

SŪKTA IX. (XXXI.)

The deities and *Rishi* are the same; the metre of the last stanza is *Trishtubh*; of the rest, *Jagati*.

1. MITRA and VARUṆA, associated with the *A'dityas*, the *Rudras*, and the *Vasus*, protect our (sacrificial) chariot,\* when (it goes) about (from one place to another); like birds that fly down, seeking for food, rejoicing, and resting in the woods. Varga XIV.

2. Propitiated divinities, protect our chariot, gone forth in quest of food among the people, when the

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descendants of *Sāṇḍa*, who, with *Amarka*, is the *Purohita*, or priest of the *Asuras*.

\* *Asmākam avatam ratham*: the latter is here intended for the cart, or waggon employed, as appears from the next stanza, to bring food, probably intending the *Soma* plant, for the preparation of the libation.

quick (horses), raising the dust with their paces, trample with their feet upon the high places of the earth.<sup>a</sup>

3. Or, may that all-beholding INDRA, the accomplisher of great deeds, by the collective vigour of the *Maruts*, (coming) from heaven, protect our chariot with unassailable protection, (for the sake of securing to us) ample wealth and abundant food.

4. Or, may the divine TWASHTRÍ, the defender of the world, together with the wives (of the gods),<sup>b</sup> well pleased, urge on the chariot; or may ILÁ, the resplendent BHAGA, Heaven and Earth, the sagacious PÚSHAN, and the AŚWINS, the two husbands (of SURYÁ), urge on the chariot.

5. Or, may the two divine auspicious and mutually-contemplating Day and Night, the animators of moving (creatures, urge it on): and, Earth and Heaven, whilst I praise you both with a new hymn, I offer you food of the standing (corn), although provided with the three (sorts of sacrificial) viands.<sup>c</sup>

<sup>a</sup> *Prithivyāh sánau janghananta páñibhih*, going heavily on the precipice of the earth with their feet; literally, with their hands.

<sup>b</sup> The text has only *gnábhíh*, with the wives; but, as accompanying *Twashtrí*, they must be the *devapatnīh*, the wives of the gods, the personified metres of the *Veda*, according to the *Taittiriya*; *chhandānsi vai gndh*.

<sup>c</sup> *Sthātuscha vayas triwayá upastire*: the passage is rather obscure: according to the Scholiast, it means, I, who am able to offer you three sorts of sacrificial food, vegetable substances, animal victims, or the *Soma* juice,—*oshadhipásusomátmakāni*



6. We desire, gods, to repeat the praise of you, who are propitiated by praise : may AHIRBUDHNYA, AJA-EKAPĀD, TRĪTA, RĪBHUKSHIN, SAVITRĪ,<sup>a</sup> bestow upon us food, and may the swift-moving grandson of the waters, (AGNI, be gratified by) our praises and our worship.

7. Adorable (gods), I desire that these (my) earnest praises (should please) you : men wishing for food, desirous of vigour, have constructed (hymns) for your celebration ; may you hasten like a (swift) chariot-horse to our (pious) rite.

SŪKTA X. (XXXII.)

The deities of the first stanza are HEAVEN and EARTH ; of the two next, INDRA or TWASHĒTRĪ ; RĀKĀ, the full moon, of the two following ; and SINĪVĀLĪ, the new moon, of the next two ; and of the last verse, the six female personifications there specified ; the *Rishi* is as before ; the metre of the first five stanzas is *Jagatī* ; of the three last, *Anuštubh*.

1. Heaven and Earth, be the protectors of me Varga XV.

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*annāni* ; spread, *upastrindmi* ; the food, or cates and butter, *chārūpuroḍāsāni lakshandāni*, of that which is stationary, that is, *vrthyddeh*, or rice and other grains.

<sup>a</sup> The two first of these names occur in the *Purāṇas*, as those of two of the *Rudras* : according to the Scholiast, the first is the same as *ahi*, alone ; *budhnya* implying merely his origin in the firmament,—*budhnam antarīksham tatra bhavo ahi-nāma deva* : the second is a name of the sun, the unborn, who goes with one foot : *trita* he would treat as an epithet, *tritastīrnatama*, most expanded, an epithet of *Indra* : *Ribhukshin* is an ordinary appellation of the same deity : *Savitṛi* he explains, the generator of all, *sarvasya prasaviṭā*.

your worshipper, anxious to propitiate you by worship and adoration, for of you two is abundant food : desiring riches, I glorify you both, and celebrate you with great (laudation).

2. Let not the secret guile of man, (INDRA), harm us by day (or night) ; leave us not subject to the malevolent, disunite us not from thy friendship ; regard us with the favourable thoughts that (spring) from it : we ask this (boon) of thee.

3. Bring to us, with benignant mind, the well-nourished and compactly-limbed milch cow, yielding milk, and conferring happiness : daily I glorify thee, who art adored by many, quick in (thy) steps, and rapid in (thy) words.<sup>a</sup>

4. I invoke, with suitable praise, RĀKĀ, who is worthily invoked : may she, who is auspicious of good fortune, hear us, and spontaneously understand (our purpose) : may she sew her work with an infallible needle :<sup>b</sup> may she grant us excellent and opulent descendants.

5. RĀKĀ, with those thy kind and gracious intentions, wherewith thou grantest riches to the donor (of oblations), approach us to-day ; thou who art

<sup>a</sup> *Padyābhir-āsum vachasā cha vājīnam*, explained as in the text, but, according to the Scholiast, it is doubtful whether this and the preceding stanza apply to *Indra* or to *Twashṭri*.

<sup>b</sup> *Sṛyatu apah suchyāchchhidyamānāyā*, may she sew the work with a needle that is not capable of being cut or broken ; with one, of which the stitches will endure, in like manner as clothes and the like wrought with a needle last a long time, according to the commentator.

auspicious of good fortune, favourably inclined, and bestowing a thousand blessings.

6. Wide-hipped SINÍVÁLÍ,<sup>a</sup> who art the sister of the gods, accept the offered oblation, and grant us, goddess, progeny.

7. Offer the oblation to that SINÍVÁLÍ, the protectress of mankind, who has beautiful arms, beautiful fingers, who is the parent of many children, and who has numerous children.

8. I invoke her who is GANGÚ,<sup>b</sup> who is SINÍVÁLÍ, who is RÁKÁ, who is SARASWATÍ; (I invoke) INDRĀNÍ for protection, VARUNAŃI for welfare.

#### ANUVĀKA IV.

##### SÚKTA I. (XXXIII.)

The deity is RUDEA; the *Rishi* as before; the metre, *Trishubh*.

1. Father of the MARUTS,<sup>c</sup> may thy felicity extend to us: exclude us not from the sight of the sun: Varga XVI.

<sup>a</sup> *Siniválí* is the moon on the first day on which it is visible: she is said to be, *devánám śwasá*, either the sister of the gods, or one who is independent of them; the verse occurs in the *Yajush*, xxxiv. 10; for the epithet, *Prithushúkē*, which *Sáyana* explains by *prithu jaghane*, *Mahádhara* proposes, either, *prithu kesabháre*, abundant-haired, or much-praised, or desired of many; *stuká*, meaning a head of hair, praise, or desire.

<sup>b</sup> Said to be a synonyme of *Kuhu*, the day of conjunction, when the moon rises invisible: it would seem as if these phases of the moon were identifiable with *Indráńi* or *Varunańi*, or with both.

<sup>c</sup> See vol. i. p. 302, note.

(grant that) our valiant (descendants) may overcome (these) foes, and that we may be multiplied, RUDRA, by (our) progeny.

2. Nourished by the sanatory vegetables which are bestowed by thee, may I live a hundred winters: extirpate mine enemies, my exceeding sin, and my manifold infirmities.

3. Thou, RUDRA, art the chiefest of beings in glory: thou, wielder of the thunderbolt, art the mightiest of the mighty: do thou waft us in safety over (the ocean) of sin: repel all the assaults of iniquity.

4. Let us not provoke thee, RUDRA, to wrath by our (imperfect) adorations; nor, showerer (of benefits), by our unworthy praise, nor by our invocation (of other deities): invigorate our sons by thy medicinal plants, for I hear that thou art a chief physician amongst physicians.<sup>a</sup>

5. May I pacify by my praises that RUDRA, who is worshipped with invocations and oblations; and never may he who is soft-bellied, of a tawny hue, and handsome chin;<sup>b</sup> who is reverently invoked; subject us to that malevolent disposition (that purposes our destruction).<sup>c</sup>

<sup>a</sup> *Bhishaktamam tvā bhishajām srinomi*: we have here an unequivocal assertion of the Æsculapian attributes of *Rudra*.

<sup>b</sup> *Ridūdara babhruvarāḥa suśipra*: *Yāska* interprets the first, *myidu udara*, having a soft belly.—*Nir.* vi. 4.

<sup>c</sup> *Mā no asyai āradhan mandyai*: the Scholiast explains *mand* by *hanmāti manyamāna buddhih*, the mind meditating, I kill.

6. May the showerer of benefits, the lord of the *Maruts*, gratify me his suppliant with invigorating food: may I, free from sin, so propitiate RUDRA, that I may attain to his felicity, as a man, distressed by heat, (finds relief) in the shade.

7. Where, RUDRA, is thy joy-dispensing hand, which is the healer and delightér (of all): showerer (of benefits), who art the dispeller of the sins of the gods,<sup>a</sup> quickly have compassion upon me.

8. I address infinite and earnest praise to the showerer (of benefits), the cherisher (of all), the white-complexioned:<sup>b</sup> adore the consumer (of sin), with prostrations: we glorify the illustrious name of RUDRA.

9. (Firm) with strong limbs, assuming many forms, fierce, and tawny-coloured, he shines with brilliant golden ornaments: vigour<sup>c</sup> is inseparable from RUDRA, the supreme ruler and lord of this world.

10. Worthy<sup>d</sup> (of reverence), thou bearest arrows

<sup>a</sup> *Apabhartā rapaso daivyasya*, is, according to the commentator, *devakṛitasya pāpasya apabhartā*, the taker away of sin committed by a divinity: however, the proper sense of *daivya* here may be questionable, and it may imply sin against the gods.

<sup>b</sup> *Śvītīche-śvānityam ānchate*, he who goes to or obtains whiteness; the white complexion of *Śiva*, the later representative of *Rudra*, has, therefore, its origin in the *Rich*.

<sup>c</sup> *Asuryam*, according to the comment, means *bala*, strength; or it might be thought to connect *Rudra* with the *Asuras*.

<sup>d</sup> *Arhan* is for *arha* or *yogya*, fit for, or worthy of; the term is somewhat remarkable, as especially applicable, although not exclusively so, to a *Buddha*.

and a bow ; worthy (of praise), thou wearest an adorable and omniform necklace ;<sup>a</sup> worthy (of adoration), thou preservest all this vast universe : there is no one more powerful than thou.

Varga XVIII.

11. Glorify the renowned RUDRA, riding in his car, ever youthful, destructive, fierce like a formidable wild beast : RUDRA, propitiated by praise, grant happiness to him who praises (thee), and let thy hosts destroy him who is our adversary.

12. I bow, RUDRA, to thee, approaching (our rite), as a boy to his father when pronouncing a blessing upon him : I glorify thee, the giver of much (wealth), the protector of the virtuous ; do thou, thus glorified, bestow healing herbs upon me.

13. MARUTS, I solicit of you those medicaments which are pure ; those, showerers (of benefits), which give great pleasure ; those which confer felicity ; those which (our) sire, MANU, selected ;<sup>b</sup> and those (medicaments) of RUDRA which are the alleviation (of disease), and defence (against danger).

14. May the javelin of RUDRA avoid us : may the great displeasure of the radiant deity pass away (from us) : showerer of benefits, turn away thy strong

<sup>a</sup> The text has *nishka*, which *Sâyana* here interprets, *hāra*.

<sup>b</sup> *Yāni Manur avrītātā pitā nah* : this alludes, no doubt, to the vegetable seeds which *Manu*, according to the *Mahābhārata*, was directed to take with him into the vessel in which he was preserved at the time of the deluge : the allusion is the more worthy of notice, that this particular incident is not mentioned in the narrative that is given of the event in the *Satapatha Brāhmaṇa* : see Weber, *Indische Studien*.

(bow) from the wealthy (offerers of oblations), and bestow happiness upon (our) sons and grandsons.<sup>a</sup>

15. Cherisher of the world, showerer (of benefits), omniscient and divine (RUDRA), hearer of our invocation, so consider us on this occasion, that thou mayest not be irate, nor slay us; but that, blessed with excellent descendants, we may worthily glorify thee at this sacrifice.

SŪKTA II. (XXXIV.)

The deities are the MARUTS; the *Rishi* as before; the metre is *Jagatī*, except in the last verse, in which it is *Trishtubh*.

1. The MARUTS, shedders of showers, endowed with resistless might, like formidable lions, reverencing (the world) by their energies, resplendent as fires, laden with water,<sup>b</sup> and blowing about the wandering cloud, give vent to its (collected) rain. Varga XIX.

2. Since, golden-breasted MARUTS, the vigorous (RUDRA) begot you of the pure womb of PRIŚNI,<sup>c</sup>

<sup>a</sup> The stanza occurs in the *Yajush*, xvi. 50; the end of the first half of the verse reads, *durmatir-aghāyoh*, the displeasure of the sinful or the malevolent, instead of *durmatir-mahī gāt*, may the great displeasure pass away.

<sup>b</sup> *Rijīshīnah*, from *rijīsha*, water; or it may mean, *Soma* that has lost its strength.—*rijīsha*, *apagata sārāh somah*.

<sup>c</sup> *Priśnyāh śukra ūdhani*, lit. in the pure udder of *Priśni*, that is, on the elevated places of the earth, in the mountains: or, according to the Scholiast, allusion is intended to the legend of the earth's assuming the form of a brindled cow, and *Rudra's* begetting the *Maruts* of her in the shape of a bull; but this is more of a *Paurāṇik* than a *Vaidik* legend.

therefore they, the devourers (of their enemies), are conspicuous (by their ornaments), as the heavens are by the constellations; and, senders of rain, they are brilliant as the cloud-born (lightning).

3. They sprinkle the wide-extended (lands) with water, as (men sprinkle) horses (when heated) in battles; and they rush along with swift (horses) on the skirts of the sounding (cloud):<sup>a</sup> MARUTS, golden-helmed,<sup>b</sup> and of one mind, agitating (the trees), come with your spotted deer to (receive the sacrificial) food.

4. The prompt-giving MARUTS ever confer upon the (offerer of sacrificia), food, as upon a friend, all these (world-supporting) waters: they who have spotted deer for steeds, who are possessed of inexhaustible riches, and who, seated in their chariots, (proceed) amongst the moving (clouds), like horses going straight<sup>c</sup> (to the goal).

5. MARUTS, who are of one mind, and are armed with shining lances, come with the bright, full-uddered kine, by unobstructed paths, to partake

<sup>a</sup> *Nádasya karnāis-turayanta dśubhik*, lit. they hasten with quick ears of the sound: the Scholiast furnishes, quick *horses*, and explains the *ears* to signify, the middle parts of that which emits sound, i. e., the cloud.

<sup>b</sup> *Hirañyasiprāḥ: śipra*, in other places, the nose, or the lower jaw, is here explained, *śiras-trāṇa*, a head-guard, a helmet.

<sup>c</sup> *Rijipyāso na* is explained, by the Scholiast, by *riju akūṣīlam prāpnuvantah gachchhanto asvā iva*, like horses going by, or arriving at, that which is straight, not crooked.



of the exhilaration of the (*Soma*) juice, as swans (fly) to their nests.

6. MARUTS, who are of one mind, come to the food that is offered at (our) sacrifices, as (you come) to the praises of men : nourish the milch cow, (the cloud), so that it may be like a mare with a full udder, and render the pious rite productive of abundant food to the worshipper. Varga XX.

7. Bestow upon us, MARUTS, that (son) who shall enjoy abundance, and who shall be repeating your appropriate praises day by day to (induce) your coming : give food to those who praise you ; to him who glorifies you in battles : (grant him) liberality, intelligence, and unimpaired unsurpassable vigour.

8. When the golden-breasted munificent MARUTS yoke their horses to their chariots on an auspicious (occasion), they shed in their peculiar (directions) abundant food upon him who offers them oblations, as a milch cow (gives milk) to her calf.

9. MARUTS, granters of dwellings, protect us from the malignity of the man who cherishes wolf-like enmity against us : encompass him with your burning diseases ; ward off the murderous (weapon) of the devourer.

10. MARUTS, your marvellous energy is well known, whereby, seizing the udder of heaven, you milked it (of the rain,\* destroyed) the reviler of

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\* *Prisnyá yad údhar api ápayo duhuk* : *Prisni* is here identified with the firmament, and the udder is the cloud : in the text the

your worshipper, and (came), irresistible sons of RUDRA, to TRITA<sup>a</sup> for the destruction of his enemies.

Varga XXI.

11. We invoke you, mighty MARUTS, who frequent such sacrifices<sup>b</sup> (as this, to be present) at the offering of the diffusive and desirable (libation): lifting up our ladles, and reciting their praise, we solicit the golden-hued and lofty MARUTS for excellent wealth.

12. May they, who, the first celebrators of the ten-months' rite, accomplished this sacrifice,<sup>c</sup> re-

person is abruptly changed: your energy is known, by which they milked, &c.

<sup>a</sup> *Trita* is said to be a *Rishi*.

<sup>b</sup> *Evayávnah* is said to be derived from *eva*, that which is to be gone to, *gantavyam*, that is, worship, or a sacrifice, *stotram*, *yajnam vá*, and *yávan*, who goes to; it is a purely *Vaidik* word.

<sup>c</sup> *Te dasagvāḥ prathamā yajñām ūhire*: in the first volume (p. 167), we have had *dasagvāḥ* explained, those who originally, at least, were priests of the race or school of *Angiras*, conducting ceremonies that lasted nine or ten days: here we have the office assigned to the *Maruts*, as the first celebrators of the rite, and who are therefore identified by the Scholiast with the *Angirasas*, — *Angirasas-tad rupā bhūtva-marutah*, who were the first, or prior to the *Adityas*: according to the legend, which is here more fully detailed in the commentary, there was a competition for precedence in going to *Swarga*, between the *Adityas* and the *Angirasas*, and the latter acquired it, by first instituting sacrifices with fire; according to the text, *Adityāschaiva iha-dānna-angirasascha te agre agnīṁ agnim ayajanta*; the *Adityas* were also here, and the *Angirasas*; they (the latter) first worshipped *Agni* with fire: this is in harmony with the inference drawn from other

animate us at the rising dawn ; for as the dawn with purple rays drives away the night, so (do they scatter the darkness) with great, and pure, and mist-dispelling radiance.

13. They, the RUDRAS, (equipped) with melodious (lutes),<sup>a</sup> and decorated with purple ornaments, exult in the dwellings of the waters ; and scattering the clouds with rapid vigour, they are endowed with delightful and beautiful forms.

14. Imploring them for ample wealth, and (having recourse to him) for protection, we glorify them with this praise ; like the five chief priests whom TRITA detained for the (performance of) the sacrifice, and to protect it with their weapons.<sup>b</sup>

15. MARUTS, may that protection wherewith you convey the worshipper beyond sin, wherewith you rescue the reciter of your praise from the scoffer, be present with us : may your benign disposition tend towards us, like a lowing (cow towards her calf).

passages, that *Angiras* and his disciples were the persons who first established the various forms of worship with fire : see vol. i. p. 3, note.

<sup>a</sup> *Te kshoṭṭbhiḥ* : *Sāyana* explains *kshoṭṭbhiḥ* by, *śabda kāri-bhir-vitāḥkhyair-vitāviśeshaiḥ*, with sounding instruments, called *vitā* is, a sort of *vitās* : the *vitā* is a stringed instrument, well known.

<sup>b</sup> *Trito na yān pancha hotṛān abhīśhtāye dvavarttad avarān chak-riyā avase* : the passage is obscure, especially as the legend which is alluded to is not narrated by the Scholiast : in fact, he is disposed to consider it as alluding to the practice of mysticism, or *yoga* : the five *hotṛis*, or offerers of the *Soma*, being the five vital airs,

## SŪKTA III. (XXXV.)

The deity is *Apāmnāpāt*; the *Rishi* as before; the metre is *Trishtubh*.

Varga XXII. 1. Desiring food, I put forth this laudatory hymn : may the sounding and swift-moving grandson of the waters\* bestow abundant food upon me his worshipper : may he make us of goodly appearance, for verily he is propitiated by praise.

2. Let us address to him the prayer that is conceived in our hearts, and may he fully understand (its purport) ; for he, the lord, the grandson of the

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whom *Trita*, as a *Yogi*, suppressed, and compelled to concentrate themselves in the *Chakra*, or umbilical region, for the attainment of superhuman faculties : this would leave the term *avarān* unexplained, although the commentator proposes to render it, *homanishpādakān mukhyān*, the chief offerers of the *Soma* : his explanation runs thus : *pancha-hotṛān adhyātmaprāśāpānādi pancha vṛittyātmanā varttamānān, ata eva homanishpādakān mukhyān, abhīśhtaye abhilāshitasiddhyārtham chakriyā nābhichakreṣu avatam sangantam āvavarttat : swasmān-nir jigamishūn prāśān swūtmā-bhimukham āvartayat*, he compelled the vital airs, desirous of issuing from himself, to turn back into the presence of himself, and to concentrate with the umbilical *chakra*, for the entire completion of the rite ; (those airs being) the chief offerers of the oblation abiding in the spirit, as *prāśā*, *apāśā*, and the rest, constituting the five ministering priests : a less mystical interpretation turns upon the sense of *chakriyā*, with a spear or lance, *ṛishlyākkyena dyudhena*.

\* *Apām-nāpāt*, the son of the trees or fuel, which are the progeny of the rains : a different etymology makes the term an epithet of the sun : vol. i. 51, note.

waters, has generated all beings by the greatness of his might.

3. Some waters collect together (from the rain); others, (already collected on earth), unite with them; as rivers, they flow together to propitiate the ocean-fire:<sup>a</sup> the pure waters are gathered round the pure and brilliant grandsons of the waters.<sup>b</sup>

4. The young and modest (waters) wait upon the youth, assiduous in bathing him, and he, although unfed with fuel, yet cleansed with clarified butter, shines with bright rays amidst the waters,<sup>c</sup> that abundance (may be) to us.

5. Three divine females<sup>d</sup> present food to that uninjurable divinity; as if formed in the waters

<sup>a</sup> *Urvam nadyah priṣṭanti*: *ūrva* is explained by *Sāyaṇa* in its usual acceptation of submarine fire,—*samudramadhye varttamānam vāḥavānalam*.

<sup>b</sup> The Scholiast suggests also a different explanation of the stanza, as referring to two sorts of water; one termed *ekadhaṇḍh*, the other *vasatvaryaḥ*, apparently the juice of the *Soma*, as distinguished by their employment in the *Agnishomīya* sacrifice, after collecting the fat of the victim, and which are to be mixed for the completion of the ceremony: the *mantra* used on the occasion occurs in the *Yajush*, vi. 23, where *Mahidhara* explains the meaning of *Vasativari*; *vasativari sanjñānam somārthānām apām grahanam kāryam*, the taking of the waters named *Vasativari*, which mean, the *Soma* is to be observed: more particular detail is to be found in the *Sūtras* of *Kātyāyana*, viii. 9; vii. 10.

<sup>c</sup> Alluding either to the submarine fire or to the lightning amidst the rain-clouds.

<sup>d</sup> They are, according to the Scholiast, *Ilā*, *Sarasvatī*, and *Bhārati*, personifications of sacred prayer or praise.

they spread abroad, and he drinks the ambrosia of the first-created (element).<sup>a</sup>

Var ga XXIII. 6. In him is the birth of the horse;<sup>b</sup> of him is (the origin of) the world :<sup>c</sup> do thou, grandson of the (waters), protect the pious worshippers from the malevolence of the oppressor: those who give no offerings, those who practise untruths, attain not the inconceivable deity, whether abiding in the immature or the perfect waters.

7. He, the grandson of the waters, who abides in his own dwelling; of whom is the readily-milked cow; who augments the nectar (of the skies), and (thence) eats the sacrificial food; he, gathering strength in the midst of the waters, shines for the sake of conferring wealth upon his worshipper.

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<sup>a</sup> *Kritā iva upa hi prasarsre apsu*, they have proceeded or issued, as if made, in the waters, is the explanation of the commentator; but this is all. *Sa pṛyūṣham dhayati pūrvasūndm*, he drinks the nectar, that is, the *Soma*, of those first born; the essence of the waters which were the first created things by *Brahmā*; *pūrvam Brahmanah sakāśad utpannāndm apām sdrabhūtam*.

<sup>b</sup> *Atvāsyā atra janimā*, here, or in him is the birth of the horse; alluding, according to the Scholiast, to the production of *Uchchaisravas*, the horse of *Indra*, amongst the precious things obtained by the churning of the ocean: but this is *Paurāṇik*; apparently not *Vaidik*; and the birth of the horse from water, whether of the ocean or not, is a legend, the origin of which is yet doubtful.

<sup>c</sup> *Asya cha swah*; the last is explained, *su*, well, *varāṇīya*, to be chosen: implying, according to the Scholiast, the whole world: that is, the deity residing amidst the waters, or the rains, may be considered as the origin of all earthly things.

8. All other beings are, as it were, branches of him, who, truthful, eternal, and vast, shines amidst the waters with pure and divine (radiance); and the shrubs, with their products, are born (of him).

9. The grandson of the waters has ascended the firmament above (the region) of the tortuously-moving (clouds), arrayed in lightning: the broad and golden-coloured (rivers) spread around, bearing (to all quarters) his exceeding glory.

10. The grandson of the waters is of golden form, of golden aspect, of golden hue, and (shines) seated upon a seat of gold: the givers of gold (at solemn rites) present to him (sacrificial) food.

11. Beautiful is his form (of aggregated lustre, Varga XXIV. beautiful) is the name of the grandson of the waters; (both) flourish, though hidden<sup>a</sup> (by the clouds); the youthful waters collectively kindle the golden-coloured divinity in the firmament, for water is his food.

12. To him our friend, the first of many<sup>b</sup> (deities), we offer worship with sacrifices, oblations, and prostration: I decorate the high place (of his presence):

<sup>a</sup> *Apīchyam varddhate-meghāntarhitam sad-varddhate*; increases though concealed by the clouds; is the interpretation of the comment.

<sup>b</sup> *Bahūnām avamāya*, the best of many, that is, of the gods, as in the *Aitareya Brāhmaṇa*, *agnir-vai devānām avamah*, that is, according to the Scholiast, *devānām madhye prathamah*, the first amongst the gods; qualifying the expression as referring to the sacrifice in which oblations are to be presented to *Agni*, or fire, in the first instance.

I nourish him with fuel: I sustain him with (sacrificial) viands: I glorify him with hymns.

13. Vigorous, he has generated himself as an embryo in those (waters): he is their infant; he sucks them; they bedew him (with moisture); the grandson of the waters of untarnished splendour has descended to this (earth) in the form of a different (fire).<sup>a</sup>

14. The abundant waters, bearing sustenance to their grandson, flow round him with spontaneous movements; when abiding in his supreme sphere, and shining daily with imperishable (rays).

15. I have come, AGNI, to thee, (the giver) of good dwellings, for the sake of offspring: I have come with a propitiatory hymn for the sake of the opulent (offerers of oblations): may all the good which the gods defend (be ours); that, blessed with excellent descendants, we may worthily glorify thee at this sacrifice.

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<sup>a</sup> *Anyasya iwa iha tanvá vivesha*, has entered here, verily, with the body of another; the substantive, fire, is understood; that is, fire originally ethereal, has come upon earth as culinary and sacrificial fire.



SŪKTA IV. (XXXVI.)

The *Ṛishi* and the metre are the same as in the preceding; the deities are various: the first stanza is addressed to INDRA, the second to the MARUTS, the third to TWASHṬRI, the fourth to AGNI, the fifth to INDRA, and the sixth to MITRA and VARUNA; according to the Scholiast, each is associated with a deified month, after the nomenclature of the old kalendar, or INDRA with *Madhu*, the MARUTS with *Mādhava*, TWASHṬRI with *Sukra*, AGNI with *Suchi*, INDRA with *Nabha*, and MITRA and VARUNA with *Nabhasya*.

1. (The libation) that is being presented, INDRA, Varga XXV.  
to thee, comprises the (products of the) cow, and the (consecrated) water; and the leaders (of the rite) have expressed it with stones, and strained it through woollen (filters):<sup>a</sup> Do thou, INDRA, who art the first (of the gods), and rulest (over the world), drink the *Soma* offered by the *Hotri*,<sup>b</sup> and sanctified by the exclamations *Swāhā* and *Vashāt*.

2. MARUTS, together worshipped with sacrifices, standing in the car drawn by spotted mares, radiant with lances, and delighted by ornaments, sons of

<sup>a</sup> The text has only *avibhiḥ*, with sheep; the Scholiast amplifies the phrase, *aver bālamayair daśāpavitrāiḥ*, with purifying filters made of the hair of the sheep.

<sup>b</sup> *Piba hotrād ā somam*: in this and the following verses, *hotra* and the analogous terms, *potra*, *Āgnidhra*, &c., are explained, the *Yāga*, or sacrifice of the *Hotri*, and the rest, those portions of the ceremony which are assigned to the different officiating priests, or the oblations which each is in turn to present.

BHARATA,<sup>a</sup> leaders in the firmament, seated on the sacred grass, drink the *Soma* presented by the *Potri*.

3. Do ye, who are devoutly invoked, come to us together, and, seated on the sacrificial grass, enjoy your rest; and then, TWASHĒRI, who heaviest a brilliant cohort, (come) with the gods and their wives, and rejoice, being pleased with the (sacrificial) food.<sup>b</sup>

4. Sage AGNI, bring hither the gods, and sacrifice to them: invoker of the gods, propitious to us, sit down in the three altars:° accept the libation of *Soma* that is offered to thee, from the *A'gnídhra*, and be satisfied with thy portion.

5. This (libation), INDRA, is the augments of thy bodily (vigour), favourable of old to the resistless strength of (thy) arms: it is effused, MAGHAVAN, for thee; it is brought to thee from the *Bráhmaṇa*; do thou drink and be satisfied.

6. MITRA and VARUṆA, both be gratified with the sacrifice: hear my invocation as the seated *Hotri* repeats in succession the ancient praises: the (sacrificial) food, encompassed (by the priests), attends the royal pair; drink, both of you, the sweet *Soma* libation, offered by the *Prasaśtri*.

<sup>a</sup> *Bharatasya sūnavah*: the first is said to be a name of *Rudra*, as the cherisher or sovereign, *bharttrī*, of the world.

<sup>b</sup> The verse occurs in the *Yajush*, xxvi. 24; and, according to *Mahādhara*, is in the first instance, addressed to the *Devapatnyah*, the wives of the gods, and then to *TwashĒri* along with them: his interpretation is, in other respects, much the same as *Sāyaṇa's*.

<sup>c</sup> Those of the *Gárhapatya*, *A'havanīya*, and *Dákshīṇa* fires.

EIGHTH ADHYĀYA.

ANUVĀKA IV. (*continued*).

SŪKTA V. (XXXVII.)

The deity of the first four stanzas is DRAVIṆODAS; of the fifth, the ĀśVINS; and of the sixth, AGNI; the metre and *Ṛishi* are the same as before.

1. Be gratified, DRAVIṆODAS,<sup>a</sup> by the sacrificial food presented as the offering of the *Hotri*; He desires, priests, a full libation; present it to him, and, influenced (by it, he will be your) benefactor: drink, DRAVIṆODAS, along with the *Ṛitus*,<sup>b</sup> the *Soma*, the offering of the *Hotri*.

Varga I.

2. He, whom I formerly invoked, and whom I now invoke, is verily worthy of invocation, for he is renowned as a benefactor: the *Soma* libation has been brought by the priests; drink, DRAVIṆODAS, along with the *Ṛitus*, the *Soma*, the offering of the *Potri*.

3. May these thy bearers, by whom thou art borne along, be satisfied; lord of the forest, be firm, doing no injury, steadfast of resolve; come, and

<sup>a</sup> See vol. i. p. 37, note.

<sup>b</sup> *Somam Draviṇodah piba ritubhiḥ*: this is the burthen of the two next stanzas also, and of the last of the hymn: the Scholiast would understand the *Ritus*, properly the seasons, to be the deities presiding over the months, continuing the series from the preceding *Sūkta*, and adding to the number severally, the months named *Isha*, *Urjja*, *Sahas*, and *Tapasya*.

being gracious, drink, DRAVIṆODAS, along with the *Ritus*, the *Soma*, the offering of the *Neshtri*.

4. Whether he have drunk the *Soma* from the offering of the *Hotri*; whether he have been exhilarated by the offering of the *Potri*; whether he have been pleased with the (sacrificial) food presented as the act of the *Neshtri*; still let DRAVIṆODAS quaff the unstrained ambrosial cup, the fourth offered by the priest.\*

5. Yoke to-day, AŚWINS, your rolling car, conveying (you), the leaders (of the rite); and setting you down before us: mix the oblations with the sweet juice: come, you are affluent with (abundant) food, and drink the *Soma*.

6. Be pleased, AGNI, with the fuel; be pleased with the oblation; be pleased with the sacred prayer that is good for man; be pleased with holy praise, asylum of all: AGNI, willing (to accept oblations), render all the great gods desircus (of the same), and with them all, and with the *Ritu* drink the oblation.

#### SŪKTA VI. (XXXVIII.)

The deity is SAVITRI; the *Rishi* and metre are the same.

Varga II.

1. In truth, the divine SAVITRI, the bearer (of the world), has perpetually been present for the

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\* *Pātram Draviṇodāh pibatu draviṇodasah*, lit. let *Draviṇodas* drink the cup of *Draviṇodas*; but in the second place the word is explained *ritvij*, a priest.

generation (of mankind), for such is his office:<sup>a</sup> verily he grants wealth to the pious (worshippers);<sup>b</sup> may he, therefore, bestow upon the offerer of the oblation (sufficient) for his well-being.

2. The divine, vast-handed (SAVITRI), having risen, stretches forth his arms for the delight of all: the purifying waters (flow) for (the fulfilment of) his rites, and this circumambient air sports (in the firmament).

3. The moving (Sun) is liberated by his rapid rays: verily he has stopped the traveller from his journey:<sup>c</sup> he restrains the desires of warriors for combat, for night follows (the cessation of) the function of SAVITRI.

4. She, (Night), enwraps the extended (world) like (a woman) weaving (a garment): the prudent man lays aside the work he is able (to execute) in the midst (of his labour): but all spring up (from repose) when the divine, unwearied Sun, who has divided the seasons, again appears.

5. The engendered domestic radiance of AGNI spreads through various dwellings, and presides over all (sorts of sacrificial) food: the mother, (Dawn), has assigned to her son, (AGNI), the best portion (at

<sup>a</sup> This seems to be suggested by the etymology of SAVITRI, as derived from the root *Sú*, to bring forth, *prasaváya lokánda*; for such is his work,—*tadapá, tat prasava karmá*.

<sup>b</sup> *Devebhyaḥ*, to the gods; but the Scholiast interprets it here, *stotribhyaḥ*, to the praisers.

<sup>c</sup> Or literally, the goer, from going.

sacrifices), which is the manifestation of him imparted by SAVITRI.<sup>a</sup>

Varga III

6. The warrior, eager for victory, who has gone forth (to battle), turns back; (for) home is the desire of all moving beings: abandoning his half-wrought toil, the labourer returns (home) when the function of the divine SAVITRI (is suspended).

7. The animals search in dry places for the watery element which has been collected in the firmament by thee: the woods are assigned (by thee) to the birds: no one obstructs these functions of the divine SAVITRI.

8. The ever-going VARUṆA grants a cool, accessible, and agreeable place (of rest), to all moving (creatures), on the closing of the eyes (of SAVITRI);<sup>b</sup> and every bird and every beast repairs to its lair when SAVITRI has dispersed (all) beings in various directions.

9. I invite to this place, with reverential salutations, for my good, that divine SAVITRI, whose functions neither INDRA, nor VARUṆA, nor MITRA, nor ARYAMAN, nor RUDRA, nor the enemies (of the gods), impede.

10. May he, who is adored by men, the protector of the wives (of the gods),<sup>c</sup> preserve us; when wor-

<sup>a</sup> The *Agnihotra* rite is to be performed at dawn, which may be therefore considered as enjoined or instigated by the rising sun.

<sup>b</sup> *Varuṇa* especially presiding over the night.

<sup>c</sup> *Gnāspati*, *devapatnīnām patih*; or *gnāh* may mean the metres of the *Vedas*.

shipping him, who is auspicious, the object of meditation, and the all-wise: may we be the beloved of the divine SAVITRI, that we may (thence be successful) in the accumulation of wealth and the acquisition of cattle.

11. May that desirable wealth which is granted to us, SAVITRI, by thee, proceed from the sky, from the waters, from the earth; and may the happiness (which belongs) to the race of those who eulogise thee, devolve upon me, repeating diligently thy praises.

SÚKTA VII. (XXXIX.)

The deities are the AŚWINS; the *Rishi* and metre as before.

1. Descend, AŚWINS, like falling stones, for the purpose (of destroying our foes); hasten to the presence of the wealth-possessing (worshippers), like vultures to a tree: like two Brahmans<sup>a</sup> repeating hymns, (be present) at the sacrifice, and come like (royal) messengers in the land, welcomed by many people.

Varga IV

2. Moving at dawn like two heroes in a car; like a pair of goats;<sup>b</sup> like two women lovely in form; or like husband and wife; come together, knowing

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<sup>a</sup> *Brahmáśa-iva* for *Brahmanau*; this looks very like a specific denomination, and recognises the existence of the *Brahman* not merely as the title of an individual superintending priest, but as implying a religious, or priestly order or caste.

<sup>b</sup> In this and many of the succeeding comparisons, the only point of similitude is that of the dual number.

(how sacred) rites (are to be celebrated) amongst men, (to bestow) happiness (on the worshipper).

3. Come to us, the first (before other gods), like a pair of horns, or like two hoofs, travelling with rapid (steps); like a pair of *Chakravākas*, awaiting day; overthrowers of foes, like warriors in cars, able (to perform all things), come to our presence.

4. Bear us across (the sea of life), like two vessels, or (over difficult places), like the poles of a car, the axles, the spokes, the fellys (of two wheels): Be like two dogs, warding off injury to our persons, and, like two coats of mail, defend us from decay.

5. Irresistible as two winds, rapid as two rivers; and quick of sight, come like two eyes before us; like two hands; like two feet; subservient to the well-being of our bodies, conduct us to (the acquirement) of excellent (wealth).

Varga V.

6. Like two lips uttering sweet words; like two breasts yielding nourishment for our existence; be to us like two noses, preserving our persons, and like two ears for the hearing of agreeable (sounds).

7. Like two hands, *Aświns*, be ever investing us with vigour; like heaven and earth, bestow upon us rain; give sharpness to the praises that are addressed to you, as they whet an axe upon a grindstone.\*

8. The *Gṛitsamadas* have composed this prayer, these praises, *Aświns*, for your exaltation: be propitiated by them, leaders of ceremonies, and come

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\* *Kṣhotreṇa iva swadhītām; asim tejanasādhavat tikkshnī-kurutām; sharpen like a sword or knife upon a whetstone.*



hither; that, blessed with excellent descendants, we may worthily glorify you at this sacrifice.

SŪKTA VIII. (XL.)

The deities are SŌMA and PÚSHAN; the *Rishi* and metre as before.

Yarga VI.

1. SŌMA<sup>a</sup> and PÚSHAN, you two are the generators of riches, the generators of heaven, the generators of earth; as soon as born you are the guardians of the whole world: the gods have made you the source of immortality.<sup>b</sup>

2. (The gods) propitiate these two divinities at the moment of their birth, for they drive away the disagreeable glooms: with these two, SŌMA and PÚSHAN, INDRA generates the mature (milk) in the immature heifers.<sup>c</sup>

3. SŌMA and PÚSHAN, showerers (of benefits), direct towards us the seven-wheeled car,<sup>d</sup> the measure of the spheres, undistinguishable from the universe, every where existing. (guided) by five reins,<sup>e</sup> and to be harnessed by the mind.

<sup>a</sup> By *Soma*, it would appear that we are to understand both the moon and the *Soma* plant, as is more particularly intimated in the fourth stanza.

<sup>b</sup> *Akṛinavan amṛitasya nábhim*: *hetum*, the cause or source, *amaratasya*, of not dying.

<sup>c</sup> That is, the rain in the newly-risen clouds.

<sup>d</sup> *Sáyaka* explains *saptachakram*, the year, consisting of seven seasons, reckoning the intercalary month as an additional *ritu*, or season.

<sup>e</sup> Here again, according to the Scholiast, we have a reference to the solar year, reduced, by the amalgamation of the cold and

4. One of them, (PÚSHAN), has made his dwelling above in the heaven ; the other, (SOMA), upon earth, and in the firmament :<sup>a</sup> may they both grant us much-desired and much-commended abundant wealth of cattle, the source to us (of enjoyments).

5. One of you, (SOMA), has generated all beings ;<sup>b</sup> the other proceeds looking upon the universe : SOMA and PÚSHAN, protect my (pious) rite : through you, may we overcome all the hosts of our enemies.

6. May PÚSHAN, who is the benefactor of all, be propitious to (this pious) rite ; may SOMA, the lord of wealth, grant us affluence : may ADITI, who is without an adversary, protect us, so that, blessed with excellent descendants, we may worthily glorify (you) at this sacrifice.

dewy seasons into one, to five seasons ; as by another text, *dwádasā vai māsāḥ panchartavo hemantaśiśirayoh samdsena*, the twelve months are verily five seasons by the combination of the cold and dewy seasons.

<sup>a</sup> In the first, *Soma*, as a vegetable, abides on earth ; in the second, or the firmament, he is represented by the moon.

<sup>b</sup> In what way is not explained, and another text, quoted from the ninth *Mañḍala*,—*Somo janitā matnām*, *Soma*, the generator of the wise or pious, does not supply the information : possibly allusion is intended to the effects of the libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

SŪKTA IX. (XLI.)

The deities are various: VĀYU is addressed in the two first stanzas; INDRA and VĀYU in the third; MITRA and VARUṆA, the AŚWINS, INDRA, the VIŚWADÉVAS, SARASWATĪ, and Heaven and Earth, are in succession the divinities of six triplets; the metre is *Gayatrī*, except in the fifth *Tricha*, in which the two first stanzas are in the *Anuṣṭubh* metre, and the third in the *Bṛihatī*; the *Rishi* is, as before, *Gṛtsamada*.

1. VĀYU, whose are a thousand chariots, and the *Niyut* steeds,<sup>a</sup> come to drink the *Soma* juice.<sup>b</sup> Varga VII.
2. VĀYU, of the *Niyut* steeds, approach: this bright (juice) has been accepted by thee, for thou goest to the dwelling of the offerer of the libation.<sup>c</sup>
3. Leaders (of rites), INDRA and VĀYU, lords of the *Niyut* steeds, come and drink to-day the mixture of milk and of the pure *Soma* juice.
4. This libation is offered to you, MITRA and VARUṆA, cherishers of truth; hear, verily, this my present invocation.<sup>d</sup>
5. Sovereigns, exercising no oppression, sit down

<sup>a</sup> The *Niyuts* are the horses of the car of *Vāyu*.

<sup>b</sup> This verse occurs in the *Yajush*, xxvii. 32.

<sup>c</sup> This also is given in the *Yajush*, xxvii. 29: *Sūkta*, which *Sāyana* interprets *dīpyamāna*, bright, resplendent, as an appellative of the *Soma* juice, *Mahīdhara* renders by *graha*, a vessel, a ladle; that is, a ladle or cup of *Soma* juice.

<sup>d</sup> This stanza occurs in the *Sāma-Veda*, II. 260; and in the *Yajush*; but in a very different place from the two preceding, or VII. 9.

in this substantial and elegant hall, (built) with a thousand columns.<sup>a</sup>

Varga VIII.

6. May these two universal monarchs, fed with clarified butter, sons of ADITI, lords of liberality, show favour to their sincere (worshipper).

7. AŚWINS, in whom there is no untruth; RUDRAS, go by the (direct) road to (the sacrifice at which the libation) is to be drunk by the leaders (of sacred rites, for which (the offerer may receive the reward of) cows and horses.<sup>b</sup>

8. Showerers of wealth, (bring to us) such (riches) that the malevolent man, our foe, whether he be far off or nigh,<sup>c</sup> may not take (it) away.

9. Resolute AŚWINS, bring to us riches of various sorts,<sup>d</sup> and wealth begetting wealth.

10. May INDRA dissipate all great and overpower-

<sup>a</sup> This and the next verse occur in the *Sāma-Veda*, II. 261, 262.

<sup>b</sup> The *Yajush* repeats this and the two following verses, xx. 80—83.

<sup>c</sup> *Na yat para nántara*: *para* is rendered by *Sáyaña*, *dúrasítha*, being at a distance; and *antara* by *samíparvartí*, one being near: *Mahídharma* understands them to signify relationship, *para* meaning *asambaddha*, unconnected, and *antara*, *sambaddha*, connected or related: he explains also the verb *dadadharshat* differently, and makes *Indra* the object:—"The *Indra* whom may such a man not overcome,—*yam-Indram na parábhúyát*;" but this seems rather inapplicable.

<sup>d</sup> *Pisanga sandriśam* is explained by *Sáyaña*, *nánáripam*, of many sorts; *Mahídharma*, more literally, gives *pisanga* its ordinary sense of tawny or yellow, and explains the compound, that which is of a yellow colour, or gold.

ing danger, for he is resolute, and the beholder of all.<sup>a</sup>

11. If INDRA provide for our happiness, evil will not come behind us, good will be before us. Varga IX.

12. Let INDRA, the beholder of all, the conqueror of foes, send us security from all quarters.

13. Universal gods, come hither; hear this my invocation; sit down upon this sacred grass.<sup>b</sup>

14. This sharp, savoury, exhilarating (beverage), is (prepared) for you by the *Sunahotras*; <sup>c</sup> drink of it at your pleasure.

15. MARUTS, of whom INDRA is the chief; divinities, of whom PÚSHAN is the benefactor; do you all hear my invocation.

16. SARASWATÍ, best of mothers, best of rivers, best of goddesses,<sup>d</sup> we are, as it were, of no repute; grant us, mother, distinction. Varga X.

17. In thee, SARASWATÍ, who art divine, all existences are collected: rejoice, goddess, amongst the *Sunahotras*, grant us, goddess, progeny.

18. SARASWATÍ, abounding in food, abounding in water, be propitiated by these oblations, which the *Gṛitsamadas* offer as acceptable to thee, and precious to the gods.

19. May the two, (Heaven and Earth), who

<sup>a</sup> *Sāma-Veda*, I. 200.

<sup>b</sup> *Yajur-Veda*, VII. 34.

<sup>c</sup> In this and in verse 17 the author resumes his original character of a member of the family of the *Sunahotras*: see p. 207.

<sup>d</sup> *Ambitame*, *nadītame*, *devūtame*; the superlatives of *ambikā*, a mother; *nadī*, a river; and *devī*, a goddess.

confer good fortune upon the sacrifice, proceed (to the altar);<sup>a</sup> for, verily, we implore you both (to come), as well as AGNI, the bearer of oblations.

20. Heaven and Earth, bear to the gods to-day our heaven-aspiring sacrifice, the means of obtaining *Swarga*.

21. May the adorable gods, devoid of malice, sit down to-day nigh to you both to drink the *Soma* juice.

#### SŪKTA X. (XLII.)

The deity is a bird, or INDRA in the form of one; the *Rishi* is *Gṛtsamada*; the metre, *Trishṭubh*; according to the *Gṛhya Sūtras*, the hymn is to be silently repeated on hearing the disagreeable cry of a bird; one ominous of misfortune is probably intended.

Varga XI.

1. Crying repeatedly, and foretelling what will come to pass, (the *Kapinjala*)<sup>b</sup> gives (due) direction

<sup>a</sup> According to the Scholiast, the objects addressed are the two *śakatas*, carts or barrows, which are employed to bring the fuel, or the *Soma* plants, and are placed in front of the hall of sacrifice, north and south of an altar erected outside, and which are considered here as types of Heaven and Earth, who, properly speaking, are the deities of the *Tricha*: the *Śakatas* are requested, according to *Sāyaṇa*, to proceed to the west part of the northern *vedi*, or altar,—*uttaravedeh paśchimabhāgam pragachchkatām*: according to *Kātyāyana*, they are also termed *Havirdhānas*, oblation-containers, and part of the ceremony consists in dragging them into different positions at different periods, accompanied by appropriate texts, which are given in the *Yajur-Veda*, v. 14—21.

<sup>b</sup> The name does not occur in the text, but the *Anukramanikā*

to its voice, as a helmsman (guides) a boat: be ominous, bird, of good fortune, and may no calamity whatever befall thee from any quarter.

2. May no kite, no eagle, kill thee: may no archer, armed with arrows, reach thee: crying repeatedly, in the region of the *Pitris*,<sup>a</sup> be ominous of good fortune: proclaimer of good luck, speak to us on this occasion.

3. Bird, who art ominous of good fortune, the proclaimer of good luck, cry from the south of our dwellings: may no thief, no evil-doer, prevail against us; that, blessed with excellent descendants, we may worthily praise thee at this sacrifice.

SÚKTA XI. (XLIII.)

The deity and *Rishi* as before: like the preceding, the hymn is also a *Trīcha*, or *Triad*: the metre of the first and third stanzas is *Jagatī*; of the third, *Atisākkarī*, or *Ashṭī*.

1. Let the birds in quest of their food, according to the season, proclaim their circumambulations, like the celebrators (of sacred rites): he utters both notes, as the chaunter of the *Sāma* recites the *Gayatrī* and *Trishtubh*, and delights (the hearers). Varga XII.

2. Thou singest, Bird, like the *Udgātrī* chanting the *Sāma*: thou murmurest like the *Brahmaputra*<sup>b</sup>

has *kapinjalarupādho devatā*: the *kapinjala*, in ordinary language, is the Francoline partridge.

<sup>a</sup> The south; for, as observed in the comment on the next verse, the cry of birds on the south is of good omen.

<sup>b</sup> The same as the *Brāhmanāchchanś*, one of the sixteen priests,

at sacrifices : like a horse (neighing) when approaching a mare, do thou proclaim (aloud) to us good fortune from every quarter ; proclaim aloud prosperity to us from every direction.

3. When uttering thy cry, O Bird, proclaim good fortune : when sitting silently, cherish kind thoughts towards us : when thou criest as thou art flying, let the sound be like that of a lute ;<sup>a</sup> so that, blessed with excellent descendants, we may worthily praise thee at this sacrifice.

### MAṆḌALA III.

#### EIGHTH ADHYĀYA (*continued*).

#### ANUVĀKA I.

#### SŪKTA I. (I.)

The hymns of the Third *Maṇḍala* are attributed to Viśwāmitra,<sup>b</sup> or individuals of his family ; he is the *Ṛishi* of the first *Sūkta*, the deity of which is AGNI ; the metre, *Trishubh*.

Varga XIII.

1. Render me vigorous, AGNI, since thou hast made me the bearer of the SOMA to offer it in the

who *śastram śansati*, recites the *mantra* that is not to be sung or chaunted.

<sup>a</sup> *Karkarir-yathā* : the *karkari* is said to be a musical instrument,—*vādyā vīśaḥaḥ*.

<sup>b</sup> Viśwāmitra is a remarkable person in the traditions of the Hindu religion : according to the historical and *Paurāṇik* authorities, he was originally a member of the *Kshatriya*, or royal and



sacrifice: honouring the gods who are present, I take hold of the stone (to express the juice); I propitiate them; do thou, AGNI, protect my person.

2. We have performed, AGNI, a successful sacrifice: may my praise magnify (thee) as worshipping thee with fuel and with reverence: (the gods) from heaven desire the adoration of the pious, who are anxious to praise the adorable and mighty (AGNI).

3. The gods discovered the graceful AGNI (concealed) amidst the waters of the flowing (rivers), for the purpose of (sacred) acts: AGNI, who is intelligent, of purified vigour, and friendly; who from his birth bestowed happiness on earth and heaven.

military caste, and himself for some time a monarch: he was descended from *Kuśa*, of the lunar race, and was the ancestor of many royal and saintly personages, who, with himself, were called after their common ancestor, *Kuśikas*, or *Kausikas*: by the force of his austerities, he compelled *Brahmā* to admit him into the *Brahmanical* order, into which he sought admission, in order to be placed upon a level with *Vaśishṭha*, with whom he had quarrelled: his descent, and the circumstances of his dispute with *Vaśishṭha*, are told, with some variation, in the *Rāmāyaṇa*, ch. LI.—LXV. (Schlegel's edition), in the *Mahābhārata*, *Vāyu*, *Viśhṇu*, and *Bhāgavat*, and other *Purāṇas*: the details of the *Rāmāyaṇa* are the most ample: the texts of the *Rig-Veda* intimate a general conformity with those of the *Purāṇas* as to the family designation of *Viśhvāmitra*, and to occasional disagreements with *Vaśishṭha*, originating, apparently, in their respective patronage of hostile princes: according, however, to the heroic poems, the *Purāṇas*, and various poems and plays, these two saints were on very amicable terms in their relations to the royal family of *Ayodhyā*, or to king *Dāśaratha*, and his son *Rāma*.

4. The seven great rivers<sup>a</sup> augmented in might the auspicious, pure, and radiant AGNI as soon as he was born, in like manner as mares (tend) the new-born foal: the gods cherished the body (of AGNI) at his birth.

5. Spreading through the firmament with shining limbs, sanctifying the rite with intelligent and purifying (energies), and clothed with radiance, he bestows upon the worshipper abundant food and great and undiminished prosperity.

Varga XIV.

6. AGNI every where repairs to the undevouring, undevoured (waters);<sup>b</sup> the vast (offspring) of the firmament, not clothed,<sup>c</sup> yet not naked, seven eternal, ever youthful rivers, sprung from the same source, received AGNI as their common embryo.

7. Aggregated in the womb of the waters,<sup>d</sup> (his rays) spread abroad; and omniform, are here effective for the diffusion of the sweet (juice), like milch kine full uddered: the mighty (Heaven and Earth) are the fitting parents of the graceful AGNI.

<sup>a</sup> See vol. i. p. 88, and note: the seven great rivers of India, or branches of the Ganges, seem to have been known to the Romans in the time of Augustus.

*Ceu septem surgens sedatis amnibus altus*

*Per tacitum Ganges.—Æn. ix. 30.*

<sup>b</sup> *Anadatīradabdhā*, not extinguishing *Agni*, nor yet evaporated by him.

<sup>c</sup> *Avasānā anagnā*, not wearing garments, but invested by the water as by a robe.

<sup>d</sup> The *antariksha*, mid-heaven, or the firmament, the region of vapour.

8. Son of strength, sustained by all, thou shinest, possessing bright and rapid rays: when the vigorous AGNI is magnified by praise, then the showers of sweet rain descend.

9. At his birth he knew the udder of his parent,<sup>a</sup> and let forth its torrents, and its speech (of thunder): there was no one to detect him, lurking in the deep, with his auspicious associates, (the winds), and the many (waters) of the firmament.

10. He cherishes the embryo of the parent (firmament), and of the generator (of the world): he alone consumes many flourishing (plants): the associated brides (of the Sun, Heaven and Earth), who are kind to man, are both of kin to that pure showerer (of blessings): do thou, AGNI, ever preserve them.

11. The great AGNI increases on the broad unbounded (firmament), for the waters supply abundant nutriment; and placid, he sleeps in the birth-place of the waters for the service of the sister streams.

Varga XV.

12. The invincible AGNI, the cherisher of the valiant in battle, the seen of all, shining by his own lustre, the generator (of the world), the embryo of the waters, the chief of leaders, the mighty, is he who has begotten the waters for (the benefit of) the offerer of the libation.

13. The auspicious timber has generated the graceful and multiform embryo of the waters and

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<sup>a</sup> *Pitṛidhar viveda*: the parent here is the firmament, and the udder the clouds, or the accumulated stores of rain.

the plants: the gods approached him with reverence, and worshipped the adorable and mighty (AGNI) as soon as born.

14. Mighty suns, like brilliant lightnings, associate with the self-shining AGNI, great in his own abode, as if in a (deep) cavern, as they milk forth ambrosia into the boundless and vast ocean.

15. I, the institutor of the rite, worship thee with oblations: desirous of thy favour, I implore thy friendship: grant, along with the gods, protection to him who praises thee; preserve us with thy well-regulated rays.

Varga XVI.

16. Approaching thee, benevolent AGNI, and performing all holy acts that are the cause of opulence, offering oblations with earnestness and in abundance, may we overcome the hostile hosts that are without gods.\*

17. Thou, AGNI, art the commendable announcer of the gods, cognizant of all sacred rites; placid, thou abidest amongst mortals, and, like a charioteer, thou followest the gods, accomplishing (their wishes).

18. The immortal being has sat down in the dwelling of mortals, accomplishing (their) sacrifices: AGNI, who is cognizant of all sacred rites, shines with expanded bulk when fed with clarified butter.

19. Come to us with friendly, auspicious, and

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\* *Abhishyāma pritanāyur adevān*, or it may mean, may we overcome the hosts of those who are not gods, i. e., the *Rakshasas*, or evil spirits, obstructing sacrifices.

mighty aids, thou who art great and all-pervading : bestow upon us ample riches, safe from injury, well-spoken of, desirable, and renowned.

20. I address to thee, AGNI, who art of old, these eternal as well as recent adorations : these solemn sacrifices are offered to the showerer of benefits, who in every birth is established (amongst men), cognizant of all that exists.

21. The undecaying *Játavedas*, who in every birth is established (amongst men), is kindled by the *Viswámित्रas* : may we, (enjoying) his favour, ever be (held) in the auspicious good will of that adorable (deity).

22. Powerful AGNI, (fulfiller) of good works, convey, rejoicing, this our sacrifice towards the gods : Invoker of the gods, bestow upon us abundant food ; grant us, AGNI, great wealth.

23. Grant, AGNI, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual : may there be to us sons and grandsons born in our race, and may thy good-will ever be upon us.\*

#### SÚKTA II.

The deity is AGNI as *Vaiśwánara* ; the *Rishi* is *Viswámित्रa* ; the metre, *Jagatí*.

1. We offer to AGNI, who is *Vaiśwánara*, the Varga XVII.

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\* This verse, which forms the burden of several subsequent hymns, occurs in the *Sáma-Veda*, 1. 76 : it is translated, with some difference, by Benfey and Stevenson, as has been observed in the Preface.

augmenter of water, praise (as bland) as pure clarified butter; and the priests and the worshipper incite by their (pious) rites the invoker of the gods to his two-fold function,<sup>a</sup> as a wheelwright fabricates a car.

2. By his birth he lighted up both heaven and earth; he was the praise-worthy son of his parents; the undecaying AGNI, the bearer of oblations, the giver of food, the guest of men, the affluent in radiance.

3. The gods, (endowed) with intelligence, gave birth to AGNI in the multiform rite by the exertion of preserving strength: desirous of food, I eulogise the great AGNI, bright with solar effulgence, and (vigorous) as a horse.

4. Desiring excellent food, inflicting no disgrace, we solicit the boon of the adorable (VAISŪVĀNARA) from AGNI, the benefactor of the BHṚIGU, the object of our desires, who is acquainted with past acts, and shines with celestial splendour.

5. Men with strewn holy grass, and uplifted ladles, place before them this solemnity for the sake of obtaining happiness, AGNI, the bestower of food, the resplendent, the benefactor of all the gods, the remover of sorrow,<sup>b</sup> the perfecter of the (holy) acts of the sacrificer.

<sup>a</sup> To the lighting of the *Gárhapatya* and *Ahavanīya*, the domestic and sacrificial fires.

<sup>b</sup> The text has merely *Rudra*, which the Scholiast translates *duḥkhāndm ādvakam*, the driver away of griefs or pains: otherwise, we might take it as a synonyme of *Agni*.

6. AGNI, of purifying lustre, invoker of the gods, *Varga XVIII.* men desirous of worshipping (thee), having strewn the sacred grass, repair to thy appropriate abode at sacrifices: bestow upon them wealth.

7. He has filled both heaven and earth and the spacious firmament, he whom the performers of (sacred) rites have laid hold of as soon as born: he, the sage, the giver of food, is brought like a horse to the sacrificer, for (the sake of) obtaining food.<sup>a</sup>

8. Reverence the bearer of oblations (to the gods), him whose sacrifice is acceptable; worship him by whom all that exists is known, who is friendly to our dwellings; for AGNI is the conductor of the great sacrifice, the beholder of all, who has been placed in front of the gods.

9. The immortals, desirous (of his presence), sanctified the three radiances<sup>b</sup> of the great circumambient AGNI; one of them they have placed in the world of mortals as the nourisher (of all); the other two have gone to the neighbouring sphere.

10. Human beings, wishing for wealth, give brightness, (by their praises), to the lord of men,

<sup>a</sup> *Yajur-Veda*, xxxiii. 75.

<sup>b</sup> *Tisrah samidhah*, literally, the three fuels, but here said to intend the three forms or conditions of fire; as, earthly fire, that of the firmament or lightning, and that of heaven, the sun; or three *Vaidik* forms, two termed *Aghāra*, and one *Anūyāja*: the celebration of the latter is rewarded by enjoyment in this world, that of the two former by enjoyment in the firmament and heaven.

the wise (AGNI), as they add lustre, (by polishing), to an axe: spreading everywhere, he goes alike through high and low places, and has taken an embryo (condition) in these regions.<sup>a</sup>

Varga XIX.

11. The showerer (of benefits), generated in (many) receptacles, flourishes, roaring in various (places)<sup>b</sup> like a lion; VAIŚWÁNARA, the resplendent, the immortal, giving precious treasures to the donor (of the oblation).

12. Glorified by his adorers, VAIŚWÁNARA of old ascended to the heaven that is above the firmament, bestowing wealth upon his (present) worshipper, as he did in former times; he travels, ever vigilant, the common path (of the gods).<sup>c</sup>

13. We implore for present riches, the many-moving, tawny-rayed, resplendent AGNI, whom mighty, venerable, wise, adorable, and dwelling in the sky, the wind (brought down) and deposited (upon the earth).

14. We implore with prayer the mighty AGNI, the giver of food, the unrefusing, (seated on) the the front of heaven; the radiant in the sacrifice, him who is to be sought (for by all), the beholder of all, the emblem of heaven, the dweller in light, who is to be awakened at dawn.

15. We solicit wealth of the adorable (AGNI), the invoker of the gods, the pure, the single-minded,

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<sup>a</sup> The two pieces of wood, the attrition of which produces flame.

<sup>b</sup> As in forests on fire.

<sup>c</sup> That is, as the sun.



the munificent, the commendable, the beholder of all, who is many-coloured like a chariot, elegant in form, and always friendly to mankind.

SŪKTA III.

The deity, *Rishi*, and metre, are unchanged.

Varga XX.

1. Intelligent (worshippers), offer to the powerful VAIŚWĀNARA precious things at holy rites, that they may go (the way of the good), for the immortal AGNI worships the gods; therefore, let no one violate eternal duties.

2. The graceful messenger (of the gods) goes between heaven and earth: sitting (on the altar), and placed before men, he ornaments the spacious chambers (of sacrifice) with his rays, animated by the gods, and affluent in wisdom.

3. The wise worship, with (pious) rites, AGNI, the sign of sacrifices,<sup>a</sup> the accomplishment of the solemnity, in whom the reciters of (his) praises have accumulated (their) acts (of devotion), and from whom the worshipper hopes for happiness.

4. The parent of sacrifices, the invigorator of the wise, the end (of the rite), the instruction of the priests, AGNI, who has pervaded heaven and earth in many forms, the friend of man, wise, (and endowed) with splendours, is glorified (by the worshipper).

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<sup>a</sup> *Ketum yajnānām*: *ketu* is, properly, a banner; but it is repeatedly used in the *Veda* in the sense of *prajñāpaka*, a sign, a signal, that which makes any thing known.

5. The gods have placed in this world the delightful AGNI in a delightful chariot, the tawny-hued VAIŚWÁNARA, the sitter in the waters, the omniscient, the all-pervading, the endowed with energies, the cherisher, the illustrious.

Varga XXI.

6. Perfecting in performance the multiform sacrifice of the worshipper, along with the gods to whom solemnities have been addressed, and together with the priests, AGNI, the charioteer, the swift-moving, the humble-minded, the destroyer of foes, passes along between (heaven and earth).

7. AGNI, praise (the gods that we may enjoy) good offspring and long life: propitiate them by libations; bestow upon us plentiful crops: ever vigilant, grant food to the respectable (institutor of this ceremony), for thou art the desired of the gods, the object of the pious acts of the devout.

8. The leaders (of holy rites) praise with prostration, for (the sake of) increase, the mighty lord of people, the guest (of men), the regulator eternally of acts, the desired of the priests, the exposition of sacrifices, JĀTAVEDAS, endowed with (divine) energies.

9. The resplendent and adorable AGNI, riding in an auspicious chariot, has comprehended the whole earth by his vigour: let us glorify with fit praises the acts of that cherisher of multitudes in his own abode.

10. VAIŚWÁNARA, I celebrate thy energies, whereby, O sage, thou hast become omniscient: as soon as born, AGNI, thou hast occupied the

realms (of space), and heaven and earth, and hast comprehended all these with thyself.

11. From acts that are acceptable to VAIŚVĀNARA comes great (wealth); for he, the sage (AGNI) alone, bestows (the reward) of zeal in (the performance of) his worship: adoring both his prolific friends, heaven and earth,<sup>a</sup> AGNI was born.

#### SŪKTA IV.

The deities are the *Āprīs*;<sup>b</sup> the *Rishi* and metre as before.

1. Repeatedly kindled, (AGNI),<sup>c</sup> wake up favourably disposed; (endowed) with reiterated lustre, entertain the kind purpose of (granting us) wealth: bring, divine AGNI, the gods to the sacrifice: do thou, the friend (of the gods), minister, well-affected, to (thy) friends. Varga XXII.

2. TANÚNAPÁT, whom the deities, MITRA, VARUṆA, and AGNI, worship daily thrice a day, render this our sacred rain-engendering sacrifice productive of water.

3. May the all-approved praise reach the invoker of the gods: may I LA<sup>d</sup> first proceed to worship and to praise with prostrations the showerer (of benefits) in his presence: may the adorable (AGNI), instigated (by us), worship the gods.

4. An upward path has been prepared for you

<sup>a</sup> See i. 158, verse 4.

<sup>b</sup> See p. 195.

<sup>c</sup> *Samit-samit*, takes the place of the *Samiddha*, or *Susamiddha*, as an appellative of *Agni* in preceding *Sūktas*.

<sup>d</sup> The *Īlita* of preceding hymns, but the construction of the stanza is difficult, and the sense obscure.

both<sup>a</sup> in the sacrifice: the blazing oblations soar aloft: the invoker of the gods has sat down in the centre of the radiant (hall): let us strew the sacred grass for the seats of the gods.

5. The gods who gratify the universe with rain are present at the seven offerings (of the ministering priests), when solicited with (sincerity of) mind: may the many deities who are engendered in sensible shapes at sacrifices come to this our rite.<sup>b</sup>

Varga XXIII.

6. May the adored Day and Night, combined or separate, be manifest in bodily form, so that MITRA, VARUṂA, INDRA, or (the latter), attended by the MARUTS, may rejoice us by their glories.

7. I propitiate the two chief divine invokers of the gods: the seven offerers of (sacrificial) food, expectant of water, gratify (AGNI) with oblations: the illustrious observers of sacred rites have saluted him in every ceremony as (identifiable), verily, with water.<sup>c</sup>

8. May BHĀRATĪ, associated with the BHĀRATÍS; ILĀ with the gods and men; and AGNI; and SĀRAS-

<sup>a</sup> *Agni* and the *Barhis*, or sacred grass, to which, as in the parallel passages, the stanza is addressed.

<sup>b</sup> In preceding *Sūktas*, the doors of the hall of sacrifice are the personifications specified; here are to be understood divinities presiding over the doors.

<sup>c</sup> *Ritam it ta dhuh* is explained by the Scholiast, *Agnim eva řita-bhūtam dhuh*, they have called *Agni*, verily, *řita*: *řita* is usually rendered water, but it may mean truth; the commentator leaves it unexplained, having, in the preceding phrase, *řitam śansanta*, rendered it by *udakam*, desirous or expectant of water.

WATĪ with the SĀRASWATAS;<sup>a</sup> may the three goddesses sit down upon the sacred grass (strewn) before them.

9. Divine TWASHṬRI, being well pleased, give issue to our procreative vigour, whence (a son), manly, devout, vigorous, wielder of the (*Soma*-bruising) stone, and reverencing the gods, may be born.

10. VANASPATI, bring the gods nigh: may AGNI, the immolator, prepare the victim:<sup>b</sup> let him who is truth officiate as the ministering priest, for, verily, he knows the birth of the gods.

11. AGNI, kindled into flame, come to our presence in the same chariot with INDRA and with the swift-moving gods: may ADITI, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.<sup>c</sup>

<sup>a</sup> The Scholiast interprets *bhāratābhiḥ*, with the connections of *Bharata*, or the Sun, *bharatasya sūryasya sambandhinībhiḥ*, perhaps intending the solar rays: *Bhāratī* he explains by *Vāc*, speech; *Ilā* he explains by *Bhūmi*, the earth; and *Saraswatī* by *Mādhyamikā vāk*; the *Sāraswatās* are the *Madhyamasthānās*, the middle regions, or the firmament: *Agni*, whose name is rather unconnectedly inserted, is thus identified through their several personifications as goddesses, with heaven, mid-heaven, and earth, or with speech or sound in the three regions; see p. 73, note (c).

<sup>b</sup> *Agnir havir āmitā sudayāti* is the same phrase as occurred in *Sūkta* III. of the Second *Maṇḍala*, v. 10: see p. 219.

<sup>c</sup> *Swāhā devā amritā mādayantām*: *Swāhā* is explained *Swāhā-kārena yuktāḥ*, joined with or addressed by the exclamation, *Swāhā*. This *Sūkta* is more complicated and obscure than any of the preceding addressed to the *Apris*, except *Sūkta* III. of the

## SÚKTA V.

The deity is AGNI; the *Ṛishi* and metre as before.

**Varga XXIV.** 1. The sagacious AGNI, cognizant of the dawn, is awakened to (follow) the paths of the sages: the luminous VAHNI, kindled by the devout, has thrown open the gates of darkness.

2. The adorable AGNI is magnified by the hymns, the prayers, the praises, of (his) worshippers: emulating the many glories of the sun, the messenger (of the gods) shines forth at the glimmering of the dawn.

3. AGNI, the embryo of the waters, the friend (of the pious), accomplishing (all desires) with truth, has been placed (by the gods) amongst men, the descendants of MANU: desirable and adorable, he has taken his station on high,<sup>a</sup> where the wise AGNI is to receive the oblations of the devout.

4. AGNI, when kindled, is MITRA; and, as MITRA, is the invoker (of the gods): VARUṆA is JĀTAVEDAS: MITRA is the ministering priest: DAMÚNAS is the agitator (VĀYU): MITRA (is the associate) of rivers and mountains.<sup>b</sup>

5. The graceful (AGNI) protects the primary station of the moving earth: mighty, he protects

Second *Maṇḍala*, to which it bears the nearest analogy: they are both perhaps of somewhat later date than the others.

<sup>a</sup> *Sānvasthāt; sānu, uchchhritam*; that is, *uttaravedydkhyam*; the place called the north altar.

<sup>b</sup> The purport of the stanza is the identity of *Agni* with *Mitra*, the sun, and of both with *Varuṇa* and *Vāyu*.

the path of the sun : he protects the seven-headed (troop of the MARUTS) in the centre (between heaven and earth) : he protects the exhilarating (oblations) of the gods.

6. The mighty, divine AGNI, knowing all (things) that are to be known, made the commendable and beautiful water, the glossy skin,<sup>a</sup> the station of the diffused slumbering (AGNI), and, ever vigilant, preserves it. Varga XXV.

7. AGNI has taken his station in an asylum, brilliant, much-lauded, and as desirous (of receiving him) as he is (to repair to it) : radiant, pure, vast, and purifying, he repeatedly renovates his parents, (Heaven and Earth).

8. As soon as generated he is borne aloft by the plants, which grow flourishing by moisture, as the beautifying waters descend : may he, in the bosom of his parents, protect us.

9. Praised and (nourished) by fuel, the mighty AGNI, stationed on the (altar the) navel of the earth, in the form of the firmament, has shone (brightly) : may the friendly and adorable AGNI who respire in the mid-heaven,<sup>b</sup> the messenger (of the gods), bring them to the sacrifice.

<sup>a</sup> Covering as it were by extinguishing the flame of fire.

<sup>b</sup> *Mātarisvoan*, the Scholiast explains *mātari*, *antarikshe* ; *swasiti*, *sūryarupena cheshtate*, who breathes in mid-heaven, or acts in the form of the sun ; or *mātari* may imply *āraṇyām*, in a forest, he who abides in the woods : the explanations are those of *Yāska—Nir.* vii. 26 ; the more usual sense of *Mātarisvoan* is the wind, as in the next stanza.

10. The mighty AGNI, being the best of the heavenly luminaries, sustained the heaven with radiance, when the wind kindled the bearer of oblations, (till then concealed) in a cave from the *Bhrigus*.<sup>a</sup>

11. Grant, AGNI, to the offerer of the oblation the earth, the bestower of cattle, the means of many (pious rites), such that it may be perpetual: may there be to us sons and grandsons born in our race, and may thy good will ever be upon us.<sup>b</sup>

#### SŪKTA VI.

The deity, *Rishi*, and metre, as before.

Varga XXVI.

1. Devout ministrants, who are to be inspired by prayer, bring forth (the ladle) destined for the worship of the gods, which is to be conveyed to the south (of the fire-altar), and which, charged with (sacrificial) food, pointed to the east, containing the oblation, and, filled with liquefied butter, proceeds to AGNI.

2. AGNI, as soon as born, occupy both heaven and earth; for thou, to whom sacrifice is to be offered, exceedest in magnitude the firmament and the earth: may thy seven-tongued fires be glorified.

3. The firmament and the earth and the adorable (gods) propitiate thee their invoker, for the (completion of the) sacrifice, whenever the descendants

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<sup>a</sup> *Yadī Bhrigubhyah guhā santam*: the commentator interprets *Bhrigubhyah* by *ādityasya rasmbhyah*, from the rays of the sun.

<sup>b</sup> The burden of *Sūkta* XLIV.: see p. 323.



of MANU,<sup>a</sup> pious, and bearing oblations, glorify thy radiant flame.

4. The great and adorable AGNI is firm seated on his spacious throne between heaven and earth ; and the powerful fellow-brides<sup>b</sup> (of the sun), the imperishable, uninjurable (heaven and earth) are the two milk-yielding cows of the wide-extending (AGNI).

5. Great, AGNI, are the deeds of thee the mighty one: thou hast spread abroad by thy power the heaven and earth ; thou hast been the messenger (of the gods) ; as soon as begotten thou hast become the leader of men.

6. Harness with traces, to thy car, thy long-maned, ruddy (steeds, to come) to the sacrifice: bring hither, divine JĀTAVEDAS, all the gods, and make them propitious to the oblation. Varga XXVII.

7. When, AGNI, thou abidest in the woods, consuming the waters at thy pleasure, then thy rays illuminate the heavens, and thou shinest like many former radiant dawns: the gods themselves commend (the brilliancy) of their praise-meriting invoker.

8. The deities who sport in the spacious (firmament); those who are in the luminous sphere of heaven ; the adorable *Umas*,<sup>c</sup> who come when wor-

<sup>a</sup> *Viśah mānushih-manoh sambandhinyah prajāh*: people connected with *Manu*, is the explanation of the Scholiast.

<sup>b</sup> *Sapatnī*, the two brides of one ; that is, according to the commentator, of the sun.

<sup>c</sup> *Umāh*: *ūmasanjnakāh pitarah santi*, the *Umas* are the *pitris*, called *Uma*: the term is uncommon.

thily invoked ; the horses, AGNI, that are fit for thy car.

9. With all these in one chariot, AGNI, or in many (chariots), come to our presence, for thy horses are able : bring the three and thirty divinities with their wives, for the sake of (the sacrificial) food, and exhilarate them (all with the *Soma* libation).

10. He is the invoker (of the gods), whom the spacious heaven and earth glorify, for the sake of increase, at repeated sacrifices : charged with water, they await like holy rites, propitious to the real presence of him who is born of truth.

11. Grant, AGNI, to the offerer of the oblation, the earth, the bestower of cattle, the means of many (pious rites) ; such that it may be perpetual : may there be to us sons and grandsons born in our race, and may thy good-will ever be upon us.

<sup>a</sup> *Patnīvatas-trinśatam trinścha devān* : the first is, literally, having wives, but is sometimes considered as a proper name : for the thirty-three divinities, see vol. i. p. 97, note.

<sup>b</sup> *Prācī adhwareva tasthatuh sumeke rītāvarī rita-jātasya satye* : the passage is obscure, and the commentator has not done much to render it more explicit.

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106.	IV. (CLX.)	HEAVEN and EARTH,	DÍRGHATAMAS.
107.	V. (CLXI.)	The RIBHUS,	The same.
112.	VI. (CLXII.)	The HORSE,	The same.
121.	VII. (CLXIII.)	The same,	The same.
125.	VIII. (CLXIV.)	VIŚWADEVAS,	The same.

ANUVÁKA XXIII.

145.	I. (CLXV.)	INDRA,	AGASTYA.
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ADHYÁYA IV.

149.	II. (CLXVI.)	MARUTS,	The same.
152.	III. (CLXVII.)	INDRA and MARUTS,	The same.
155.	IV. (CLXVIII.)	The same,	The same.
158.	V. (CLXIX.)	INDRA,	The same.
160.	VI. (CLXX.)	The same,	The same.
161.	VII. (CLXXI.)	MARUTS,	The same.
162.	VIII. (CLXXII.)	The same,	The same.
163.	IX. (CLXXIII.)	INDRA,	The same.
166.	X. (CLXXIV.)	The same,	The same.
167.	XI. (CLXXV.)	The same,	The same.
170.	XII. (CLXXVI.)	The same,	The same.
171.	XIII. (CLXXVII.)	The same,	The same.
172.	XIV. (CLXXVIII.)	The same,	The same.
174.	XV. (CLXXIX.)	RATI,	The same.

ANUVÁKA XXIV.

176.	I. (CLXXX.)	AŚWINS,	The same.
178.	II. (CLXXXI.)	The same,	The same.
181.	III. (CLXXXII.)	The same,	The same.
183.	IV. (CLXXXIII.)	The same,	The same.

## ADHYÁYA V.

<i>Page.</i>	<i>Súkta.</i>	<i>Deity.</i>	<i>Rishi.</i>
185.	V. (CLXXXIV.)	AŚWINS,	AGASTYA.
187.	VI. (CLXXXV.)	HEAVEN and EARTH,	The same.
189.	VII. (CLXXXVI.)	VIŚWADEVAS,	The same.
192.	VIII. (CLXXXVII.)	PITU,	The same.
195.	IX. (CLXXXVIII.)	APRIS,	The same.
197.	X. (CLXXXIX.)	AGNI,	The same.
199.	XI. (CXC.)	BRIHASPATI,	The same.
201.	XII. (CXCI.)	WATER, GRASS, the SUN,	The same.

## MANḌALA II.

## ANUVÁKA I.

208.	I. (I.)	AGNI,	GRITSAMADA.
214.	II. (II.)	The same,	The same.
217.	III. (III.)	APRIS,	The same.
220.	IV. (IV.)	AGNI,	SOMÁHÚTI.
222.	V. (V.)	The same,	The same.
223.	VI. (VI.)	The same,	The same.
225.	VII. (VII.)	The same,	The same.
226.	VIII. (VIII.)	The same,	The same.

## ADHYÁYA VI.

226.	IX. (IX.)	The same,	The same.
228.	X. (X.)	The same,	The same.
230.	XI. (XI.)	INDRA,	The same.

## ANUVÁKA II.

235.	I. (XII.)	The same,	The same.
239.	II. (XIII.)	The same,	The same.
242.	III. (XIV.)	The same,	The same.

<i>Page.</i>	<i>Súktā.</i>	<i>Deity.</i>	<i>Rishi.</i>
245.	IV. (XV.)	INDRA,	SOMÁHÚTI.
247.	V. (XVI.)	The same,	The same.
250.	VI. (XVII.)	The same,	The same.
252.	VII. (XVIII.)	The same,	The same.
254.	VIII. (XIX.)	The same,	The same.
257.	IX. (XX.)	The same,	The same.
259.	X. (XXI.)	The same,	The same.
260.	XI. (XXII.)	The same,	The same.

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262.	I. (XXIII.)	BRAHMAÑASPATI and BRIHASPATI,	GRITSAMADA.
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267.	II. (XXIV.)	The same,	The same.
271.	III. (XXV.)	The same,	The same.
272.	IV. (XXVI.)	The same,	The same.
273.	V. (XXVII.)	ADITYAS,	KÚRMA.
278.	VI. (XXVIII.)	VARUÑA,	The same.
281.	VII. (XXIX.)	VIŚWADEVAS,	The same.
283.	VIII. (XXX.)	INDRA and others,	GRITSAMADA.
285.	IX. (XXXI.)	The same,	The same.
287.	X. (XXXII.)	HEAVEN and EARTH, INDRA and others,	The same.

### ANUVÁKA IV.

289.	I. (XXXIII.)	RUDRA,	The same.
293.	II. (XXXIV.)	MARUTS,	The same.
298.	III. (XXXV.)	APÁMNAPÁT,	The same.
303.	IV. (XXXVI.)	INDRA and others,	The same.

## ADHYÁYA VIII.

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306.	VI. (XXXVIII.)	SAVITRI,	The same.
309.	VII. (XXXIX.)	AŚWINS,	The same.
311.	VIII. (XL.)	SOMA and PÚSHAN,	The same.
313.	IX. (XLI.)	VÁYU and others,	The same.
316.	X. (XLII.)	The KAPINJALA, or INDRA,	The same.
317.	XI. (XLIII.)	The same,	The same.

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## ANUVÁKA I.

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323.	II. (II.)	VAISWÁNARA,	The same.
327.	III. (III.)	The same,	The same.
329.	IV. (IV.)	The APRIS,	The same.
332.	V. (V.)	AGNI,	The same.
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