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FOR BOOKS OF INTEREST TO THE
SANSKRIT DEPARTMENT
RIG-VEDA SANHITÁ,

A COLLECTION OF
ANCIENT HINDU HYMNS;
CONSTITUTING
PART OF THE
SEVENTH AND THE EIGHTH ASHTAKA,
OF THE
RIG-VEDA.

TRANSLATED FROM THE ORIGINAL SANSKRIT,
BY H. H. WILSON, M.A., F.R.S.

EDITED BY
W. F. WEBSTER, M.A.,
LATE SANSKRIT EXHIBITIONER, TRIV. COLL. CAMB.

Vol. VI.

LONDON:
TRÜBNER & CO., 57 AND 59, LUDGATE HILL.
1888.
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10 July, 1895.
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THE GIFT OF

GEORGE W. WALES,

OF BOSTON.

10 July, 1895.
PART OF THE
SEVENTH AND THE EIGHTH ASHTAKA,
of the
RIG-VEDA,
&c., &c.
My work as editor has been very simple. I have left Professor Wilson's translation unaltered except where there was an obvious slip, or where Sāyana's Commentary had not been followed. It is now nearly thirty years since Professor Wilson finished his translation. The progress of Sanskrit scholarship may therefore perhaps be thought to have lessened the value of his work. I have endeavoured to meet this criticism by embodying in my notes (which are distinguished from those of Professor Wilson by being enclosed in square brackets) some of the results of modern German scholarship. My chief indebtedness herein is to Ludwig and Grassmann. In connexion with this subject it may, without ingratitude, be noted that there is a danger lest modern scholars should sometimes be credited with the results of native scholarship. It is not fair,
for instance, to give (as I have seen it given) Ludwig's name as an authority for an interpretation which can be found in Sāyaṇa. In revising the translation itself I have derived very little help from modern scholarship, except of course from Max Müller's invaluable recension of the Rig-Veda with Sāyaṇa's Commentary. The distinguishing feature of Professor Wilson's translation, whether for good or for evil, is its adherence to Sāyaṇa, and this, so far from modifying, I have, if anything, intensified.

A word of caution should perhaps be given to those who have no knowledge of the Rig-Veda, other than that derived from this translation. They must not think that the literary style of the translation faithfully reflects that of the original. Professor Wilson has, it seems to me, translated Sāyaṇa's paraphrase rather than the original text, and has often used a stilted or prosaic word instead of the homely, quaint, or poetic word which the original suggests. He has introduced into the text many of Sāyaṇa's amplifications and even his derivations. If I could have followed my own instinct, the translation would have been worded in simpler and more archaic English.

My thanks are due to my friend and respected teacher, Professor Cowell (who himself edited Vol. IV. and part of Vol. V. of this translation),
for selecting me to complete the work, and for assisting me in some of the more difficult passages. I have also to thank the Librarian and Sub-librarian of the India Office for the loan and gift of books.

W. F. WEBSTER.

London, August 24th, 1888.
RIG-VEDA SANHITÁ.

MANDALA X.

ANUVĀKA I.

ASHTĀKA VII. CONTINUED.

ADHYĀYA V. CONTINUED.

Sūkta I. (I.)

The deity is Agni; the Rishi is Trisina Aptya; the metre is Trishtubh.

1. The great fire at the beginning of the dawn Varga XXIX. has sprung aloft, and issuing forth from the darkness has come with radiance. Agni, the bright-bodied, as soon as born, fills all dwellings with shining light.

2. When born, thou, O Agni, art the embryo of heaven and earth, beautiful, borne about in the plants; variegated, infantine, thou dispersest the

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1 [Sāyaṇa explains this of the fire as brought from the Gārhapatya to the dhaavana.]

2 Yajur Veda, XII. 13, where Mahādhāra takes it of the Sun. [Cf. Śatap. Brāhma. vi. 7. 3. 10.]

3 Vidyuta cakshus, according to Sāyaṇa abiding in the two pieces of touchwood which are vegetable forms, cakshus-vikāshus. Mahādhāra explains the term as the cakes and other offerings, puropāddilakshkapova dātavya, Yajur Veda, XI. 43.

VOL. VI. B
nocturnal glooms;¹ thou issuuest roaring loudly from
the maternal (sources).²

3. May He, who as soon as manifested is vast
and wise, and thus (universally) pervading, defend
(me), his third (manifestation);³ and when (the
worshippers) ask with their mouths for his own
water, animated by one purpose, they praise him
in this world.

4. Therefore the genetrices (of all things, the
herbs), the cherishers (of all) with food, wait on
thee who art the augmenter of food, with (sacri-
ficial) viands; thou visitest them again, when they
have assumed other forms,⁴ thou art amongst human
beings the invoker (of the gods).

5. (We worship) Agni for prosperity, thee, who
art the invoker of the gods, the many-coloured
conveyance of the sacrifice, the brilliant banner of
every offering, the surpasser of every other deity
in might, the guest of men.

6. Arrayed in splendid garments, that Agni

¹ [Sāyaṇa takes tamāṃṣayaktān as "darkness and enemies black
like night."]

² Matribhya osadhibhyah "from plants," or, according to
Mahādhara, "from plants and trees": osadhi-vanaspatabhyah
vakṣit.

³ Trītyam asya, according to the Scholiast, means the mani-
festation of Agni as the third of Ekata, Dwīta, and Trīta: see

⁴ [According to Sāyaṇa, as the fire which consumes the dry
timber.]
SEVENTH ASHTAKA—FIFTH ADHYAYA.

(abides) on the navel of the earth;¹ do thou, royal (Agni), who art radiant, born on the foot-
mark of Iṣṭa,² offer worship here as Purohitā to the
gods.

7. Thou hast ever sustained, Agni, both heaven
and earth, as a son (supports) his parents; come,
youngest (of the gods), to the presence of those
desiring (thee); Son of strength, bring hither the
gods.

Sūtra II. (II.)
The deity and Rishi and metre as before.

1. Agni, youngest (of the deities), propitiate Varga XXX.
the desiring gods; lord of seasons, cognisant of
seasons, here offer worship; worship with those
who are the priests of the celestials;³ amongst the
ministrant priests thou art the best offerer.

2. Whether, Agni, thou prefer the office of
Hotrī or Potrī among men, thou art wise, the
giver of wealth, the observer of truth; let us offer
the oblations with the (sacred) Swāhā, and may
the most excellent and divine Agni present them
to the gods.

¹ The altar.
² The Uttara-vedi, or north-altar [cf. Aitareya-Br. i. 28].
³ Daivād ritvijah—one enumeration makes Agni the Hotrī,
the Āśvinī the Ādhyāveryu, Tvajrī the Āgniśāh, and Mitra
the Upavaktṛi, or chanting: according to Kṣulāyana (as cited
by Sāyana), Chandramas is the Brahman, Aditya the Ādhyāveryu,
and Purjānya the Udgātṛi. These are the priests of the gods
in heaven.
3. May we pursue the path that leads to the gods to convey that (worship) which we may be able (to offer). May that wise Agni minister; for He verily is the ministrant priest, and let him prescribe the ceremonies and the seasons.

4. O gods, when we who are most ignorant neglect the offices addressed to you who are wise, may the wise Agni complete the whole by (appointing) those seasons by which he regulates the worship of the gods.¹

5. Since men of feeble energies, with mind yet immature, are unacquainted with (the ritual of) the sacrifice,² may Agni, the invoker (of the gods), the skilled in rites, well knowing (what is to be done), the best offerer, offer worship according to the fit season to the gods.

6. The Progenitor³ has engendered thee the chief of all sacrifices, variegated, illuminating (all); do thou offer (to the gods) the desirable all-sustaining praise-accompanied viands growing upon man-occupied earth.⁴

¹ [Rather, "may Agni complete the whole, knowing at what seasons he should appoint the gods (to be worshipped)," lit. "with what seasons he should fix the gods."]
² [Rather, "do not think of (remember) the sacrifice."]
³ Either Prajápati or the sacrificer, the yajamán.
⁴ [Sáyana's first interpretation of śrivaś te su kāśdā, etc., is somewhat obscure, as he takes su with ś yajvāva and makes kāśdā the object of yajvāva; he gives as a second "(vianda) prepared by men, placed on the earth, i.e. on the altar."]
7. Do thou, Agni, whom the earth and heaven, whom the waters, whom Tvashtar, the glorious creator, engendered, who art cognisant of the path; the road of the Pitris, shine brilliantly, being kindled.

Sūkta III. (III.)
Deity, Rishi, and metre as before.

1. Royal Agni, (thou art) the lord (of all). He Varga XXXI. who is the conveyer of the oblation, the radiant, the formidable, the recipient of the Soma, is manifested for the benefaction (of the worshipper): all-knowing, he shines forth with great lustre; he proceeds, scattering the glimmering darkness.  

2. When he has overcome the dark departing (night) by his radiance, then, begetting the damsel, the daughter of the great father, he shines in his course with the treasures of heaven, establishing above the light of the sun.

3. He has come auspicious, waited on by the

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1 Verses 1 to 3 occur Sáma Veda, II. 7. 2. 5.

2 This alludes, according to Sáyana, to the burnt sacrifices at sunset and in the morning; the construction is very elliptical and obscure, especially the last phrase, asiṃṃ eti rūṣatim apḍjan, i.e. tvoṭavavṛydm diṭtim apagamayan, "he goes to the night driving away the white shining light."

3 The dawn, the daughter of the Sun.

4 [Sáyana explains vasubhiḥ as the "enveloping" or "kindling splendours."]
auspicious (light); he afterwards approaches his sister (dawn) like a gallant:¹ Ṛg, spreading everywhere, with omniscient rays overpowers the dark (night) with brilliant beams.

4. The blazing flames of that mighty Ṛg, do not (deter) his adorers; the fierce flames of the friendly auspicious adorable (Ṛg), the showerer of (benefits), the vast, the strong-mouthed, are visible in the sacrifice.

5. The flames of whom, radiant, vast, bright-shining, go roaring like the winds; who covers the sky with most excellent, most lustrous, most sportive, and most mighty rays;—

6. Of him, bright-blazing and hastening (toward the gods), the fierce-burning flames roar with the horses (of the Maruts): who shines mighty in his course, most divine, with ancient, brilliant, and loud-sounding (flames).

7. Do thou, great Ṛg, bring the gods to our (sacrifice). Do thou, the messenger of the young heaven and earth,² sit down (at our sacrifice). Ṛg, who art easily found, who art rapid in movement, do thou come with thy docile and rapid steeds (to our rite).

¹ [Sāyāna takes jāraḥ as pataḥdm jaryitd.]
² In “d cha eati divaprithiveyor aratir yuvatyoh,” yuvatyoh may mean “mutually mixed,” paraparam mśrīlayoḥ, or “young females,” taruṣyoḥ.
SEVENTH ASHTAKA—FIFTH ADHYAYA.

SUKTA IV. (IV.)

Deity, Rishi, and metre as before.

1. To thee, Agni, I present the oblation: to thee I repeat praise; that thou, who art deserving of laudation, mayest be present at our invocations: ancient sovereign, Agni, thou art like a well of water in a desert, to the man desirous of offering sacrifice.

2. Men have recourse to thee, Agni, youngest (of the gods), as cattle hasten to the warm stall. Thou art the messenger of the gods and of mortals; mighty, thou proceedest by the firmament between (heaven and earth).

3. Cherishing thee, (Agni), the victorious, like a child, thy mother (earth) desirous of thy contact sustains thee. Thou comest, eager from above the firmament, by a downward path, and when released (after the oblation is offered), thou desirest to go back like cattle (to their stall).

4. We, who are perplexed, know not, O unperplexed, intelligent one, thy greatness: but thou, Agni, verily knowest it. Wearing a form\(^1\) he reposeth; he moves about devouring (the offering) with his tongue (of flame); being lord of men, he licks up the mixed oblation.\(^2\)

---

1 [Sāyaṇa adds “as the dhāraniya fire.”]
2 Rauriḥyate yuvatim vippatiḥ san; yuvati may also mean “the youthful earth,” as compared with its withered plants (śarūṣima śīṃaṃ prathivim anvoddheyati).
5. Where is the new (Agni) born? he is present in the old (plants) and in the wood, grey-haired, smoked-bannered: though not needing ablution, he hastens to the water like a (thirsty) bull, he whom men with one consent propitiate.

6. As two daring robbers lurking in a forest seize (upon a traveller) with ten cords, (so the two hands seize upon the touchwood, with the ten fingers). This new praise, Agni, is addressed to thee: attach thyself (to my sacrifice) with thy radiant members, as (they harness horses) to a car.

7. May this oblation, Jatavedas, this reverence, this praise, ever magnify thee. Protect, Agni, our sons, our grandsons, and diligently defend our persons.

Sūkta V. (V.)
Deity, Rishi, and metre as before.

Varga
XXXIII.

1. Agni, the sole capacious ocean of riches, who is of many births, beholds our hearts; he waits on the cloud in the neighbourhood of the hidden

1 Tanūtyajī—literally body-abandoning—meaning, according to the Scholiast, martum kritaniṣchayau “ready to die,” dhriṣṭau “daring, bold” [cf. “janissary” = jān-niṣār, in Persian].

3 The text does not specify the object of the comparison; it is literally, “As two daring robbers going in a wood lay hold of with ten ropes.” Tanūtyajīeva taskard vanārga raṇḍahkhir āpabhir abhyadhitam. Yāska, III. 14, supplies the deficiency in part: a栴imanthanau bāhu taskardbhidm upamimite: “two arms churning the fire are compared to two thieves.”
SEVENTH ASHTAKA—FIFTH ADHYAYA.

(firmament); go, Agni, to thy appointed place in the midst of the waters.

2. Great (worshippers), showerers (of oblations) enveloping with their hymns the common dark (fire), have associated (him) with his horses (to come to the sacrifice). Sages, preserve (by oblations) the place of the water and support the divine rains in the vault (of heaven).

3. The two observers of truth, the two possessors of wisdom, (heaven and earth) sustain (this Agni); measuring the time, they have brought forth and reared a son; and (men), pondering in their minds on that navel of the universe, movable and immovable, the thread of the sage (Agni, are blessed with happiness).

4. The ancient celebrators of the rite desiring:

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1 [Sāyāṇa gives an alternative explanation, "He waits on the night in the neighbourhood of the times of morning and evening covered (respectively) by light and darkness."]

2 Uṣasya may be rendered udaka-dhṛakasya lokasya, or meghasya: "the firmament containing water," or "a cloud."

3 [Sāyāṇa gives an alternative rendering, "have (themselves) become possessed of horses." But the verse probably means, "The strong stallions dwelling in one common place have joined the mares."]

4 i.e. fire. Guhā nāmadī dadhiro padāṣi is also explained by Sāyāṇa as, "They keep in their secret hearts (i.e. worship) Agni’s principal names, sc. Agni, Jātavedas, Vaśvānare," etc.

5 Kaceśhit tantum, explained by Agnès tanidram vaśvānaredākhyam āṃṣam, "the thread or connector of Agni—the portion called Vaśvānara."
(boons) wait on (Agni), rightly born, for the sake of food:¹ the all-comprising heaven and earth cherish him, who abides above the heavens, with the sacrificial butter and food (produced) from the water.

5. The wise Agni glorified (by his worshippers) has from the sacrifice² raised aloft, for the ready manifestation of (all things), the seven radiant sister (flames); which when formerly engendered he restrained in the firmament, until desirous of (adorers) he bestowed form upon the region of the earth.³

6. The wise⁴ have established seven rules of conduct; he is a sinner who deviates from any one of them. Agni is the obstructor of (that) man, he abides in the dwelling of his neighbour, in the region of the scattering of the rays, and in the recipient (waters).⁵

¹ The Scholiast makes iśkaḥ an epithet of the pītvargyajamandhaḥ, explaining it as abhilakshitadīcchantaḥ, “desiring boons.” [It rather means “food,” and is the joint subject of the verb sākantaḥ; vajāys should be translated “for the sake of strength.”]

² Madhavaḥ-yajūt. Sāyaṇa gives as alternative samudre-dakāt.

³ [Śaivaṇa, citing X. 88. 6, adds that this line may refer to Agni as the sun, drawing up his seven rays from the ocean, and then as lightning in the firmament giving rain to the earth.”]

⁴ Manu, VII. 50. 51.

⁵ The Scholiast says the passage implies the presence of Agni.
SEVENTH ASHTAKA—FIFTH ADHYAYA. 11

7. Non-existent, and existent\(^1\) (is \textit{Agni}) in the supreme heaven, in the birth-place of \textit{Daksha},\(^3\) and in the presence of \textit{Aditi}: \(^3\) \textit{Agni} is elder born to us (who enjoy the fruit) of the sacrifice; in the olden time he was the bull and the cow.\(^4\)

in the three worlds, as fire on earth, the sun in the sky, and lightning in the firmament. [Probably the verse means, “The support of life is in the dwelling of the Most High; it stands on the firm ground at the place where the paths divide.”]

\(^1\) \textit{Asacca sacca} “both unevolved and evolved,” identifying \textit{Agni} with the first cause and first effect, with a reference to such texts as \textit{Asad evam idam agna davit} “the non-existent (or unevolved) was verily before this (creation).”

\(^3\) \textit{Dakshaya janman} in the birth of \textit{Daksha}, i.e. \textit{Prejipati}, the creator [\textit{Dakha} may be the sun, according to the text, “He divided himself into three: one third was the wind.”]

\(^4\) \textit{Aditi} is here, it is said, the earth.

\(^4\) He is both male and female: in fact, \textit{Agni} is identified with all things. These latter hymns to \textit{Agni} are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose.
ADHYÂYA VI.

ANUVÂKA I. CONTINUED.

SÜKTA VI. (VI.)

The deity is Agni; the Rishi, Trita; the metre, Trishtubh.

Varga I.

1. This is that Agni by whose protections the worshipper (diligent) in sacrifice prospers in his dwelling: who, radiant, travels everywhere invested with the excellent splendours of his rays.

2. Agni, the observer of truth, the eternal, who shines resplendent with celestial splendours, who comes untiring like a swift horse, (bringing) friendly gifts to his friends.

3. Who rules over every oblation to the gods, who all-pervading rules at the opening of the dawn, and in whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws his choice oblations,1—

4. Magnified by our oblations, propitiated by our praises, swift-moving, he proceeds to the presence of the gods; the adorable invoker of the deities, most entitled to worship, associated (with the gods), Agni presents to them (the oblation) with the sacrificial ladle.2

1 [Sāyaṇa explains manā as mananiyāni, and skabhāṭi as prakṣhipati.]
2 Sākhmiśāḥ—svagūṣair devāir vā samprayuktāḥ. The Scholiast does not explain juhwd.
5. Bring before us with praises, and with adorations, the brilliant Agni, the bestower of enjoy-
ments,\(^1\) as if he were Indra, him, whom wise
worshippers praise with hymns as Jātavedas, the
sacrificer to the victorious Gods.

6. O Agni, in whom all treasures are brought
together as fleet horses are brought together
in battle: bestow upon us protections even more
effective than those of Indra.

7. Since thou, Agni, born in thy glory, and having
sat down (on the altar), art immediately entitled to
the oblation: therefore the holy (priests) come to
that thine ensign and the most worthy (worship-
pers) prosper protected (by thee).

Sātta VII. (VII.)
Deity, Rishi, and metre as before.

1. Divine Agni, bestow upon us from earth and
heaven prosperity and abundant food,\(^2\) that we may
be able to offer sacrifices. May we be associated,
beautiful (Agni), with thy indications (of favour):
protect us, divine Agni, on account of our many
hymns.\(^3\)

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\(^1\) [Sāyana explains \textit{uṛṇm} as \textit{ḥṛgāmbam utdviśdham}; Grass-
mann makes it loc. of \textit{uṛṇi} “dawn”; Ludwig translates \textit{uṛṇm}
\textit{indrāṇvāsa “als den fürsten der morgen bühe.”}]

\(^2\) [Sāyana explains \textit{vipādvyuḥ} as \textit{saṛdvānam}, agreeing with 
\textit{svastī}, which he explains as “male offspring, etc.” \textit{Vipādvyuḥ} is probably the vocative “thou, who art the sustainer of life.”]

\(^3\) Sāyana separates \textit{sachemahi} from the rest of the line, and
2. These hymns, addressed, Agni, to thee, praise thee for wealth, together with cattle and horses: when a mortal obtains the means of enjoyment from thee, (then), opulent and well-born Agni, thou, who art the granter of benefits, (art celebrated) by our praises.

3. I regard Agni as a father, as a kinsman, as a brother, as a constant friend. I reverence the face of the mighty Agni, radiant in heaven, adorable as the sun.

4. Agni, our earnest praises have been composed for thee. May he whom thou, the perpetual invoker of the gods, protectest in the sacrificial chamber, be rich in sacrifices, the master of red steeds, the possessor of abundant food; may the desirable (oblation) be granted him on shining days.

---

explains tava dama prakāśitair uruhyd na urubhir deva pāñcāniḥ by ha dargāniya dēva balubhiḥ pānāniyais tava sambandhitih pālānōpdyaṣyaṣyaṇāṁ avān rakṣaḥ "protect us, beauteous god, by the many praiseworthy knowledges of the means of protection belonging to thee."

1 [Śāyaṇa explains this as referring to the Aḥaraniya fire.]
2 Śāyaṇa, "enjoying, possessing."
3 That is, I (the rishi who composed this hymn): ahaṁ tristiqueātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātावम "may I, through thy favour having obtained unity with thee, be (like thee) the possessor of sacrifices or truth."

4 Śāyaṇa takes dama 1 together as asmiyajñagrīḥo maryddataydasthitāḥ, obviously referring to Pāṇini's ṣe maryddāydm.
5 [Grasemann takes dyuḥbiḥ (root div or dyā "day") with ahobhiḥ to mean "day by day."]
5. Men have generated with their arms Agni, who is decorated with rays of light, selected as a friend, the ancient priest, the accomplisher of the sacrifice, and they have appointed him amongst people, the invoker of the gods.

6. Offer sacrifice thyself, divine (Agni), to the gods in heaven: what can one who is ignorant and of immature understanding effect for thee? As in due seasons, divine (Agni), thou hast sacrificed to the gods, so do thou, well-engendered (Agni), sacrifice to thine own person.

7. Be our protector, Agni, (in obvious peril): be our preserver (in unseen danger), be the provider and giver of sustenance; bestow upon us, mighty Agni, the donation of oblations, and ever attentive, protect our persons.

Sūkta VIII. (VIII.)
Agni is the deity of the first six verses, Indra of the last three; Tvāsṛhas the son of Twashṛṇi is the Rishi; the metre is Tristubh.

1. Agni traverses heaven and earth with a vast banner: he roars (like) a bull; he spreads aloft over the remote and proximate (regions) of the sky; mighty, he increases in the lap of the water.

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1 Sāyaṇa explains kim te kriṇavat as twaydānadhikṣitaḥ kimocidapi na jñāndi; "Undirected (or unpresided over) by thee he knoweth nothing."
2 So the Scholiast distinguishes between arūḍ and gopd.
3 As the lightning in the firmament, Sāma Veda, I. 1. 2. 2. 9.
2. The embryo (of heaven and earth), the showerer (of benefits), the glorious, rejoices; the excellent child (of morn and eve), the celebrator of holy rites calls aloud: assiduous in exertions at the worship of the gods, he moves chief in his own abodes.

3. They have placed in the sacrifice the radiance of the powerful Agni, who seizes hold of the forehead of his parents,\(^1\) gratifying his cherished, radiant, and expanding limbs, in their course, in their chamber of sacrifice.\(^2\)

4. Opulent Agni, thou precedest dawn after dawn. Thou art the illuminator of the twin (day and night): engendering Mitra\(^3\) from thine own person, thou retainest seven places\(^4\) for sacrifice.

5. Thou art the eye, the protector of the great sacrifice: when thou proceedest to the rite, thou art Varuna; thou art the grandson of the waters, Jātavedas; thou art the messenger (of him) whose oblation thou enjoyest.

\(^1\) The parents are either heaven or earth, or the two pieces of touchwood.

\(^2\) [Wilson’s translation is here independent of Sāyaṇa, who explains \textit{aqubudhad} as \textit{cydptamūldḥ} “with outspread bases,” i.e. broad at the bottom and tapering to the top, the usual shape of a fire. The true translation seems to be, “In his fight the dawns, drawn by horses, rejoice their bodies in the source of truth (i.e. the sun).”]

\(^3\) The sun.

\(^4\) [Sāyaṇa, the seven altars for the fire, \textit{dhīṣya}, etc.]
6. Thou art the leader of the sacrifice and Vṛga IV. sacrificial water to the place in which thou art associated with the auspicious steeds of the wind: thou sustainest the all-enjoying (sun) as chief in heaven; thou, Agni, makest thy tongue the bearer of the oblation.

7. Trita by (his own) powers, desiring a share (of the sacrifice), for the sake of taking part in the exploit of the supreme protector (of the world), chose (Indra as his friend); attended (by the priests) in the proximity of the parental heaven and earth, and reciting appropriate praise, he takes up his weapons.

8. He, the son of the waters, incited by Indra, skilled in his paternal weapons, fought against (the enemy), and slew the seven-rayed, three-headed

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1 That is, the firmament.
2 [Rather, "Thou raisest thy glorious head in heaven."]
3 Mahádhara supplies yadd, and puts this clause first, "When, Agni, thou hast so done, thou art the leader," etc. The whole meaning, he says, is, "thou art the leader of sacrifice and of water (rain) in the firmament and in heaven," Yajur Veda, XIII. 15.
4 According to the legend cited by the Scholiast, Indra said to Trita, "Thou art skilled in the weapons of all; aid me in killing Triśiras the son of Twashti." Trita agreed on condition of having a share in the sacrifices offered to Indra. Indra gave him water to wash his hands with and a share in the sacrifice, whereby Trita's strength is increased.
5 i.e. seven-tongued. Sāyana gives "seven-rayed, like the sun, or seven-handed."
(Asura): then TRITA set free the cows of the son of TWASHTR.

9. INDRA, the protector of the virtuous, crushed the arrogant (foe), attaining vast strength; shouting,¹ he cut off the three heads of the multiform son of TWASHTR (the lord) of cattle.

SÓKTA IX. (IX.)

The deities are the Waters, the Rishi is SINDHUDWIPA, son of the rdśa AMBARTHA, or TRITRA, son of TWASHTR; the metre of verses 1–4 and 6 is Gayātrī, of verse 5 Vardhamāna, 7 Pratishthā, 8 and 9 Anuṣṭabh.

Varga V.

1. Since, Waters, you are the sources of happiness, grant to us to enjoy abundance, and great and delightful perception.²

2. Give us to partake in this world of your most auspicious juice, like affectionate mothers.

3. Let us quickly have recourse to you, for that

¹ [Sāyana, śabdān kurvan, leaving gandra to be explained by the ellipsis of svadmineḥ. Better gandra dhakṛḍaḥ “appropriating the cattle.”]

² MAHA rāṇḍya chakhaśa, that is, according to the Scholiast, samyagyādānām, perfect knowledge, knowledge of Brahma; so Mahādhara says the verse solicits happiness both in this world and in the next. Colebrooke renders it “the rapturous sight of the supreme god,” Essays, I. 125; Verses 1 to 3 occur Sāma Veda, II. 9. 2. 10; Yajur Veda, XI. 50 to 52. [But probably MAHA rāṇḍya chakhaśa is “to behold great joy,” chakhaśa being a gerund.]
your (faculty) of removing (sin)\(^1\) by which you gladden us: waters, bestow upon us progeny.\(^2\)

4. May the divine waters be propitious to our worship, (may they be good) for our drinking: may they flow round us, and be our health and safety.\(^3\)

5. Waters, sovereigns of precious\(^4\) (treasures), gransters of habitations to men, I solicit of ye medicine (for mine infirmities).

6. Soma has declared to me: all medicaments, as well as Agni, the benefactor of the universe, are in the waters.\(^5\)

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\(^1\) So Sāyana; but there is nothing about “sin” in the text. Mahādhara gives an entirely different explanation; according to him, kīlaya means nivada, “abode,” and aram—paryādāma “sufficiency.” Prof. Benfey may well say “sehr dunkel.” The purport is possibly a recommendation to be regular in practising ablation.

\(^2\) [With the help of Mahādhara we may translate the verse, “Let us go to you at once for him to whose house you are hastening; waters, reinvigorate us.”]

\(^3\) Yajur Veda, XXXVI. 12; Sāma Veda, I. 1. 1. 3. 13. These four stanzas are repeated at the daily ablutions of the Brahmanas, and are translated summarily by Colebrooke in his Essay on their religious ceremonies, Essays, I. 123.

\(^4\) Paryādāma is also explained as vṛdṛprabhasāndam uṛthiyasadāndam, the products of the water, rice, barley, etc.; kānaya is explained as “happiness driving away sin.”

\(^5\) This and the remaining verses are repeated from Maṇḍala I. Sūkta 23, verses 20–23; see Vol. I. p. 58. But the individuals to whom Soma is said to have spoken, or the reputed authors
7. Waters, bring to perfection all disease-dispelling medicaments for the good of my body, that I may long behold the Sun.

8. Waters, take away whatever sin has been (found) in me, whether I have (knowingly) done wrong, or have pronounced imprecations (against holy men), or have spoken untruth.

9. I have this day entered into the waters: we have mingled with their essence. Agni abiding in the waters approach, and fill me (thus bathed) with vigour.¹

Sūkta X. (X.)

Dialogue between Yama and Yami, both of the family of Vivasvat, who are both the deities and the Rishis; the metre is Trishtubh.

Varga VI.

1. (Yami speaks). I invite my friend to friendship, having come o'er the vast and desert ocean; may Vedhas, after reflecting, place in the earth the offspring² (of thee) the father, endowed with excellent qualities.

of the text, are different in the two Sūktas; Medhatithi the son of Kausāya in the former, Sindhuvarah a rāja in the present. Cf. Colebrooke, Essays, I. 138.

¹ There is a khila or supplementary verse which is not noticed by the Scholiast and is of no interest: "I invoke for protection the divine (waters) of excellent wisdom, discharging their functions (? tadapasaḥ), flowing by day and flowing by night." [Max Müller in his varietas lectionis gives this khila from "MS. S. 1. 2. 3," saurushis tadapasa died naktaḥ cha saurushih | varenyaktātra ahum devī avasa havo.]

² Sāyaṇā explains the words as meaning "May Prajapati
2. (Yama speaks). Thy friend desires not this friendship, for although of one origin, she is of a different form;¹ the hero sons of the great Asura² (are) the upholders of heaven, enjoying vast renown.³

3. (Yamā speaks). The immortals take pleasure in (a union) like this which is forbidden⁴ to every mortal; let thy mind then concur with mine, and as the progenitor (of all) was the husband (of his daughter), do thou enjoy my person.

4. (Yama speaks). We have not done what

bestow offspring for the sake of thee becoming the father of a son to be born to us,” and adhi kahāmi (upon the earth) as “in my womb.” The verse recurs Sāma Veda, I. 4. 1. 5. 9, but with some variety of reading.

¹ [This is Śāyāna’s explanation, which entirely overlooks the force of the conjunctive bhavati. Tr. “Thy friend longs not for a friendship in which (etad yat) a kinswoman is treated as one of different family.”]

² Mahās putrdsa asurasya: the Scholiast does not explain who are meant. Asurasya he explains as pradvasalaḥ prejīdevate vā.

³ Śāyāna does not explain urviyā pari khyān. We may translate it “they can see from afar.”

⁴ Tyajasam is that which is to be left or avoided, illicit, such as the intercourse of Brahmadevi with his daughter. Śāyāna takes no notice of martyasya, and refers skasya to Prajāpati, as chief of the whole world. [Śāyāṇa explains tyajasam as that which is abandoned or given to another, viz. women, daughters, wives, etc. The word often means descendants, lit. those who are left, scions, offshoots, and so we might translate (keeping etat separate from tyajasam), “This is what the gods themselves desire, offspring from one alone of mankind.”]
was done formerly; for how can we who speak truth, utter now that which is untrue? 

GANDHARVA (the sun) was in the watery (firmament), and the water was his bride. She is our common parent, hence our near affinity.

5. (YAMA speaks). The divine omniform gener- 
tor TVASHTRI, the progenitor, made us two husband and wife, even in the womb: none frustrate his undertaking: earth and heaven are conscious of this our (union).

6. (YAMA speaks). Who knows anything of this (his) first day (of existence)? Who has beheld it? Who has here revealed it? The dwelling of MITRA and of VARUNA is vast. What sayest thou, who punishest men with hell?

7. (YAMA speaks). The desire of YAMA hath approached me YAMA, to lie with him in the same bed; I will abandon my person as a wife to her husband; let us exert ourselves in union like the two wheels of a waggon.

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1 The reference here intimates to the impurities of the Pauranik mythology, if rightly inferred, shows a late date.

2 The revolutions of day and night.

3 Sāyaṇa here applies the epithet dhanaḥ to the male, and therefore makes Yama the speaker of the last part of the verse at least, although this is inconsistent with the use of the same epithet in verse 8, where it is unquestionably feminine.

4 [Grassmann translates, “What sayest thou, wanton one, falsely about men?”]
8. (Yama speaks). The spies of the Gods, which wander upon earth, never stop, never close their eyes. Associate quickly, destruectress, with some other than with me, and exert yourselves in union, like the two wheels of a waggon.

9. (Yami speaks). To him (Yama) let every worshipper sacrifice both day and night, on him let the eye of the Sun repeatedly rise; (for him may) the kindred pair (day and night unite) with heaven and earth. Yami will adhere to the non-affinity of Yama.

10. (Yama speaks). The subsequent ages will come, when sisters will choose one who is not a brother (as a husband); therefore, auspicious one, choose another husband than me, and make thine arm a pillow for thy mate.

11. (Yami speaks). Is he a brother whose Varga VIII. sister has no lord? Is she a sister (whose brother) misfortune approaches? Overcome by desire, I strongly urge this one request; unite thy person with mine.

12. (Yama speaks). I will not unite my person with thine: they call him who approaches a sister,

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1 [i.e. causing unhappiness by thy shameful conversation.]
2 [Or may Yami bear patiently Yama's unbrotherly (refusal). See Ludwig's translation.]
3 [Rather "decay." Nuriti is a personification. The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife.]
a sinner. Enjoy pleasure with some other than me; thy brother, auspicious one, has no such desire.

13. (Yami speaks). Alas, 1 Yama, thou art feeble: we understand not thy mind or thy heart. Some other female embraces thee as a girth a horse, or as a creeper a tree.

14. (Yama speaks). Do thou, Yami, embrace another; and let another embrace thee as a creeper a tree: seek his affection, let him seek thine; and make a happy union.

Sûkta XI. (XI.)
The deity is Agni; the Rishi Havirdhâna Angi; the metre is Jagati for the first six verses, and Tristûbh for the rest.

Varga IX.

1. The great, the unconquerable (Agni), the showerer, milks openly with a (great) milking the streams (of prosperity) from heaven for the unwearying sacrificer: 2 like Varuna, he knows everything by his understanding: may he who is skilled in sacrifice observe the sacrificial seasons.

2. The Gandharvī and the water-consecrated feminine oblation praise Agni: may He be favourable to the thought of me, raising my voice

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1 [Bato batâsi (Vaidik Sandhi being very irregular) would seem to mean "Thou art feeble, feeble," but the pada text gives batas asi. Sâyana explains bata as if it were another adjective meaning pitiable, anukampyaś châsi, though this is, perhaps, only a paraphrase of "alas!"]

2 [So Sâyana, reading vrisâno (i.e. vrishnab the genitive) for vrisâna, and taking aditeh as an adjective agreeing with vrisâna.]
in his praise: may Agni place us in the midst of the sacrifice; the chief (of the worshippers), our elder brother, repeats his various laudations.

3. That very auspicious, resounding, famous Dawn, ascends bringing the sun to man; when for the sacrifice after the worship they give birth to that Agni, the desirer, the invoker of the desiring (gods).

4. The hawk sent (by Agni) to the sacrifice has brought the dripping copious all-seeing (Soma) libation. When the Árya people choose the victorious Agni as the ministrant priest, then the sacred rite is celebrated.

5. Thou, Agni, art ever pleasing (to thy worshippers), as pasture satisfies (the herds); be well-worshipped with man's sacrifices; if commending the praise of the wise, and partaking of the (sacrificial) food, thou comest with many (divinities to the rite).

6. Wake up the parents, as the Sun his Varṣṇa splendour: (the worshipper) desires to offer worship to (the deities) who are pleased by it;

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1 The text has Aditiḥ, which Sāyana explains as akhaṇḍaniyōgnow "the indivisible Agni."

2 [Sāyana explains drāṣṭaḥ as "not too much and not too little."]

3 [Sāyana, "heaven and earth, the parents of all living creatures."]

4 According to Sāyana ē here implies "like"; jīrṇaḥ means "the sun": bhogram is bhajaniyāṁ jyotishā.
with all his heart he wishes (to do so); he desires to repeat (thy praise); the bearer (of the oblation) is anxious to effect the good work; the sacrifice longs for augmentation, the prudent (sacrificer) trembles in his thoughts.¹

7. Agni, son of strength, the mortal who obtains thy favour is widely celebrated: possessing abundant food, and being conveyed by horses, illustrious and vigorous he graces the days of his existence.²

8. When, adorable Agni, this united praise is resplendent amongst the adorable gods, and when thou, bearer of the oblation, apportionest the precious (treasures), then allot to us a valuable share.

9. Agni, present in the dwelling common (to the deities) hear us: harness thy swift chariot of ambrosia: bring to us the heaven and earth, the daughters of the divine (Prajāpati),³ let none of the gods be absent, and do thou thyself be present.

¹ Sāyana explains anuśā as prāpsaṁ “breathing,” or prajñāvāṁ “intelligent”: sopita “trembles, fearing lest the ceremony be defective.” The chief aim of the stanza seems to be the illustration of verbal desideratives.

² [This is the natural translation. Sāyana goes out of his way to make dyāś the accusative of duration of time (atyasuṣya in Pāṇini), explaining bhūṣhātī as equivalent to bhavati.]

³ Devaputra is explained as devasya prajāpater duhitaraṇ; another explanation makes the compound bahuśthi “they who have the gods for progeny.”
SÅTRA XII. (XII.)

The deity and Rishi as before; the metre is Trishtubh.

1. Heaven and earth, declarers of truth, principal Varga XI.
(of things), be present at the invocation, associated with the rite,¹ when the divine (Agni), exciting mortals to sacrifice, sits down in their presence as the invoker (of the gods) putting forth his flame.

2. Do thou, bright (Agni), surrounding the gods, carry our oblation with due rites; thou, who art the chief (of the deities), the wise, the smoke-banneered, fuel-kindled, straight-flaming, adorable, the invoker, the constant sacrificer with prayer.

3. When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products² from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white lustre milks forth.

4. I worship you, waters that pour forth ghoe, and you, heaven and earth, for your increase; hear me, ye worlds; when worshippers at the daily or nightly rite proceed to their pious purpose, then may the parents (of all) sanctify us with ambrosia.

¹ [Rithas would naturally go with pratham, "first by right."]

² According to the comment the amrita of the text implies the rain (which is consequent upon burnt offerings) and the products from it are plants and trees.
5. But will the royal Agni accept our oblations? Have we duly performed our vows to him? Who decides? As a friend affectionately invited, so let our praise now proceed to the gods; together with the sacrificial food that is left over.

Varga XII.

6. Hard to understand is the nature of the immortal, for although of one origin, she is of a different form; cherish him diligently, great Agni, who understands Yama's nature easy to be understood.¹

7. In him the gods find pleasure at the sacrifice; they seat themselves on the altar of the sacrificer. They placed light in the sun; beams in the moon; and these untiring shed their light around.

8. When he, the all-illumining, is there, the gods assemble; but when he is concealed, we know not (his abode); so at this sacrifice let Mitra and Aditi and Savitri proclaim us to Varuna ² as free from sin.

9. Agni, present in the dwelling common to the deities, hear us: harness thy swift chariot of ambrosia: bring unto us the heaven and earth, the daughter of the divine (Prajâpâti), let none of the gods be absent, and do thou thyself be present.

¹ [This verse, as Sāyana's silence intimates, is a later insertion; the reference to X. 10. 2. is obvious.]
² [In Hindu mythology Varuna is one of the older gods; he is more terrible, more righteous, and less human than the younger deities.]
Sūkta XIII. (XIII.)
The deities are the two Śakatas, small carts or barrows used at sacrifices to carry the materials, especially the Śoma-plant, hence called Havirdhānas, oblation-bearers. The Rishi is Vivasvata, the son of Anirđī; the metre is Trīśṣūda, except in the last verse, in which it is Jagati.

1. I load you two with sacred offerings, repeating an ancient prayer;¹ may the sound (of your approach) reach (the gods) like the path² of the worshipper, may all the sons of the immortal (Prajāpati) who inhabit the celestial regions hear (the sound).

2. When you two came, like twins, busily engaged,³ then devout worshippers brought you forward: knowing your place there abide and be fair storehouses for our Śoma.

3. I make the five stages of the sacrifice⁴ ascend; I take four steps by pious observances;⁵ with the

¹ The verse occurs Yajur Veda, XI. 5, but Mahābhara applies it to the sacrificer of his wife, "for you two I institute the ancient rite with sacrificial offerings." There are some other varieties of interpretation.
² [Śāyaṇa explains pathyā as pariṇāmavṛdhvatvākṣi, the oblation which brings happiness as its result.]
³ [i.e. engaged in the performance of your own duties of moving and bearing the oblation.]
⁴ [Rupā, that which causes the sacrificers to ascend to heaven, i.e. the sacrifice. "I make ascend"—I put on the śakata.]
⁵ The five stages are the five members of the sacrifice, that is, grain, Śoma, the kine, the Puruddās cake, and butter. The
sacred syllable, I perfect this (adoration); I purify (the Soma) on the navel of the sacrifice.

4. Whom has he selected as the slayer of the gods? Whom has he not selected as non-slayer of the human race? They have made the Rishi Brihaspati the sacrifice, Yama preserves our loved bodies.

5. The seven (metres) offer laudation to the glorious, the adorable parent, (the Soma), his sons (the priests) utter his true (praise); you both are lords of both (men and gods), you both exert yourselves and are the nourishers of both (men and gods).

four steps are the metres most commonly used; Triṣṭubh, etc.; the other three are perhaps Jagati, Gaṇgātri, and Amuṣṭubh.

1 Sāyāna, after giving the explanations incorporated in the translation, proceeds: "As all those above mentioned are necessarily present whilst the business of the bringing of the oblation is in progress, Yama does not send any of his men as the destroyer." [The verse still remains exceedingly obscure; the simpler translation seems to be, "What death did he choose for the gods, what immortality did he not choose for men?" i.e. Yama ordained that the gods should not die, and that men should receive immortality.]

2 [Sāyāna explains pradīrēhit as "takes away (from Death)," mṛityoh sakdēt pariḥaratī, observing that rīk is here used in the sense of taking away, verbal roots having more than one meaning." He adds "the meaning is 'He does not take our life away as a consequence of a fault arising from a defect in our worship.'"]
Sūtra XIV. (XIV.)

The Rishi is Yama, the son of Vivasvat; the deity is Yama, except verse 6, the Lingokta deities, verses 7 to 9 the Lingokta deities or the Pitris, and verses 10–12 the two dogs, sons of Sarama; the metre of the first twelve verses is Trishtubh, of the thirteenth, fourteenth, and sixteenth Anuwâdha, and of the fifteenth Brihâdha.

1. Worship with oblations Yama, king (of the Varga XIV. Pitris), son of Vivasvat, the aggregation of mankind,¹ who conducts those who are virtuous over the earth,² and opens to many the path (of heaven).

2. Yama, the chief (of all), knows our well-being: this pasture no one can take from us.³ By the road by which our forefathers have gone, all who are born (proceed) along the paths they have made for themselves.⁴

3. Matali⁵ prospers with the Kavyas; Yama with the Angirasas; Brihaspati with the Rikwans; they whom the gods augment, and they who aug-

¹ The comment restricts janânda to pápimadh “of sinners.”
² [Sāyana expands this, “who has caused men of surpassing merit, who have performed pious acts, which are the means of gaining earthly happiness, to reach one by one after death the various spots of the earth fitted for their respective happiness.”]
³ [Sāyana does not explain gayâtik. The line should be translated, “Yama first discovered the path for us; this pasture cannot be taken away from us.”]
⁴ That is, according to their good and evil conduct.
⁵ Matali is the name of the charioteer of Indra; so Matali (having Matal) is a name of Indra.
ment the gods, these rejoice in Swáhá, those in the Swadhá.

4. Yama, who art associated with the Angirasas Pitris, sit down at this sacrifice;¹ may the prayers recited by the priests bring thee hither; be exhilarated, Sovereign (Yama), by this oblation.

5. Come hither, Yama, with the venerable multi-form Angirasas, and be exhilarated; I summon Vivasvat, who is thy father, to this sacrifice; may he seated on the sacred grass (delight the sacrificer).

Varga XV.

6. The Angirasas, the Atharvas, the Bhrigus, who are entitled to the Soma, are our recent progenitors;² may we ever have a place in the favour of these venerable (pitris); may we be ever held in their auspicious regard.

7. Depart, depart, by the former paths by which our forefathers have departed; there shalt thou behold³ the two monarchs Yama and the divine Varuna rejoicing in the Swadhá.

¹ [Prastara means a couch or bed (something strewed).]

² Navagud the Scholiast here explains, having recently arrived, or inspiring affliction, as something new; he applies it also to the three classes; but we have had it very differently explained, e.g. as meaning "worshipping for nine months," and applied to the Angirasas; see especially Vol. I. p. 167. Mahidhara agrees in the present interpretation, adding, or it may mean navanlyd, those whose condition is to be praised; Yajur Veda XIX. 50.

³ [Sāyana, pasya, "behold!" (imperative).]
8. ‘Be united with the Pitris, with Yama, and with the fulfilment of thy wishes in the highest heaven; discarding iniquity, return to thine abode, and unite thyself to a luminous body.

9. Depart from hence, begone, go far off, (evil spirits); the Pitris have assigned this place to him, Yama has given him a place of cremation consecrated by days, streams and nights.

10. Pass by a secure path beyond the two spotted four-eyed dogs, the progeny of Sarama, and join the wise Pitris who rejoice joyfully with Yama.

11. Entrust him, O king, to thy two dogs, which Varga XVI. are thy protectors, Yama, the four-eyed guardians of the road, renowned by men, and grant him prosperity and health.

12. The messengers of Yama, broad-nosed, and of exceeding strength, and satiating themselves with the life (of mortals), hunt mankind; may they allow us this day a prosperous existence here, that we may look upon the sun.

13. Pour out the Soma for Yama; to Yama offer the oblation, the decorated sacrifice of which Agni is the messenger proceeds to Yama.

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1 This and the preceding verse are supposed to be addressed to the spirit of a dying person.

2 [The departed worshipper.]

3 [i.e. renowned in the Vedas, law-books, and Purānas.]

4 Or, “may they now restore to us that fair life to look upon the sun” (still speaking of the departed worshipper).
14. Offer the oblation of clarified butter to Yama, and stand nigh (to the altar); it is he who among the gods gives us a long life to live.

15. Offer to the royal Yama this most sweet oblation; (let) this our adoration (be addressed) to the ancient sages, the first followers of (virtuous) paths.

16. (Yama) acquires the three Trikadruka sacrifices;¹ the six earths, the one great (moving world); the Tristūbh, Gāyatrī, all the sacred metres converge in Yama.

Sūkta XV. (XV.)

The deities are the Pitrīs;² the Rishi is Sankha, the son of Yama; the metre of verse eleven is Jagati, of the rest Tristūbh.

Varga XVII.

1. Let the lower, the upper, the intermediate Pitrīs,³ rise up, accepting the Soma libation: may

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¹ Trikadrukebhī patati, according to the Scholiast, is to be read Trikadruke prāṇāti; he obtains the Trikadrukās, the three sacrifices called Jyotish, Gau, and Ayu. See Vol. II. p. 233, note. The six earths (or substances) are heaven, earth, water, plants, the sun, and truth.

² Three chief classes of the Pitrīs or manes are everywhere enumerated, though variously named. We have had one enumeration (see verse 6 of the preceding hymn): in Manu they are termed Agnishodtas, Bhrishads, and Saumyas, and the same enumeration occurs in this hymn.

³ The degrees of merit according to the comment arise first from the steady discharge of duties enjoined by the Vedas; secondly, by performance of those enjoined by the law books;
those progenitors who, unlike wolves, acknowledging our offerings, have come to preserve our lives, protect us upon our invocations.

2. Let this our adoration be to-day addressed to those Pitris our predecessors, to those our successors, who have departed (to the world of the manes); to those who are seated in the terrestrial sphere; to those who are present among opulent people.

and thirdly, when there has been some deficiency in some of the purificatory rites (saṃskāras). Sāyāṇa explains uditatām as “let them obtain the best oblation.” Mahīdhara (Yajur Veda, XIX. 49) renders it ӯrddhva-lokaṁ gacchhantu, “let them go to the upper region.”

1 Asvīkāḥ “not wolves,” i.e. “not mischievous”; pitajñāḥ “knowing truth,” or “grateful for what has been done in their honour.” Assum ya śvāḥ who have gone to life, or breath. Sāyāṇa explains it, asmatgrdṇāṁ vaśāhitum pradptāḥ. Mahīdhara says, “identical with air, having assumed the form of the air.”

2 According to Sāyāṇa purvaśāḥ means an elder brother, father, grandfather, and the like, born before the birth of the worshipper; uparvaśāḥ means younger brothers, sons, etc. Mahīdhara (Yajur Veda, XIX. 68) explains purvaśāḥ as those who have gone to Svarga; uparvaśāḥ, those who have ceased or rested, who have gone to the world of Brahma.

3 Pārthivoc rajasi is not explained very clearly by Sāyāṇa—prthivisambandhinī rajo guṇakārye ’emin karmani “at this rite which is connected with the earth and is the effect of (or has for its effect) the quality of rajas (passion, or the active principle).” Mahīdhara (Yajur Veda, XIX. 68) explains rajas by jyotish, light—terrestrial light or fire—the phrase no doubt refers to the fire altar.
3. I have brought to my presence the Pitris who are well cognisant (of my worship), the infallibility, and progressive advance of the sacrifice;¹ (the Pitris) who sit on the sacred grass frequently coming hither worship the food of the effused (Soma) with the sacrificial cake.

4. Pitris, Barhishad, protect (us who are) in your presence; we have made these oblations for you, accept them: come with your most felicitous protection,² and bestow upon us health and happiness, and pardon from sin.

5. May the Pitris who are entitled to the Soma³ come, when invoked by us, to the agreeable treasures connected with the sacred grass; let them here listen (to our praises), let them speak (their approbation in reply); let them protect us.

6. Having sat down on the right side with bended knee, do you all accept this sacrifice. Harm us not, Pitris, for any offence which through

¹ Mahidhara considers the words napātam and vikramanām to mean the paths of the gods, whence there is no falling, and where there is going and coming—both as the consequence of sacrifice (Yajur Veda, XIX. 56).

² Avoed tāntamena, Mahidhara translates “satisfied by most excellent food” (Yajur Veda, XIX. 55).

³ The text has somydaḥ, as in the first stanza; Sāyana in both places renders it anugraha-pardhā, kind or favourable; giving here as an alternative explanation, somasampdānaḥ, “obtaining the Soma.”
human (infirmity) we may have committed towards you.\(^1\)

7. Seated in the proximity of the radiant (flames of the altar),\(^3\) bestow riches on the mortal donor (of the oblation): give wealth, Pitris, to his sons:\(^3\) do you who are present grant us vigour.

8. May Yama, being propitiated, desirous (of the offering), partake at pleasure of the oblations along with those our ancient progenitors\(^4\) the Saumyas, the possessors of great wealth, who also desire it, and who conveyed the Soma beverage (to the gods and to the Pitris) in order.

9. Come, Agni, to our presence with the Pitris, who are possessed of knowledge, who having attained a seat amongst the gods, thirst (for the Soma), skilled in sacrifices, reciters of praises with hymns, truth-speaking, seers, frequenters of sacrifices.

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\(^1\) Yajur Veda, XIX. 62.

\(^2\) Arunindam upasita. Mahidhara applies the epithet, purple-coloured, to the wool of which the blanket called Kutapu is made, of which the Pitris are fond, kuta papriyadhit pitara (Yaj. V. XIX. 63).

\(^3\) [So Sāyaṇa, tasya yejamāṇasya. Better “bestow this wealth” (partitive genitive) “on your sons.”]

\(^4\) There appears to be a designed confusion in the phrase pūrve pitaraḥ, who, as progenitors, when living, offered the Soma, and now, as Pitris, partake of it. Vasishthān—vastri-tamaḥ kritāchchhaḍaṇā dhanadattamā va “covering or most wealthy,” or, according to Mahidhara (Yajur Veda, XIX. 51) “of the race of Vasishtha.”
10. Come, Agni, with thousands of Pitris, of both past and future (time), frequenters of sacrifices, eulogists of the gods; those who are true, who feed on oblations, and drink oblations, possessing equality with Indra and the gods.

11. Agnishwātta Pitris, come to this solemnity; sit down, directors in the right way, in your appropriate places: eat the oblations spread on the sacred grass, and grant us riches and male posterity.¹

12. Agni Jātavedas,² who art glorified (by us), having made our oblations fragrant, thou hast borne them off, and hast presented them to the Pitris: may they partake of them with the swadhā;³ and do thou also, divine Agni, feed upon the offered oblations.

13. Thou knowest, Jātavedas, those Pitris, how many they may be, who are not in this world, those who are not in this world, those whom we know, and those whom we do not fully know: enjoy this pious sacrifice offered together with Swadhās.⁴

14. May those who are Agnidágahas,⁵ and those who are not, be satisfied with Swadhā in the midst

¹ Yajur Veda, XIX. 59
² Yajur Veda, XIX. 66: the text reads kavyavādhana in place of Jātavedas.
³ [Sāyana swadhādkāra, i.e. with the exclamation "swadhā!"] Or it may mean, along with the swadhā or pitri-oblation itself.⁴
⁴ Yajur Veda, XIX. 67.
⁵ Those whose bodies have been burnt by the obsequial fire.
of heaven; and do thou, supreme Lord, associated with them, construct at thy pleasure that body that is endowed with breath.

Súkta XVI. (XVI.)
The deity is Agni; the Rishi Damana, the son of Yama; the metre of the first ten verses is Trishtubh, of the last four Anushhtubh; the first six stanzas are to be recited whilst the body of one who has gone through the essential purificatory ceremonies (Dikshā) is being consumed.

1. Agni, consume him not entirely; afflict him varga XX, not; scatter not (here and there) his skin nor his body; when, Jātavedas, thou hast rendered him mature, then send him to the Pitris.

2. When thou hast rendered him mature, then give him up, Jātavedas, to the Pitris; when he proceeds to that world of spirits, then he becomes subject to the will of the gods.

1 Sāyana interprets swarṣṭ as referring to Agni; Mahādhara (Yajur Veda, XIX. 60) refers it to Yama. Sāyana explains asunītiṃ tancam as the body that leads to life—a divine body. Mahādhara interprets it “long-lived.”

2 [Sāyana simply says they are to be recited at (or upon) the death of an initiated person (dikṣātamarṣa).]

3 There may be here an allusion to the spiritual, or (in the language of the later psychology) subtle body, sākshma kārtra; the Scholiast only says “do not reduce him to ahas, dhanasmitbhūtam mā kuru.

4 [Sāyana, “when he obtains the quickening of life (prāja-preranām) wrought by Agni.”]
3. Let the eye repair to the sun; the breath to the wind; go thou to the heaven or to the earth, according to thy merit; or go to the waters if it suits thee (to be) there, or abide with thy members in the plants.¹

4. The unborn portion;² burn that, Agni, with thy heat; let thy flame, thy splendour, consume it;³ with those glorious members which thou hast given him, Jātavedas, bear him to the world (of the virtuous).

5. Dismiss again to the Pitris, Agni, him who offered on thee comes with the swadhās: putting on (celestial) life, let the remains (of bodily life) depart: let him, Jātavedas, be associated with a body.

6. Should the black crow, the ant, the snake, the wild beast,⁴ harm (a limb) of thee, may Agni the all-devourer, and the Soma that has pervaded the Brahmas, make it whole.

¹ The Scholiast no doubt understands here the doctrine of transmigration. M. Langlois translates—"Remets au ciel et à la terre ce que tu leur dois—va donner aux eaux et aux plantes, les parties de ton corps qui leur appartien nent;" but this is European, not Indian.

² [The obvious translation of ajō bhāgak is, "The goat is thy portion." But Sāyaṇa explains it as the antarapurusha, which has no body, no organs of sense, etc.]

³ Tapas sachiś and archiś, the terms in the text, are, according to the comment, the positive, comparative, and superlative radiance of Agni.

⁴ [Sāyaṇa, "jackal, etc." Ludwig "hyæna." ]
7. Enclose the mail of Agni with the (hide of the) cow; cover it with the fat and marrow: then will not (Agni), bold, exulting in his fierce heat, proud, embrace thee roundabout to consume thee (to ashes).

8. Agni, shake not this ladle, for it is dear to the gods, and to the (Pitris) who are worthy of the Soma: this which is the drinking ladle of the gods, in this the immortal gods delight.

9. I send the flesh-devouring Agni to a distance: let him bearing away sin repair to (the realm of) king Yama;¹ but let this other Jātavedas who is known (by all) convey the oblation to the gods.

10. The flesh-devouring deity Agni, who has entered your dwelling, I turn him out, for the worship of the Pitris, upon beholding this other (Agni) Jātavedas; let him celebrate the sacrifice (to the Pitris) in the most excellent assembly.

11. Let Agni the bearer of the Kavya² worship ṛgga XXII. the Pitris, who are magnified by truth, let him declare which are the offerings to the gods, which to the Pitris.³

12. Longing we set thee down; longing we kindle thee: do thou longing bring the longing Pitris to eat of the (sacrificial) viands.⁴

¹ The Yajush (XXXV. 19) reads yamādyām. According to Mahābhārata, this verse closes the Pitrīmedha, or sacrifice to the Pitris.
² The kavya is an offering to sages, i.e. pitris.
³ Yajur Veda, XIX. 65.
⁴ Ibid. XIX. 70.
13. Cool again, Agni, the spot which thou hast burned, there let the water-lily grow, and the ripe Durvā with its many stalks.

14. (Oh earth), cool and filled with cool (herbs), gladsome and filled with gladsome (trees), be thronged with female frogs and give joy to this Agni.¹

ANUVĀKA II.

ADHYĀYA VI. CONTINUED.

SūṬA I. (XVII.)

The deity of verses 1 and 2 is Sarāṇyū, of verses 3 to 6 Pūshan, of verses 7 to 9 Saraswatī, of verses 10 to 14 the Waters, of verses 15 to 17 the Waters, or Soma; the Rishi is Devāravas, son of Yama; the metre of verses 1 to 12 is Trishtubh, of verse 14 Anushṭubh or Purusottād-brihati, and of verse 14 Anushṭubh.²

Varga XXIII. 1. Twashtṛi celebrates the marriage of his

¹ That is, "let the Earth be visited by the rainy season, when fuel becomes plentiful."

² Sarāṇyū, the daughter of Twashtṛi, was given in marriage to Vivasvat, and had by him Yama and Yami. Intimidated by his ardour, she substituted another female, her shadow, Chhdyā, for herself, and going to Utarakuru, changed herself to a mare. Vivasvat begot Manus by Chhdyā, when, finding his error, he set off to look for his wife. Discovering her disguise, he transformed himself to a horse, and had by his wife the two Aśwines. This is the legend alluded to, according to Sāyaṇa, and is so narrated in the Purāṇas, which have probably derived it from the Vedas and amplified the details.
daughter: therefore the whole world is assembled; but the mother of Yama, the newly-married wife of the mighty Vivasvat, disappeared.

2. The Gods concealing the immortal (Saranyu) for the sake of mortals, and having formed a woman resembling her, gave her to Vivasvat. She bore the two Aswins when this had happened, and then Saranyu gave birth to two twins.

3. May the discriminating Puschan, whose cattle are never lost, the protector of all beings, transfer thee hence (to a better world): may he give thee to these Pitrīs: may Agni (give) thee to the beneficent gods.

4. May the all-pervading Vāyu protect thee, may Puschan (preserve) thee, (going) first on the excellent path (to heaven): may the divine Savitrī place thee, where the virtuous abide, whither they have gone.

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1 [Sāyāṇa explains maṇḍyodhaḥ as maṇusābyodhas tamāyatam "for men, i.e. that men might be born." Maṇus was the offspring of Vivasvat and the "woman resembling Saranyu," and all men are descended from Maṇus.]

2 Yama and Yami, but ādā mithund, may mean two pairs of twins, Yama and Yami in the first instance, and the Aswins in the second.

3 This and the following three stanzas are to be recited at the funeral rites of a man of the first three classes, who has been duly initiated (dikṣita).

4 The text has dyuḥ, but Sāyāṇa says this means ṣdyuḥ, the letter "ṣ" being elided in Vaidik Sanskrit.
5. **Pūshan** knows all these regions severally; let him conduct us by (the path) that is most free from peril: let him precede us, who is the giver of prosperity, endowed with radiance, accompanied by all pious men, ever vigilant, and knowing (our deserts).

Varga XXIV. 6. **Pūshan** has been born¹ on the best path of paths, on the best path of heaven, on the best path of earth, he goes forward ² and backward over both (worlds), the assemblies longed for by all, discriminating³ (the merits of the dead).

7. The devout invoke **Saraswati**; they worship **Saraswati** at the strewn sacrifice; the virtuous call upon **Saraswati**: may **Saraswati** bestow blessings upon the donor (of the oblation).

8. Divine **Saraswati**, who ridest in the same chariot with the **Pitris**, and art delighted (along with them) by the (sacrificial) viands, seated on the sacred grass be gratified (by our offering), and grant us wholesome food.

9. **Saraswati**, whom the **Pitris** invoke when circumambulating the sacrifice on the right, bestow

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¹ That is, was manifested in order to conduct men after death to their destination according to their merits.

² ['Forward,' i.e. favourably to the virtuous to show the fruit of good works; 'backward,' i.e. he walks adversely to the wicked.]

³ That is, knowing that this man has acted thus, this is the reward of that act.
upon the worshippers at this sacrifice a portion of food fit for thousands, and increase of riches.

10. May the maternal waters purify us; may the shedders of water purify us with the effusion; for the divine (waters) bear away all sin: I come away from them purified (to heaven).

11. The juice of the Soma has risen to the Varga XXV. earthly and heavenly (worlds), both this visible world, and that which (existed) before (it): I offer that juice flowing through the common region (of heaven and earth) after the sacrifices (offered by the) seven (officiating priests).

12.  Thy juice, (Soma), which escapes (from the hide), thy filaments which let fall from the hands (of the priest escape) from the vicinity of the

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1 *Ghrita*na no ghritapoñah purantu. The Commentators seem to be rather perplexed by this phrase. Sāyana says, "waters which purify others by water." Mahādhara (Yajur Veda, IV. 2) explains *ghrita* as "effused water," *ghritapowaḥ* as "divinities presiding over effused water." But *ghrita* may have its usual meaning of "oiled butter," according to the Brāhmaṇa, which is quoted by Sāyana.

2 *Udami*, according to Sāyana, means "I go to heaven."

3 The purport of this stanza is not very intelligible, another interpretation given by Sāyana renders *dṛṣṭaḥ* as a name of the Sun. In support of this interpretation Sāyana cites the *Satapatha Brāhmaṇa* (VII. 4. 1. 20). Another interpretation of *hotrdaḥ* is *Dīḍaḥ*, of which, according to *Sruti*, there are seven, zenith, nadir, and centre, with the four cardinal points. Mahādhara gives this version only (Yajur Veda, XIII. 5).

4 *Yajur Veda*, VII. 28, reading *grdaḥ* for *dāku*.
planks (of the press), or (from the hand) of the Adhvaryu, or from the filter; I offer it all with my mind (to Agni) with the word vashaṭ.

13. Thy juice and thy filaments, (Soma), which escape, and which fall from the ladle on this side or on that; may this divine Brihaspati sprinkle it for our enrichment.

14. (Waters)! the plants flourish by means of water,¹ my prayer is effectual through water; the essence of water is vigorous through water; purify me with it.

Sūkta II. (XVIII.)

Mrityu (death) is the deity of the first four stanzas, Dhatri of the fifth, Twashtari of the sixth, the Pitrimedha (offering to the Pitris) of the next seven, and the Pitrimedha, or Prajapati, of the last; the Rishi is Sansukuma, the son of Yama; the metre varies, it is jagati in the first two verses, Gadyatri in the two next; that of the eleventh is Prasthapankti, of the thirteenth jagati, and of the fourteenth Anushṭubh; the rest are Triṣṭubh.²

Varga XXVI.

1. Depart, Mrityu, by a different path: by that which is thine own, and distinct from the path of the gods: I speak to thee who hast eyes, who hast

¹ One epithet payaswat is applied to all the nouns (literally, "having water"), but the Scholiast understands it to mean sdravat, having pith or vigour; in the case of the plants "being vigorous by means of water in the shape of rain."

² [The metre is differently given in the Saradynukrama. For the name of the rishi see Max Müller, Rig Veda, vol. v. p. 50.]
ears: do no harm to our offspring,¹ nor to our male progeny.

2. If, avoiding the path of death, you go (on the path of the gods), assuming a longer and better life, (my friends), then may you, (O sacrificers), diligent in sacrifice, enriched with progeny and affluence, be cleansed and pure.³

3. May those who are living remain separate from the dead: may our invocation of the gods to-day be successful: let us go forward² to dancing and laughter, assuming a longer and better life.

4. I erect this circle (of stones)⁴ for (the protection of) the living, that none other of them may approach this limit; may they live a hundred years, occupied by many holy works, and keep death hidden by this mound.

5. As days pass along in succession; as seasons are duly followed by seasons; as the successor does

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¹ Sāyaṇa explains praṛdhaḥ as female offspring. Mahādhāra renders it by santatim, descendants, family successors (Yajur Veda, XXXV. 7).

² Suddhāḥ, according to the comment, means pure from the decay caused by the sins accumulated in a former life; pūtaḥ, pure from that caused by the sins of the present life.

³ Or, with our faces to the east.

⁴ Mahādhāra (Yajur Veda, XXXV. 15) states that after the burning of the body, the Adhwyruy is to raise a bank or lump of earth between the village where the deceased dwelt and the cemetery, as a rampart against death; Sāyaṇa makes the paridhaḥ a stone rampart (padaḥpadma).
not abandon his predecessor,\(^1\) so, Dv\âm\i\, support the lives of these (my kinsmen).

\textit{Varga XXVII.} \(\text{6. (Ye kinsmen of the dead man), choosing old age, attain length of life, striving one after the other,}\(^2\) how many soever you may be: may Tv\âm\i\, the creator of good races of men, being at one (with you), grant you, (busy) at this (sacrifice), a long life.}

7. Let these women who are not widows, who have good husbands, enter (anointed) with unguent and butter. Let women without tears, without sorrow, and decorated with jewels, first proceed to the house.

8. Rise, woman, (and go) to the world of living beings:\(^3\) come, this man near whom thou sleepest is lifeless: thou hast enjoyed this state of being the wife of thy husband, the suitor who took thee by the hand.\(^4\)

9. Taking his bow from the hand of the dead

\(^1\) That is, according to the comment, as a son does not leave his father by dying first.

\(^2\) [Śāyaṇa explains "the eldest first." There seems to be implied in \textit{yatamndnd}\(\hat{a}\) the notion of men toiling up the hill of old age.]

\(^3\) [Śāyaṇa, "go to the home of the living, \textit{i.e.} thy sons, grandsons, etc." This verse is interesting as showing that in the latest part of the Vādik age there was no trace of Suttee.]

\(^4\) [This verse is to be spoken by the husband's brother, etc., to the wife of the dead man, and he is to make her leave her husband's body. See the \textit{Aśvalāyana Grihya Śātras}, IV. 2.]
man,¹ for the sake of our vigour, energy and strength, (I say) thou art there;² may we (who are) here, blessed with male offspring, overcome all the enemies who assail us.

10. [Go to this thy mother-earth, the widespread, delightful earth; this virgin (earth is) as soft as wool, to the liberal (worshipper) may she protect thee from the proximity of Nīrītī.

11. Earth, rise up above him;⁴ oppress him not; be attentive to him (and) comfortable;⁵ cover him up, earth, as a mother covers her child with the skirt of her garment.

12. May the earth heaped over him lie light: may thousands of particles (of dust) envelope him; may these mansions distil ghee (for him); may they every day be an asylum to him in this world.

¹ This applies to a Kshatriya.
² [Sāyāṇa, “art thou there?”]
³ [Sāyāṇa says the four verses 10 to 13 are to be repeated at the death of a dīkṣita (initiated person), and cites Aśvalāyana-Ś. VI. 10. On the repetition of verse 10, the bones which have been collected are to be placed in the grave; see Aśvalāyana-grīhya-Ś. IV. 5.]
⁴ [i.e. so as to give him breathing room. Whilst this verse is being recited, dust is to be scattered over the grave. Aśva.-grīhya-Ś., IV. 5.]
⁵ [SūpavāṢchandaḥ = deceiving well. Sāyāṇa says, “Treat him kindly for the sake of the sacrifice;” fondle him, lull him to rest. The alternative explanation supratiṣṭhād ītāva seems to mean be a good resting-place.]
13. I heap up the earth around thee,\(^1\) placing (upon thee) this clod of earth;\(^2\) may I not be injured: may the Pitris sustain this thy monument: may Yama make thee a dwelling here.

14. At the decline of the day they have placed me (in the grave) like the feathers of an arrow; I have restrained my declining voice as (they check) a horse with a bridle.\(^3\)

ADHYĀYA VII.

ANUVĀKA II. CONTINUED.

ŚŪKTA III. (XIX.)

The deities are the Cows or the Waters, of the second half of the first stanzas Agni and Soma; the Rishi is either Mathita the son of Yama, Brishu the son of Varuṇa, or Chyavana of the family of Bharadvāj; the metre is Anuṣṭubh, except in the sixth verse, in which it is Gāyatrī.

Varga I.

1. Come back: go not elsewhere: abounding in wealth, sprinkle us; Agni and Soma, you who clothe (your worshippers) again, bestow upon us riches.

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\(^1\) [Śāyana, "O urn, I keep off the earth above thee with thy lid, he 'sthitumbhā tavopari twadilyena kapdama prithivim prati-badhnami." This is addressed to the urn, containing the bones and ashes, which is buried after the corpse has been burnt. "In quo reliquis divinique ossa parentis confidimus terrā," Æneid, V. 68. [The verse is to be recited when the bones are covered with the lid; see Aitwal-grhyasūtrās, IV. 5.]

\(^2\) [i.e. the lid of the urn.]

\(^3\) No comment on this.
2. Bring them back again, render them obedient: may Indra restore them;¹ may Agni bring them nigh.

3. May they come back to me and be fostered under this (their) protector: do thou, Agni, keep them here; may whatever wealth (there is) remain here.

4. I invoke the knowledge² of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper.

5. May the keeper return (with them); he who reaches them when lost; who reaches them when straying; who reaches them when wandering, and returning.

6. Indra, come back and bring back (the cattle); give us our cows again, may we rejoice in our cows being alive.³

7. I nourish you gods, who are everywhere present, with curds, with butter, with milk; may all those deities who are entitled to worship reward us with riches.

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¹ [Sāyaṇa, "make them obedient to thee."]
² [Sāyaṇa omits the word saṣṭijñānam, and takes niyānām, etc., as being all the object of āsas.]
³ [Sāyaṇa, "who attempts (anubhavati) going in different directions for the sake of following the lost cows."]
⁴ Bhūjaṁdakāḥi may also be the causal, "that we may feed the gods and Pītris" (by the offerings of milk, etc.).
8. Come back (ye cows), bring them back; return (ye cows), bring them back; and (you, cows) coming back, return; there are four quarters of the earth, bring them back from them.

**Sūkta IV. (XX.)**

The deity is Agni;¹ the Rishi is Vāmadeva, son of Indra, or Prajāpati, or Vasukrita, the son of Vasu. The metres of verse 1 Ekapada (decasyllabic Vīrāj), of verse 2 Anuśṭava of verse 9 Vīrāj, of verse 10 Trishtubh, of the six middle verses Gāyatri.

**Varga II.**

1. (Agni), manifest towards us a favourable mind.

2. I glorify Agni, the youngest of the feeders (on oblations), friendly in counsel,² difficult to resist at whose rite the oblations seek heaven, as (calves) to the udder of the mother cow.

3. He whom (the worshippers) magnify with their mouth,³ the sustainer of pious works; whose banner is the light, he shines, bestowing upon them all their desires.⁴

4. The refuge of the people,⁵ the mover, who

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¹ [The anukrama adds as to verse 1, "Or the first line meant as a propitiation."]
² [i.e. the friend of all because he instructs every man what to do and what not to do.]
³ [Śāyana, "with worship, viz. praise and oblations."]
⁴ [Or, sending a row of flames against the enemy.]
⁵ [Arva vādā, who is to be gone to or had recourse to worshipping men.
when he moves, penetrates to the ends of the sky; the sage illuminating the firmament.¹

5. Accepting the oblations (offered) at the sacrifice of the worshipper, he blazes up, with a mighty flame; fixing his abode, he advances.²

6. Agni is capable (of protecting all men), he is himself the oblation, and the sacrifice; rapidly indeed does his spirit³ move. The gods come to Agni, who bears the praises.

7. Agni, who goes to (summon the gods), the Varga III. bearer of the oblation, whom men call the sow of the stone;⁴ him I desire to worship (for the sake) of supreme felicity.

8. May all the men who belong to us⁵ be (gratified) in all that is desirable, augmenting Agni with oblations.

9. His chariot is black, white, red, tawny, dark

¹ [Sāyana takes dīyānaḥ out of its place "when Agni moves radiant, then he, the sage, reaches the ends of heaven and the firmament." He explains abhram as "that which is characterised by clouds."]

² This alludes to a part of the ceremonial of fire worship—when the fire is taken from one altar, or firepit, to another, from the Saumiki vedi, or altar of libation, to the Uttard vedi, the north or principal altar.

³ [Sāyana explains gdtuḥ as the superintending soul of Agni, which hastens to call the gods.]

⁴ [Sāyana refers to Rig Veda, II. 1. 1. (v. suprd, Vol. II. p. 208).]

⁵ [i.e. the sons and grandsons of the worshippers.]
red, crimson, and glorious;¹ the progenitor of all has given him a chariot of gold.

10. Grandson of strength, Agni, who art gratified by the ambrosial (viands), Vīmāda, (desirous of) wisdom, has recited thy praises; do thou, approaching with a kind intention, bestow upon us food, strength, and a prosperous abode.²

Sūkta V. (XXI.)

The deity and Rishi as before; the metre is Astadhyapante.

Varga IV.

1. We invoke thee now, Agni, invoker (of the gods), with our voluntary (praises) for the sacrifice, at which the sacred grass is spread; thee, who underliest (all things), who (diffusest) purifying radiance, (we invoke) for thine exhilaration; thou art mighty.

2. Self-radiant, opulent in horses, they glorify thee; the oblation poured out over (thee)² proceeds

¹ [Or, “white, brilliant, vast, straightgoing, red and glorious.”] The Scholiast naturally asks how the chariot should be of different colours, and has no better reply than that it happens through the exceeding power of Agni. [His further explanation, “Or else the words krsṇaḥ, etc., are to be joined as accusatives to the word kirasāya-rāpaṃ, which is descriptive of the chariot as they relate to the same substantive,” merely serves to confuse the grammatical construction.]

² [Or, progeny.]

³ [Upaścchānti is properly “ladle” or “spoon,” but Sāyaṇa explains it as tavoparikṣharasāpīḍ.]
in a straight course, Agni, to thee for thine exhilaration; thou art mighty.

3. The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth-) sprinkling (showers);¹ thou sustaineas exceedingly black forms and white and all beauties for thine exhilaration;² thou art mighty.

4. Powerful and immortal Agni, bring to us, for our sustenance, the precious wealth which thou thinkest best; (bring it) for thine exhilaration at the sacrifices; thou art mighty.

5. Agni, generated by Atharvan,³ is cognizant of all praises; he is the messenger of Vivasvān, the beloved friend of Ṭama, for your exhilaration; thou art mighty.

6. The (worshipper) glorifies thee, Agni, at Vārā V. sacrifices, when the solemnity is being celebrated; thou grantest in thine exhilaration all desirable treasures to the donor (of the oblation); thou art mighty.

7. The men establish thee, Agni, at sacrifices, the ministrant priest, graceful, whose face shines with butter, radiant, most intelligent with thine eyes, for thine exhilaration; (hence) thou art mighty.

¹ [i.e. as showers worship Agni as their piti. Sāyana suggests another explanation, "Thy rays dwell with thee like oblations sprinkled with the ladles."]
² [In this verse and in verse 4, Sāyana explains avā as referring to vipce dvedh.]
³ [See Vol. III. p. 409.]
8. Agni, thou, the mighty one, art known far and wide by thy radiant lustre; bellowing, thou rushest like a bull, thou impregnatest the sister (plants) in thine exhilaration; thou art mighty.¹

SÓKTA VI. (XXII.)
The deity is Indra; the Rishi VimaDa; the metre of the fifth, seventh, and ninth verses is Anuṣṭubha, of the fifteenth Tristubha, and of the rest Purāṇādhyānat.

Varga VI.

1. In what place to-day is Indra renowned? In what nation is he famed like Mitra?² (Indra), who is worshipped with sacred praise at the dwelling of the rishis, or in secret.³

¹ Vi vo made and Vivakshake form the burthen of each verse; vivakshake is explained mahān bhavasi; vi vo made is explained with some variation, “in your,” or “for your exhilaration,” i.e. for the sake of the various kinds of exhilaration produced by drinking the soma: caḥ is sometimes explained as referring to Agni; sometimes as referring to the visvas devaḥ, and the commentator occasionally connects them with vivakshake as cause and effect, as made sanjāte sati yasmād evam kṛitavān asa tasmāt tvam mahān bhavasi, the inebriation being produced, i.e. since thou hast thus acted, thou art great. The words “vi vo made” seem like a quotation or soma-drinking refrain; perhaps also a play upon the name VimaDa is intended. See Sáma Veda, I. 5. 1. 4. 2 to 4. [Benfey objects to the taking vi and made together as vimade, because ṳnēsi is unusual, and the accent would have to be altered; he suggests that vi is a repetition of the vi in vivakshake, which, though treated as one word in the Pada, is really “vi vakshake.”]

² [Or, “as a friend.” Sāyāna explains jāna as “worshipper,” jāna being sometimes used of an individual.]

³ [Or, “in the forest.”]
2. Here is Indra renowned; to-day he is praised by us, the wielder of the thunderbolt, the deserving of praise; he who, like Mitra, bestows upon men unequalled abundance.

3. (May Indra protect us) who is the lord of great strength, of unequalled (power), the distributor of great wealth, the cherisher of the dreadful thunderbolt, as a father (cherishes) a dear son.

4. Thunderer, thou who art divine, yoking thy horses which are swifter than the divine wind, and gliding along the resplendent road, thou, opening out the way (to battle), art glorified.

5. Thou hast come to these two horses (which have the speed) of the wind, straight-going, for them to draw thee of themselves, whom no deity, no mortal is able to restrain; whose fleetness no one comprehends.

6. Ušanas inquires of you two\footnote{This "you two" might be thought intended for Indra's horses, but the Scholiast supplies indra\(\text{d}g\)ni—"Indra and Agni"; or (substituting the accusative for the nominative), "every worshipper inquires of you two Ušanas (and Indra)."} as you pass, Varga VII.

"(Why) have you come to (our dwelling) from a distance; from heaven and earth to a mortal?"

7. Accept, Indra, the oblation upraised by us; we solicit of thee that protection by which thou didst slay the non-human Sushna.

8. The Dasyu practising no religious rites, not
knowing us thoroughly, following other observances, obeying no human laws, baffle, destroyer of enemies, the weapon of that slave.

9. Hero, Indra, with the hero (Maruts defend) us; that protected by thee (we may be able) to overcome (our enemies): thy blessings are diffused among many (praisers), as men (repair to their lord).

10. Hero, Indra, wielder of the thunderbolt, thou hast animated those chiefs (the Maruts) to the slaughter of Vriitra in battle, when (thou hearest) the mystical (praises) of the sages, the worshippers praising the might of the constellations.²

11. Hero, Indra, (thy worshippers glorify) those prompt exploits performed by thee in battle, (by thee who art) ever bountiful, when with thy associate (Maruts) thou destroyest the whole race of Sushna.

12. Hero, Indra, let not our manifold sacrifices be unavailing, but may we all, thunderer, (through)

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¹ [Sāyana explains abhi as “face to face, i.e. personally.” He gives an alternative explanation of amantuḥ, viz. avamantuḥ “despising.”]

² Anyacaratāḥ, others than those of the Sūtṛi and Smṛiti, which looks like an admission that they had some oracles. The term amānubhāḥ, “not human,” is the same as in verse 7. The Scholiast here explains it manasāyānāvyāvahārdṛdd bhīyāḥ, out of the laws or customs of men, aṣuvaṇapraṇitāḥ, being of the nature of evil spirits.

³ [Sāyana explains nakhatraśavāsam as “armies of praisers approaching the gods.”]
thy (favour) continue in the fruition of these (our desires).

13. May these our (praises) reaching thee, Indra, be successful, doing no detriment (to thee), so that, thunderer, we may obtain the benefits derivable from them, as (a cowherd enjoys those) from the milch kine.

14. When the earth which has neither hands nor feet flourished through the acts of (devotion paid to) the adorable (deities), then thou didst smite down Sushna, circumambulating it on the right, for the sake of Viswāyu.¹

15. Drink, hero Indra, drink the Soma; being excellent, harm (us) not,² possessor of opulence; preserve those who praise thee, and are affluent (in offerings), and render us rich with great riches.

Sûtra VII. (XXIII.)
The deity and Rishi as before; the metre of the first and seventh — verses is Triśṭubh, of the fifth Abhisdripa, of the rest Jagaśi.

1. *We worship Indra, bearing in his right hand Yarga IX. the thunderbolt, the driver of the bay horses which have many functions: shaking his beard, he mounts

¹ Sáyana takes visvaprasa as a proper name, meaning “going everywhere unimpeded,” a name of king Áurvagya, a descendant of Urväši.
² [i.e. it is not just that we should be punished for any defect in our worship of thee who art excellent.]
³ Sáma Veda, I. 4. 1. 5. 3.
on high, destroying (his enemies) by his armies
he gives wealth (to his worshippers).

2. With his two bay horses which bestow riches
at the sacrifice, Indra, wealthy with wealth, is the
slayer of Vṛitra; the brilliant, powerful, mighty \(^1\) Indra, is the lord of strength; \(^2\) (through him) I cut
off the head \(^3\) of the Dāsa.

3. When he grasps his golden thunderbolt, then
the opulent Indra ascends with his praisers, the
chariot which his two bay horses draw, (Indra)
the lord of long celebrated and widely renowned
food.

4. As the rain (bedews all), so, Indra, accom-
panied by his troops (of the Maruts), sprinkles
their beards, with the green (Soma-juice): he
repaiks to the pleasant chamber (of sacrifice); (the
Soma) being effused, the sweet beverage agitates
(his frame), as the breeze (shakes) the forest.

5. We praise his manhood, who, having by his
voice alone made the many-tongued speechless, has
slain many thousand enemies, who supports the

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\(^1\) The text has Ribhū, Vāja, Ribhukshan, the names of the
three Ribhūs, but the Scholiast here chooses to consider them
as epithets equivalent to dipa, balavat, mahat.

\(^2\) Or, "attacks the forces of the enemy."

\(^3\) Nāma chūt. The commentator seems to have no good reason
for explaining nāma by gīras, the etymology being nanyato
'nama (that with which one bows). He admits, however, an
alternative, "I destroy his very name."
strength (of the world) as a father the strength (of his son).

6. We, VIMADAS, have generated this thy unprecedented, and most varied praise, INDRA, to obtain thy bounty; as we know what the opulence of that lord is, (therefore) we call it (before us), as a cowherd (calls) his cattle.

7. Never may these friendships of thee, INDRA, and of the rishi VIMADA be disunited: for we know thy attachment, divine (INDRA), to be like that of a sister (to a brother); so may the friendship between us and thee prosper.

Sūkta VIII. (XXIV.)
The deity of the first three stanzas is INDRA; the Āśvinis are the deities of the last three. The Rishi is VIMADA; the metre of the first three stanzas is Astdrapankti, of the last three Anushūrśa.

1. Drink, INDRA, this most sweet Soma, ex-varga X. pressed by the planks (of the Soma-press), then bestow upon us riches in thine exhilaration; thousandfold (riches), lord of infinite wealth; thou art mighty.¹

2. We solicit thee with sacrifices, with prayers, with oblations; lord of all pious acts, grant us in thine exhilaration, excellent and desirable (affluence); thou art mighty.

¹ We have here again the same form of words, vi so made, and the same burden as in Sūkta V.
3. **Indra**, who art the lord of desirable (riches), the encourager of the worshipper, the protector of the eulogists, defend us, in thine exhilaration, from adversaries; (guard us) from sin, thou art mighty.

4. Powerful and sagacious (Aświns) mutually associated, you have churned forth (the fire):¹ when you, Nāsātyas, glorified by Vīmāda, have churned it forth.

5. All the gods praised you as you were mutually associated, and caused (the sparks) to fly up; the gods have said to the two Nāsātyas, "let the fire again bear (us oblations)."

6. May my going forth be pleasant, may my coming back be pleasant, you two divine Aświns, render us, through your divine power, possessed of pleasure.

**Sūkta IX. (XXV.)**

The deity is Soma; the Rishi may be Vīmāda, the son of Prajāpati, or the son of Indra, or Vasukrīt, the son of Vasuksa; the metre is Āstārapayati.

**Varga XI.**

1. Sanctify (Soma) our mind, our heart, our intellect; and may (thy worshippers) delight in thy friendship, like cattle in fresh pasture, in thine

¹ That is, you have produced fire for sacrifice by attrition. [Saṅgaśa cites a Brāhmaṇa which says the Aświns are the Ādhuvarṇas, and adds the business of producing fire is also performed by the Aświns.]
exhilaration (produced) by the (sacrificial) food; for thou art mighty.  

2. They who seek to touch thy heart, Soma, worship thee in all places; and these desires for wealth rise from my heart at thine exhilaration; for thou art mighty.

3. Verily, Soma, I practise all thy observances with fullness; and as a father to his son, so do thou in thy exhilaration make us happy; protect us from being killed (by our enemies); for thou art mighty.

4. Our praises converge (Soma) towards thee, as herds towards a well; establish our pious acts, Soma, for us to live (long), as (the priest sets up) the cups for thine exhilaration; for thou art mighty.

5. The intelligent (priests), whose desires are fixed (on the fruit of good works), with sacred rites show forth (the praises) of thee, Soma, who art wise and powerful; do thou, in thy exhilaration, (grant us) pastures, abounding with cattle, and with horses; for thou art mighty.

6. Thou protectest our cattle, Soma, and the Vana-XII. variously occupied world, contemplating all existing beings; thou preparst (the world) for them

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1 Daksham is here explained Antardind, the soul or heart. The same phrase and burden, vi co made and vivakekha, as in the last hymn, are repeated. This verse recurs Sáma Veda, I. 5. 1. 4. 4.
to live in for thy exhilaration;¹ for thou art mighty.

7. Be on all sides our preserver, Soma, thou, who art unassailable; drive away, monarch, our adversaries in thine exhilaration, and let no calumniator rule over us; for thou art mighty.

8. Soma, author of good works, liberal granter of fields, be vigilant in supplying us with food; and in thy exhilaration preserve us from oppressive men, (and) from sin; for thou art mighty.

9. Utter destroyer of enemies, Soma, who art the auspicious friend of Indra, (protect us), when hostile warriors everywhere call us to the combat that bestows offspring; by thine exhilaration (preserve us); for thou art mighty.

10. Such is the Soma which, swiftly moving, exhilarating, acceptable to Indra, has given increase (to our understanding); it has increased the intelligence of the great and pious Kakshiyat in thine exhilaration; for thou art mighty.

11. This Soma bestows, upon the pious donor of the libation, food with cattle; it gives wealth to the seven (priests) in the manifold exhilaration; it has restored (their faculties) to the blind, and the lame.²

¹ [Śāyaṇa here explains vaś as referring to all the gods, and cites the Tuirūya Saṁhitā, III. 2. 9. 7, to the effect that both gods and men are dependent on his gifts.]

² The rishis Dirghatamas and Parsurāja or Pururavas. See Vol. I. p. 290, and Vol. II. p. 242. In the latter place the
Sūkta X. (XXVI.)
The deity is Pūshan; the Rishi as before; the metre of the first and fourth stanzas is Uṣṇīk, of the rest Amaruṣṭīk.

1. Since our appointed and acceptable prayers Varga XIII. proceed to him, may the mighty Pūshan, of pleasing aspect,¹ whose car is ever harnessed, protect us.

2. (May he) whose greatness (manifested as) the matured rain, this pious man celebrates with pious rites—may he be cognisant of such excellent praises.

3. He, Pūshan, is cognisant of such excellent praises: like Soma he is the showerer (of benefits): the graceful deity rains down upon us, he rains upon our cow-pastures.

4. We glorify thee, divine Pūshan, the accomplisher of our desires, who makest the pious to quake.²

5. The sharer in sacrifices, who is drawn by chariot-horses, the rishi, the benefactor of men; the friend of the devout, scattering (his foes).

cure of the lameness of the Rishi is attributed to Indra; in the former to the Agwin; the restoration of sight to Dirghatamas has not occurred in the text; it is narrated of Keśwa. See Vol. I. p. 315.

¹ Daśrav is rendered by dasāniya, but it may also, according to the Scholiast, be the two accomplishers of the rite—the Yajamāna and his wife: "may Pūshan protect them."

² [Adhavam making them shake with reverence and respect, Śāyāṇa.]

VOL. VI.
Varga XIV.

6. Lord both of the pure desirable (ske-goat), and of the pure (he-goat): weaver of the cloth (of the wool) of the sheep; he has cleansed the vestments.\footnote{\textit{Vasóvaya vinám}, making woollen cloths such as the woollen filter, etc. The words "he has cleansed the vestments" are said to express that \textit{Púshan} is purifying all around by light and heat.}

7. The ruler, the lord of viands, the sovereign, the friend of the contentment (of all); he who is unassailable, gently shakes his beard (when drinking the \textit{Soma} of the sacrificer), desiring (his favour).\footnote{\textit{Haryatah} is properly an epithet of \textit{Púshan}, "the desirable."}

8. The goats, \textit{Púshan}, bear the burthen of thy car, who art the friend of every suppliant, born long ago, never-failing (in thy duty).

9. May the mighty \textit{Púshan} protect our chariot by his might: may he be to us the augmenter of food: may he hear this our invocation.

Súkta XI. (XXVII.)

The deity is \textit{Indra}; the \textit{Rishi} is \textit{Vasúkra} his son; the metre is \textit{Trishtubh}.

Varga XV.

1. (\textit{Indra} speaks:) Such is my pleasant disposition, worshipper, that I help the institutor of the rite,\footnote{\textit{Sáyaña, "I bestow upon him whatever he desires."}} who offers libations; but I am the punisher of him who offers not libations, who disregards truth, the perpetrator of sin, the malignant.\footnote{As to \textit{dīkhan}, see again verse 4: here \textit{Sáyaña}'s explanation is only \textit{vydpunvantam}—there it is rendered \textit{śatrum mahástam}.}
2. If I encounter in combat the undevout, resplendent in their bodies, then will I cook a vigorous bull for them, and will sprinkle (upon the fire) the exhilarating effused juice, the fifteen-fold (Soma).¹

3. I know not that man who says that he is the slayer in battle of those who do not reverence the gods: but when (I behold) the fierce war commenced, then (my enemies) proclaim my prowess.

4. When I enter upon unprecedented combats, then all those who are affluent in oblations approach me so engaged: I destroy the mighty and overpowering foe for the protection of the world, and, seizing him by the feet, throw him down from the mountain.

5. None resist me (engaged) in combat, not even the mountains when I am resolved: at my shout the dullest of hearing¹ is alarmed, and so too even the bright-rayed (sun) trembles day by day.

6. Beholding here the drinkers of the libations Vārṣa XVI.

¹ [Soma is called "fifteenfold," because its leaves grow during the light half of the month one by one on the fifteen days, beginning with pratipat (the 1st day), and similarly die off during the dark half of the month, or else because the Soma offered at noonday is accompanied by the Triyūt and Panchadasa Stomas.]

² [i.e. stand round praising me in order to incite me to prowess, Śāyaṇa.]

³ Kṛidhukarna may be the name of an Āsura, or it may denote one hard of hearing, deaf.
who serve not INDRA, who cut (the worshippers) to pieces with their hands, assailing them to do them harm; my shafts quickly fall upon them, as well as on those who revile (your) powerful friend.

7. (The Rishi speaks:) Thou, INDRA, art manifest; (from time to time) thou waterest (the earth): INDRA pervades all existence: the ancient INDRA verily destroys (his foe), the other does not destroy (INDRA). The united\(^1\) two (heaven and earth) surpass not him who extends beyond the confines of the universe.

8. The assembled cattle feed upon the barley; I their master have beheld them grazing, tended by the herdsman: when called, they collect around their lord; when they approach, how much milk does he desire (to take)?

9. When we, the grass-eaters of men, (are) together, I (am) amongst the barley-eaters in the wide field;\(^2\) here he who is yoked would like one to unloose him, and the assailant would yoke him who is unyoked.

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\(^1\) [\textit{Purastu}, according to Sāyana, means "going," \textit{i.e.} "going in order to surpass every one in greatness."]

\(^2\) [There is no comment on this obscure verse, and Wilson leaves a blank in his MS. Ludwig's translation, "Zusammenweb ich die grassfressenden unter den wesen und die getreidesser auf weiter flur," misses the antithesis of \textit{sayam} and \textit{aham}, and leaves \textit{yat} and \textit{antar} untranslated (unless \textit{antar} is transposed and taken with \textit{janāmad}, which does violence to the rhythm). Grassmann makes \textit{yavddah} genitive dependent on \textit{urvyu}].
10. (Indra speaks:) Thou knowest that what is said by me at this time is the truth, that I may create both bipeds and quadrupeds. I distribute without conflict (among my worshippers) the wealth (that I have taken from him), who (neglecting me), the showerer (of desires), wishes to contend with women.

11. What (other god but me)\(^1\) whose eyeless Varga XVII. daughter is ever present knows her and honours (her) the blind one:\(^2\) which of the two (deities) lets loose that bolt against (a foe)—he who assails, (or) he who protects him?

12. How many a woman has been gratified by the flattering praise of man's desire, when the bride is fortunate and beautiful, she of herself chooses her husband amongst men.\(^3\)

13. He seizes (it)\(^4\) with his feet; he swallows

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\(^1\) Sāyāṇa refers this to Indra, whose eyeless daughter is Prakṛti, crude matter or nature, born of Indra as the Creator, and at the māhāpralāya (final dissolution of the world) merging into him only.

\(^2\) [More probably, "He whose daughter was once eyeless, who, knowing this, will despise her for being blind?"]

\(^3\) This refers, as Sāyāṇa rightly remarks, to the Swayambhara. The chosen husband is Indra in his identity with the lovers Nala, Arjuna, etc., who were chosen by Damayanti, Draupadi, etc.

\(^4\) i.e. the rain. Indra is here identified with Aditya, the Sun, whose functions of evaporating moisture and restoring it as rain are very obscurely intimated.
it when it approaches him, he places the head (of heaven) as a guard around his head: seated (above) he sends (his rays) upwards to the proximate heaven; he sends them downwards, on the outspread earth.

14. The great (sun), shadeless, undecaying, ever-moving, abides; the builder (of the world), who is liberated, the germ (of the three worlds), eats (the oblations), fondling the offspring of another (mother), he constructs (the quarters of the world): with what design has the milch cow offered her udder?

15. Seven sages sprang from the lower portion (of Indra as Prajāpati): eight were born from the upper portion; nine occupants of stations came from behind, and ten, generated in the front, partaking of food, traversed the summit (of heaven).

1 Apalásadha “without a leaf,” explained as vindarāhitaḥ, without decay.

2 [The “other mother” is, according to Sāyana, Aditi, the mother of the gods; Aditya, the sun, is her offspring.]

3 The milch cow, the commentator says, is the Sky, who offers the Sun as her udder, whence the rain may be milked.

4 [Sthivimantak is explained in the Petersburg Dictionary as “mit Scheffeln versehen.” See below hymn 68, verse 3.]

6 These different numbers, it is said, designate the seven Rishis, Viśvāmitra, etc., the sons of Prajāpati; the eight Vālākhīyas; the nine Bhrigu, and the ten Angirāsas: another explanation makes it, seven Maruts on Indra’s right, eight on his left, nine behind him, and ten in front.
16. (The other Angirasas) despatched one of the Varga XVIII. ten, Kapila, as equal (to the task) for the completion of the sacrifice; the gratified mother cherishes the embryo well deposited in the waters,¹ and not desirous of an abiding place.

17. The sages cooked a fat ram:² they followed (Prajápati) in succession like dice thrown in gambling:³ two (of them), having the means of purification and becoming purified, proceed in the midst of the waters to (Prakṛiti) the augmenter, to (Kapila) the implement of destruction.⁴

18. They (the Angirasas) go in all directions calling (upon Prajápati), half of them cook (their oblations), the other half cook not: this divine Savitri⁵ has told me this—(Agni), whose food is

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¹ Prakṛiti cherishes the germ of creation deposited by Prajápati in the subtlest elements; if this mystical interpretation is correct, this passage indicates the priority of Sāmkhya philosophy, a priority confirmed by the mention of Kapila.

² i.e. the Angirasas sacrificed an animal to Indra as Prajápati.

³ [Dhāra, lit. "for gambling," but Sāyaṇa takes it as locative, devānā ramapasthāne.]

⁴ This is very dark, and the Scholiast is not much more luminous; devān means "two of the Angirasas"; dhānam is explained as "the means of killing ignorance and the like, or the door of kindness, i.e. Kapila;" bṛhatam, "the increaser by command of Prajápati, i.e. Prakṛiti": of pavitraṃvendāt it is said—the substantive means the syllable Om, by meditating on which they are pure.

⁵ Sāyaṇa, "the stimulator of all, i.e. Aditya or Prajāpati."
wood and ghee, serves (Prajâpati by means of oblations).

19. I beheld the crowd coming from afar, moving of themselves without wheels: the lord of all, (Indra), regulates the seasons (for the worship of men), younger in vigour, destroying at once the herds of evil beings.¹

20. Turn not back, but repeatedly praise these two yoked (steeds) of me the destroyer, which advance (to the foe and to the sacrifice);² the waters fulfil Indra's purpose, and (so does) the all-cleansing sun, being (swift as) a cloud.³

21. This is the thunderbolt which repeatedly falls (on those who are) below the orb of the vast sun; the worshippers easily cause this water (in the sun's orb) above which is different from that (in the clouds) to pass through (the firmament).⁴

¹ [Sāyana, explains śipad as "the destructive herds of Râkshasas," etc. Ludwig translates "indem er die phallusidoire vernichtet." ]

² [Such is Sâyana's fanciful explanation of jâvan. He also explains yuktas as "well worshipped."]

³ [Sâyana, "I have beheld Indra as Prajâpati, driving the crowd from afar and approaching with his army, self-moving, without chariots."]

⁴ This is obscure, and the explanation of Sâyana doubtful, but it is no doubt intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind.
22. The bowstring fixed to each bow clangs loudly; then the man-destroying (shafts like) birds fall upon (the foes):¹ and the whole of this world is alarmed, presenting libations to Indra, and donations to the Rishis.

23. At the creation of the gods, the (clouds) stood first; from their division, the waters (of the rain) came forth: the three divinities (Parjanya, Vāyu and Āditya), sowing in succession, warm the earth: two of them (Vāyu and Āditya) convey all-delighting water (to the sun’s sphere).

24. That thy (divine) nature identified with the sun) is the cause of life: and know such (solar form) of his (to be worthy of adoration) at the sacrifice; conceal nothing: that motion of him the all-cleansing (sun) makes manifest the universe; it absorbs the moisture; it is never discontinued.

¹ This, if correctly interpreted, is a good specimen of the abuse of metaphor and ellipse so common in the style of the Veda: the literal translation is “the cow lowed attached tree by tree (to different trees), the man-eating birds fly out from it (? from the tree).”
This is a dialogue between Indra and his son Vasukra; Vasukra's wife is the Ṛishi of verse 1 and Indra is the deity; of some of the other verses Indra is the Ṛishi and Vasukra the deity, of the rest Vasukra is the Ṛishi and Indra the deity; the metre is Tristubh.

Varga XX.

1. (The wife of Vasukra speaks:) Every other (divine) lord has come, but my father-in-law has not come:¹ may he eat the parched grain: and drink the Soma; when he is well satisfied, may he return home.

2. (Indra speaks:) (Indra) the showerer (of blessings), having hot rays, abides roaring in the resounding expanse of the firmament: in all conflicts I defend him, (Vasukra), who, having effused the libation, fills my flanks.

3. (Vasukra speaks:) Thy worshippers express with the stone fast flowing exhilarating Soma-juices for thee, thou drinkest them: they roast bulls for thee, thou eatest them, when thou art invoked, Maghavan, to the sacrificial food.²

¹ The legend relates that Indra came in disguise to a sacrifice celebrated by Vasukra, whose wife, not recognising him, prayed for his presence; to satisfy her that he had actually come, the dialogue that follows took place.

² This is interpreted by Śāyāna, “thou eatest the cattle offered as oblations belonging to the worshippers who cook them for thee.”
4. Overcomer of foes, (Indra)\(^1\) be cognisant of this my (power, whereby) rivers bear their water backwards, and the eater of cut (grass)\(^2\) confronts the lion, the jackal drives the wild boar from his lair.\(^3\)

5. How, Indra, should I, yet immature (in understanding), be capable of comprehending this (thy power, so as to render fitting) praise to thee who art wise and powerful? Therefore do thou who art all-knowing instruct us in fit season; the portion of thy (praise), O Mahāvān, which (we offer) is a burthen easy to be borne.\(^4\)

6. (Indra speaks:) Since (thy laudations) thus increase my strength,\(^5\) (let) the praise of me who am mighty, (rise) even higher than the heavens.

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\(^1\) More probably, “O worshipper, Vasuḥra,” Indra being the speaker; but the Scholiast says it is Vasuḥra who says this, claiming superhuman power as the son of Indra.

\(^2\) i.e. “the deer.” [Ludwig, “the fox”; Grassmann, “the jackal,” deriving it from \(\sqrt[1]{\text{ṛṣya}} = \sqrt[2]{\text{ṛṣya}}, \text{“to carry off (rob).”}\)

\(^3\) [Ludwig seems to be right in translating, “Errate, o sänger, diess mein (rätSEL).” He adds, “was soll diess bedeuten?” But there is no great mystery or secret. Indra simply says, “I have the power to alter the ordinary course of nature.” See verse 9.]

\(^4\) [This is expanded by Sāyāna, “Since we cannot perform even a portion of thy praise without an effort on account of our slowness of mind, do thou again tell us thy power and the way to praise thee.”]

\(^5\) [Tvāsma here seems to be used proleptically, “augment me so as to make me strong.”]
I destroy at once many thousand (of foes), for the generator (of all) has engendered me without an enemy.1

Varga XXI.

7. Since, Indra, the gods² have known me to be powerful, fierce in every act, the showerer (of oblations): exulting I have slain Vṛitra with thy thunderbolt, and by my might have opened the clouds for the donor (of oblations).

8. The gods came, they bare their axes; clearing the woods, they came with men in front of the waters: depositing (the tree) of good wood in the belly (of the river), where the underwood (is), they burn it up.³

9. (Vasuki speaks:) The hare grasps the assailing beast of prey: with a clod of clay I cleave the distant (mountain): I can compel the great to submit to the small: swelling (with courage) the calf attacks the bull.

10. The hawk has fastened her claw⁴ in heaven:

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1 Aṣṭram, etc., must mean "the generator has engendered me, without any enemies whom I could not overcome."

2 Or the priests and Yajamānas.

3 [Sāyaṇa, "The gods proceed and carry the thunderbolts (to cleave the clouds; then accompanied by the Maruts, etc., cleaving the clouds, they advance towards the (rain) waters; then placing the well-flowing (rain water) in the rivers, they burn the clouds where the water is concealed (to make the water flow)."

4 Sāyaṇa explains kṣuram as a long hard sharp claw, like a razor, belonging to a lion, tiger, etc., i.e. a strong fierce wild
as a lion confined (in a cage) places one foot over the other. As a captive buffalo (is) thirsty, (so) Indra thirsted for the Soma, Gayatri brought it to him easily (from heaven).  

11. Gayatri drew it away without difficulty, for the good of those (gods) who, (satisfied) with the viands of Indra, retaliate the injuries (of the enemies of the gods): they devour all the sprinkling (Soma libations) left (by Indra), spontaneously destroying the armies and bodies (of the enemy).

12. They have been sanctified by holy rites, who have fostered their bodies with prayers, at the Soma (sacrifice): speaking like a man, grant us food, thou possessest in heaven name and fame as a hero.

Sarga XIII. (XXIX.)

The deity is Indra; the Rishi is Vasukra; metre as before.

1. As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around, so ye bearers (Aświns), your pure praise (ever) keeps you awake: (that praise) of which Indra has for many days been the invoker, (Indra) the friend of

beast. If kārum imply, as it does in common Sanskrit, a razor, it is of no small historical value, intimating civilization and art. [See VIII. 4. 16, where kārum means razor. Vol. IV. p. 238.]

1 Alluding to the bringing of the Soma from heaven. See Vol. III. p. 71, note.
man, the manliest of men, (to whom the Soma is offered) at night.¹

2. May we be prosperous at the coming of the present or of any future dawn, (through the adoration) of thee, the chief leader of men; through thy favour Trisóka obtained a hundred followers; the chariot which was common to him and thee was acquired by Kutsa.²

3. What sort of exhilaration, Indra, is agreeable to thee? Thou who art powerful hasten to the doors (of the sacrificial chamber) to our praises: when will the Soma be present? (when will) intelligence (come) to me? when, having propitiated thee, may I acquire wealth and food?³

4. When, Indra, (having partaken of) our oblation, and by what sacred rite, wilt thou render men resembling thee? when wilt thou bring them to us? thou, who art widely renowned, art to us like a true friend, (attentive) for our support, when the minds of all were (anxious) for food.

¹ [Sáyana, after giving the interpretations followed above, adds: "Thus he (some older commentator) explains, treating this verse as one composed in praise of the Aśvins; this is wrong, for the hymn being in praise of Indra, this first verse too is in praise of Indra," and proceeds to give a slightly altered interpretation.]


³ [Sáyana (literally), "when may I cause wealth with food to come near to me?"]
5. As the sun (brings) the ascetic, do thou bring to the end (of existence) (thy worshippers), who satisfy thy desire (for the Soma), as husbands (the desire of their wives); and who (being) leaders of rites, multiform Indra, offer to thee ancient praises with (sacrificial) viands.

6. By thy overwhelming energy, Indra, the vast heaven and earth, the measurers (of all), have been quickly constructed: may the Soma-libations mixed with ghee be acceptable to (thee) who art most excellent; (may the oblations be) sweet for thy drinking.

7. (The worshippers) have poured out the vessel full of the sweet (Soma) (into the fire) for that Indra, for he is true (to his promises) of wealth: Indra, the friend of man, (distinguished) by his actions, and his prowess, is magnified throughout the expanse of the firmament.

8. The powerful Indra reaches the hosts (of the enemy), the mightiest (hosts) exert themselves to obtain his friendship: ascend, Indra, that chariot which thou directest with favourable intent (to our sacrifice), as a chariot (which thou mountest) against the armies (of the foe).
ANUVĀKA III.

ADHYĀYA VII. CONTINUED.

Sūkta I. (XXX.)

The deities are the Waters, or the grandson of the Waters; the Rishi is Kavasha, the son of Ilūsha; the metre is Trishtubh.

Varga XXIV. 1. (Honoured) by adoration, let the advancing Soma approach the celestial waters like the celerity of the mind: offer abundant (sacrificial) food, and perfect praise for the sake of Mitra and Varuṇa, and for (Indra) the rapid mover.

2. Priests, since you are charged with the libation, desiring (to present it), proceed to the waters desiring (to receive it); to those (waters) which the red hawk¹ beholds descending (from the clouds): do you, dextrous-handed (priests), cast to-day that flood (of Soma) into (the consecrated water).

3. Go, priests, to the water, to the reservoir; worship the grandson of the waters² with oblations: may he to-day give you the consecrated water, and do you pour forth to him the sweet-flavoured Soma.

4. (He) who shines, without fuel, in the midst of the waters, he whom the pious worship at

¹ Sāyaṇa explains suparṣa as supatanaḥ somaḥ, the Soma descending gracefully (ava) from the firmament, and suhasīd as ornamented with golden filter, etc., because they are engaged in the graceful work of expressing the Soma, etc.

² Apdam nāpdam is here said to be the deity appointed to produce the rain.
SEVENTH ASHTAKA—SEVENTH ADHYAYA.

sacrifices; grandson of the waters, give us those sweet waters by which (mixed with the Soma-juice), Indra is elevated to heroism.¹

5. Those waters with which Soma sports and delights as a man (sports) with elegant young damsels: do thou, priest, approach to obtain them: when thou sprinklest them (in libation), purify (them with the filter) along with the plants (the Soma).

6. Verily as young damsels welcome a youth, Varga XXV. when desiring (them), he comes to them desiring (him), so the priests and their praise and the divine waters agree in mind and contemplate (their mutual assistance).²

7. Present, waters, the sweet-flavoured god-exhilarating mixture to that Indra who has made an issue for you when enveloped (by the clouds); who has liberated you from a great calamity.

8. Send forth, rivers, the sweet-flavoured beverage to him who is your germ, a well of the sweet (Soma-juice), that beverage which is mixed with butter adorable at sacrifices: hear, opulent waters, my invocation.

¹ Here is evident confusion between the Soma personified, as the grandson of the waters, and the actual Soma which is to be mixed with the water of the Var redhead.

² The comparison seems to have been lost sight of as indicated in the first half of the verse, where, according to Sāyana’s explanation, the youth and nymphs are the Soma and the Vasitvārim waters; nothing more is meant than their mixture.

VOL. VI.
9. Send, rivers, (to our sacrifice), that exhilarating wave, the beverage of Indra, which sends us both (kinds of fruit), excited exhilaration, desirous (of mixing with the Soma), generated in the firmament; spreading through the three (worlds), flowing (amidst the vessels of sacrifice), a well (of satisfaction to the gods).

10. Praise, Rishi, the waters like (those) of the cloud-warring Indra, falling in many showers, returning, flowing to mix (with the Soma), the mothers of the world and its protectresses, augmenting and combining (with the Soma).

Varga XXVI. 11. Direct our sacrifice to the worship of the gods; direct our adoration to the acquirement of wealth; open the udder on the occasion of (this) rite; be to us, waters, the givers of felicity.

12. Opulent waters, you rule over riches; you support good fortune, pious rites, and immortality; you are the protectresses of wealth and of offspring: may Saraswati bestow all this opulence on him who praises you.

13. I behold you, waters, coming to (the sacrifice), conveying the butter, the water, the

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1 [The fruit, whether reward or punishment, of the present life (driṣṭa), and of a former life (aḍriṣṭa).]

2 Uḍhas, according to the comment, is the skin in which the Soma is contained (aḍhikavāsa-charman) [and yoga may mean the cart on which the Soma is placed, “Open the skin which is on (or below) the sacrificial cart].
SEVENTH ASHTAKA—SEVENTH ADHYAYA.

sweet (Soma-juices): conversing mentally with the priests, and bringing the well-effused Soma for Indra.

14. These opulent and life-sustaining (waters) have come (to my sacrifice): friendly priests, make them sit down; place them on the sacred grass, ye offerers of the Soma, conversing with the grandson of the waters.

15. The waters desiring (it) have come to this sacred grass, and wishing to satisfy the gods, have sat down at our sacrifice: express, priests, the Soma for Indra; to you the worship of the gods is easy.

SUTRA II. (XXXI.)

The deities are Vīśve Devāḥ; the Ṛishi and metre as before.

1. May he, who is to be praised by us, his worshippers, and to be adored, (Indra), come with all his swift (Maruts), for our protection, may we be excellent friends with them: may we be freed from all sins.

2. Let a mortal be ever desirous of affluence, (having acquired it), let him worship with oblations on the path of the sacrifice: and let him with his own intellect meditate upon (the gods): let him grasp with his mind the best and most mighty (of the universal deities).

3. The sacrifice has been prepared: the invigorating portions (of the oblation) approach the beautiful (god) of excellent birth, as (the
waters) at a holy spot: may we obtain the happiness of heaven: may we have a real knowledge of the immortals.

4. May the eternal (Prajápati), the lord of wealth, of generous mind, be willing to bestow (benefits on him) to whom the divine Savitri has given birth: may Bhaga (induced) by (our) praises, and the divine Aryaman unfold (future rewards); or may some (other) gracious (divinity) be inclined to favour this (instructor of the rite).

6. May this (our praise) be accessible like the earth at dawn, when the glorious (gods) assemble in their might: may the Vājas, the dispensers of happiness, come to us, soliciting the laudation of this (their) adorer.

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1 Sāyana, as at a tirtha (sacred ford) the portions of water sprinkled in the act of ārpaṇa (libation) go to the assembly of the gods. The use of the term is worthy of notice, as indicating a considerable advance in legendary mythology.

2 [Sāyana explains navedasaḥ as na na vestḍra vestḍra ova, i.e. svarūpato jñātara ova, "knowing personally;" but it is difficult to see how "not-knowers," which is Sāyana's derivation, and also that of Pāṇini, VI. 3. 75, to whom he refers, can come to mean "knowers." In his comment on I. 134.1. Sāyana explains it as na parīṭam eṣṭi, "he does not know falsely."]

3 [See Vol. I. p. 286, note s.]
come) to the common place (of sacrifice) of this one who is mighty,\(^1\) which nourishes (them).

7. What is the forest, which is the tree, out of which (the gods) have fabricated heaven and earth, ever stationary, and undecaying, giving protection to the deities; through numerous days and dawns (men) praise (the gods for this).

8. Not such (is their power): \(^2\) there is another greater than they: the creator,\(^3\) he sustains heaven and earth: possessed of might, he makes a pure skin, before his horses bear it to the sun.\(^4\)

9. The sun does not pass beyond the broad earth, the wind does not drive the rain from off the earth: (I glorify Prajápati) in whom Mitra and Varuṇa being manifested, disperse their radiance, as Agni (spreads his flames) in a forest.

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\(^1\) i.e. of me who have strength in the nature of progeny.

\(^2\) Naíśdva, "not so much," is the whole text; the Scholiast explains it, the race of gods is not possessed of so much power, namely, that of creating heaven and earth.

\(^3\) The text has uksā, literally "the bull," explained as "the sprinkler of seed," i.e. "the creator of people," Hirayagártha. [The Scholiast adds "extremely subtle, in the form of wind, consisting of the litas (i.e. the subtle body that accompanies the soul in its migrations, not being destroyed at death, when the outer gross body is destroyed) entering the waters supports heaven and earth.”]

\(^4\) i.e. according to the comment, before creation; apparently it is intended to say that the creator took upon himself a bodily form, before creating other forms, but the expression is obscure.
10. 'When a barren cow being suddenly impregnated bears (a calf), she the repeller of evils, free from pain, self-protected, produces (offspring); when (Agni), the ancient son, is generated by his two parents, earth ejects the Sami which the priests are seeking.

11. (The expounders of the Vedas) spoke to Kanwa, the son of Nrishad, and he the dark-tinted, having food, acquired wealth; (Agni) sprinkled (the milk of) the brilliant udder for the dark(-complexioned sage); no other divinity so favours the sacrifice for him.²

Sūtra III. (XXXII.)
The Rishi as before; the deity is Indra; the metre of verses 1 to 5 is Jayati, of the rest Trishtubh.

Varga XXIX. 1. Indra sends his quick-going horses to the service of the (worshipper) expectant (of his arrival): may he come to the excellent (adorations) of the (worshipper), propitiating him by suitable

¹ The mysticism of this verse is obscurely expressed, but the comment furnishes a key to it, although it does not explain all the allusions. The cow which was barren is the Sami tree, which brings forth the Abwattha, and from the wood of these two trees are made the araśi, the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the Sami (the Acacia Suma), and the lower and soft is the Abwattha (the Ficus religiosa).
² Or, "saviour from hell" from puti and tra.
means; **Indra** is gratified by both our (oblations and praises), when he recognizes (the taste) of the food presented by the offerer of the **Soma**.

2. **Indra**, who art praised by many, thou pervadest the luminaries of heaven and earth with thy lustre; may the horses that repeatedly bring thee to our sacrifices, pleased by our praise, bring affluence to us who are poor.

3. May (**Indra**) desire for me this (act of sacrifice), the most beautiful of beautiful things, (as) when a son proclaims his birth from his parents.\(^1\) The wife brings her husband (to her side) with gentle words: the good fortune of the husband is perfected only as marriage.\(^2\)

4. Shine, **Indra**, upon this elegant chamber of sacrifice when our praises desire (thy approach) as milk kine (desire) their stalls; since the praise of (me) the worshipper precedes (the adoration) of the company, and this person accompanied by the seven officiating priests is (the offerer) of praise.

5. The devout (priest) excels (going) towards your place of worship: the quick-moving (**Indra**),

\(^1\) Sāyana says at the time of the **Sukhrāmanya** recitation the sacrificer proclaims his birth, saying "the son of so and so worships."

\(^2\) Sāyana's explanation is defective; he gives an alternative explanation—the **Soma** to be divided for the sake of the heroic Indra bearing (what) to the gods is sanctified—may **Indra** desire it.
the chief (of the priests), proceeds with the Rudras, (the Maruts); sprinkle the exhilarating (Soma with water) for the protecting (deities), the immortals amongst whom praise is (able) to procure wealth.

Varga XXX.

6. The guardian of the sacred rites of the gods, Indra, said to me, (Agni), who had been deposited in the waters;¹ the sagacious Indra, following thee, Agni, has discovered thee, therefore admonished by him may I, Agni, proceed to heaven.

7. One who knows not the road inquires it of one who knows it; and directed by him who knows the way proceeds (to his destination): such verily is the good of instruction, and (thereby) one finds the path of the things that are to be reached by a straight path.²

8. To-day (Agni) breathed: he purposed (to conduct) these days surrounded (by lustre), and drank the sap of his mother (earth): the praise of his worshippers) reaches the ever-youthful (Agni), and he has become gentle, generous, and well-disposed.

9. (Indra), the possessor of the pitchers, the

¹ There is a play upon the word nidhiyamtran, "being deposited," which is also a title of the fire placed on the altar, at the Kurupavanasa ceremony.

² i.e. "the thirsty man finds the right road to the waters which have to be reached by a straight path, or taking anjasadesa as an adjective agreeing with stutim, "not crooked, a path which may be easily travelled over."
hearer of the praises of the Kurus, let us celebrate these auspicious adorations of thee, the giver of riches: may he, (Indra), be the donor (of affluence) to you who are opulent, (in pious offering), and (so may) this Soma which I cherish in my heart.

ADHYAYA VIII.
MANDALA X. CONTINUED.
ANUVAKA III. CONTINUED.

Súkta IV. (XXXIII.)
The deities are various; those of the first verse are the Víswadevas, that of the second and third verses is Indra, of the two next the Prince Kurusrávana, son of the Rájas Trana-dasyu, of the remaining four Upamaśrava, son of the Rája Mitrátithi deceased; the Rishi is Kavashá, son of Ilúkha; the metre of the first verse is Trisálobha, of the second Bráhmi, of the third Satobrihati, and of the rest Gdyásí.

1. The (divinities, the) appointers of men, have appointed me to Kurusrávana: I have borne Púshan on the way: the universal gods are my protectors: the cry is "Duhsásana comes."

2. My ribs pain me on both sides, like rival

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1 Kalása is also explained, "complete in all the arts" (kalé? lunar digita). Sáyána explains Kurusravas, hearer of the praise of priests; this word occurs in the next Súkta as the name of a prince.

2 [Sáyána cites the Taittiriya-Sámkhyás, II. 2. 1. 4.]
wives: disease, nakedness, hunger, afflict me: my mind flutters like a bird.

3. Afflictions consume me, thy worshipper Satakrtu, as mice (eat) threads,\(^1\) for once, Indra, possessor of opulence, grant us felicity; be to us as a father.

4. I, the Rishi, solicit (wealth) of the munificent prince Kurushavana, the son of Trasadasyu for the priests.

5. Whose three horses bear me pleasantly in the chariot; I praise him at the ceremony in which he presents thousands.

Varga II.

6. Upamasa, the words of whose father were sweet, like a pleasant field given to a beggar.

7. Come to me, my son, grandson of Mitratithi; I am the eulogist of thy father.

8. If I were lord over immortals and mortals, then should my munificent (benefactor) live.

9. No one lives a hundred years\(^2\) passing the limit fixed by the gods; so he is separated from his friends.

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\(^1\) [Sāyaṇa, "threads that have been washed."]

\(^2\) This and the following verses are supposed to be consolatory verses addressed by Kavasha to Upamasa on the death of his father king Mitrditihi.

\[^{3}\] [So Sāyaṇa, but it is probably, "No one, even if he have a hundred lives, can live beyond the limit fixed," etc.]
Sūtra V. (XXXIV.)
The deities of the first, seventh, ninth, and twelfth verses are the dice (akṣhadā), of the thirteenth agriculture (ārisī), and of the rest the sprayer and dice; the Rishi is Kavasaka or Aksha, son of Mūjavat; the metre of the seventh verse is jagati, of the rest Trishubh.

1. The large rattling dice exhilarate me as Varga III. torrents borne on a precipice flowing in a desert: the exciting dice animate me as the taste of the Soma of Maujavat (delights the gods).

2. This (my wife) has not been angry (with me), nor was she overcome with shame; kind was she to me and to my friends; yet for the sake of one or other die, I have deserted this affectionate spouse.

3. My mother-in-law reviles me, my wife opposes me; the beggar meets no compassionate benefactor: I do not realise the enjoyment of the gamester any more than that of a valuable horse grown old.

4. Others touch the wife of him whose wealth the potent dice covet: his mother, father, brothers

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[1 On the text of Sayana, see Max Müller, vol. v. p. lv.]
[2 Rather (as Sayana also takes it) irda vāriṇdāh refers to the dice “rolling on the dice board.” This must be the meaning of irda in verse 9, where I have accordingly altered the translation.]
[3 Vīshītaka, the seed of the Myrobolan, used as a die.
[4 A mountain, where it is said the best Soma shrub is found.
[5 Pariniriṣanti, they drag her by her clothes or her hair.
say, "We know him not, take him away bound (wherever you will)."

5. When I reflect, (then I say), "I will play no more with them." I pay attention to my friends who desert (me); and the tawny dice rattle as they are thrown; I hasten to their accustomed place as a harlot (to an assignation).

Varga IV.

6. The gamester goes to the gaming table, radiant in person, and asking himself, "Shall I win?" The dice increase his passion for play as he practises the arts of (gambling) with his adversary.

7. Dice verily are armed with hooks, with goads, pricking, paining and torturing (the gamester); to the winning (player) they are the givers of sons, they are tipped with honey; slaying him in return by taking away the gambler's (all).

8. The aggregate fifty-three of them are played as the divine truth, observant Savitri, (travels):"
the dice bow not before the wrath of any, however violent; a king himself pays them homage.

9. Now they abide below; now they palpitate on high; handless, they overpower him who has hands: cast upon the dice-board like coals from the sky, even though cold they burn the heart.

10. The deserted wife of the gamester is afflicted: the mother (grieves) for the son wandering wherever he likes; involved in debt, ever in fear, anxious for wealth, (the gambler) goes forth by night to the dwellings of others (to plunder).

11. The gamester, having observed the happy \textit{varga V.} wife and well-ordered home of others, suffers regret: yet in the forenoon he puts to the tawny steeds, and at night the sinner lies down by the fire.

12. Dice, I offer salutation to him who has been the general of your great army, the chief lord of your host: I do not provide him with wealth: \textsuperscript{1} I raise my ten (fingers) to the east; that (which) I speak (is) the truth.

13. Giving serious attention (to my advice), play not with dice: pursue agriculture: delight in

Perhaps also it may have been usual to throw them from east to west, which would render the comparison with the Sun comprehensible.

\textsuperscript{1} \textit{Na dhand ru\text{\c{s}}\text{\d{e}d\d{a}}mi} should be, "I do not withhold my wealth," but the comment renders it \textit{na sampr\text{\c{s}d\text{\d{a}}d\text{\d{a}}y\text{\i}m\i}.}
wealth (so acquired): there, gambler, are cows; there is a wife; so has this (visible) sovereign Savitri declared to me.

14. Be friends with us (Dice); bestow upon us happiness; approach us not in terrible wrath; let your anger light upon our enemies; let our enemy fall under the bondage of the tawny (dice).

Sūkta VI. (XXXV.)

The deities are the Vīrádevas; the Rishi is Luka, son of Dhánava; the metre of the last two verses is Trishtubh, of the rest Jagati.

Varga VI.

1. The fires that are connected with Indra are awake, bringing light at the opening of the dawn: let the great heaven and earth be cognisant of that office: to-day we solicit the protection of the gods.

2. We solicit the protection of heaven and earth: (we solicit) the maternal rivers, the mountains with their lakes, the sun and the dawn, for freedom from sin: may the Soma that is now effused secure to us to-day good fortune.

3. May the vast maternal heaven and earth this day preserve us for our happiness, free from sin:

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1 [There, i.e. in agriculture.]
2 [Properly, “let your hostile wrath against us settle down, i.e. grow calm, cease.”]
3 [Sāyaṇa, “when the dawn repels the darkness.”]
4 Lit. “the mountains of (the lake) Sāyaṇadvat.”
may the opening\(^1\) dawn drive away our sin, we solicit the kindled fire for our welfare.

4. May this first Dawn, the possessor of wealth, open; \(^2\) bringing to us who are liberal (a season) fit for the gods, abounding with riches: we consider the anger of the malevolent (to be) remote: \(^3\) we solicit the kindled fire for our welfare.

5. Dawns, who are associated with the rays of the sun, bringing light at the opening (of the day), shine upon us to-day, propitious, for our subsistence; we solicit the kindled fire for our welfare.

6. May the salutary dawns hasten to us: may the fires blaze up with great lustre, and may the Aświns harness their quick-going chariot: we solicit the kindled fire for our welfare.

7. Sāvitrī, this day bestow upon us an excellent and eligible portion, for thou verily art the dispenser of wealth: I recite the praise (of the gods) which is the progenitress of riches: we solicit the kindled fire for our welfare.

8. May that glorification of the gods which men repeat in connexion with the rite preserve me: the sun rises visiting all the lustre of the dawn: we solicit the kindled fire for our welfare.

9. On strewing the sacred grass, and bringing

\(^1\) [Śāyana explains \textit{uchchhasti} as "driving away the darkness."]

\(^2\) [See note to preceding verse.]

\(^3\) [Śāyana, "we put it far off."]
the stones into contact (with the Soma), whereby our wishes are accomplished,\(^1\) we solicit to-day the benevolent (Ádītyas): abiding in the happiness of those Ádītyas, thou dischargest, worshipper, thy duties;\(^2\) we solicit the kindled fire for our welfare.

10. On this our sacred grass, spacious and bright, where the gods delight together, do thou (Agni) seat the seven ministrant priests, Indra, Mitra, Varuṇa, Bhāga, I praise the gods for their bounty;\(^3\) we solicit the kindled fire for our welfare.

11. Ádītyas, come to our ceremony, being well-pleased protect the sacrifice for our growth: we solicit for our welfare Bṛhaspati, Pūshan, the Aświns, Bhāga, and the kindled fire.

12. Divine Aświns, bestow upon us an excellent, spacious, man-protecting dwelling, for our cattle, our sons and our grandsons to exist; we solicit the kindled fire for our welfare.

13. 'This day, may all the Maruts, all the

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\(^{1}\) Sāyāṇa takes manmanas ṣddhe (lit. "on the accomplishment of our wishes") as in apposition with or an epithet of yoges, "the bringing into contact, which is the accomplisher (ṣddhakes) of our wishes."

\(^{2}\) Bhuranyasi is explained kartavydni karmdhni bibharshi, "thou practisest the acts that are to be performed."

\(^{3}\) Sāyāṇa arrives at this exposition by collecting the words deva sī and Sātyas from different parts of the verse.

\(^{4}\) Yajur Veda, XVIII. 31. Mahidhara explains the words āti and avaad, which Sāyāṇa always renders protection (raṣhaṇam), by terpaṇam and tushṭi, satisfaction and pleasure.
SEVENTH ASHTAKA—EIGHTH ADHYÄYA.

(deities), be for our protection; and may all the fires be kindled. May all the gods come for our preservation, and may all wealth and food be ours.

14. Gods, who are prompt (to grant our desires), may he, whom you guard in battle, whom you defend (from his enemies), whom having extricated from sin, you gratify (in all his wishes), who (secure) in your protection, knows not of fear, may we (who are all this) be assiduous in offering sacrifice to the gods.

SÚKTA VII. (XXXVI.)

Deities, Rishi, and metre as before.

1. I invoke the vast and beautiful day and Varga IX. night, heaven and earth, Mitra and Varuṇa with Aryaman, Indra, the Maruts, the mountains, the waters, the Ádityas, heaven and earth, the waters (of the firmament), the whole (host of the gods).

2. May the intelligent and truthful heaven and earth defend us from sin, and from the malignant: let not the malevolent Nirriti 1 have power over us: we solicit to-day this protection of the gods.

3. May Aditi, the mother of the opulent Mitra and Varuṇa, preserve us from all sin, may we hasten to celestial light, which is free from oppressors: we solicit to-day this protection of the gods.

1 Mrityudevatā (the divinity of death), according to the comment.

VOL. VI.
4. May the sounding stone drive away Rákshasas, evil dreams, Nirṛiti, and every spirit of ill: may we obtain the happiness of the Ādityas and the Maruts: we solicit to-day this protection of the gods.

5. May Indra sit down upon the sacred grass: may Ilá\(^1\) be propitious: may Bṛhaspati the singer hymned with Sāmans honour us: we offer an intelligent prayer for life: we solicit to-day this protection of the gods.

Vṛgā X.

6. Aświns, make our sacrifice ascend to heaven free from injury, happy for the attainment of our desires; make the fire to which she is offered blaze up towards (the gods): we solicit to-day this protection of our gods.

7. I invoke for their friendship, the deservedly invoked, purifying, beautiful troops of the Maruts, the givers of felicity, the dispensers of riches: we meditate upon them for the attainment of abundant food: we solicit to-day this protection of the gods.

8. We offer the Soma, the protector of the waters, affluent in life, the delighter of the gods, who is well praised, the glory of sacrifice, the brilliant-rayed, the vigour which we desire: we solicit to-day this protection of the gods.

9. Living with living offspring, and free from fault, let us make offerings (to the gods), sharing

\(^1\) [According to Sāyaṇa, "the firmamental voice," i.e. thunder.]
with those who share with us: may those who hate the Brahmans carry off our iniquity in different directions: we solicit to-day this protection of the gods.

10. Gods, who are entitled to the worship of men, hear (our prayers), and grant us that which we request: (bestow upon us) the intelligence requisite for victory, and fame with wealth, and male progeny: we solicit to-day this protection of the gods.

11. We implore to-day the especial protection of Varuna XI. the mighty, the great, the irresistible, gods, that we may obtain riches, and male progeny: we solicit to-day this protection of the gods.

12. May we free from sin be in the (enjoyment of the) happiness of the mighty kindled Agni; and in (the keeping of) Mitra and Varuna for our welfare: may we be among the excellent progeny of Savitri: we solicit to-day this protection of the gods.

13. Universal gods, who (take part) in the functions of Savitri, the parent of truth, of Mitra and Varuna, confer upon us auspicious and honourable wealth, comprising male progeny, and cattle, and (pious) acts.

14. May Savitri on the west, Savitri on the east, Savitri on the north, Savitri on the south, may Savitri send us all desired wealth, may Savitri bestow upon us long life.
Sūkta VIII. (XXXVII.)

The deity is Śūrya; the Rishi his son Abhitapās; the metre is Jayati, except in the tenth verse, in which it is Triśatukā.

Varga XII.

1. (Having offered) adoration to Śūrya, the beholder of Mitra and Varuṇa, the mighty, the divine, the far-seer, the god-born, the manifeste (of all things), the son of heaven; celebrate the rite enjoined by him, and sing his praise.¹

2. May that word of truth everywhere protect me, through which it is that the heaven and earth, and days and nights, extend; all the rest of creation which trembles has rest (there); the waters daily (flow), the sun rises every day.

3. No ancient Rākṣasa abides, Śūrya, near thee, when thou desirest to yoke to thy chariot thy rapid steeds: one ancient radiance² follows (thee) whilst thou risest with another.

4. With that light, Śūrya, with which thou dispersest the darkness, and with that radiance with which thou quickenest every moving thing, remove from us all famine, neglect of oblations, sickness, and evil dreams.

¹ Mahādāra (Yajur Veda, IV. 35) proposes other explanations, as taking the genitive for the dative it might be salutation to the Sun, as Mitra and Varuṇa, in which case chakhasēs stands alone “the Seer”; or Mitra and Varuṇa may typify the world. There are other variations, but they are of no importance.

² i.e. the light of the moon [prdhinasa may mean “turned towards the east.” Sāyana does not explain it].
5. When invoked, thou who art gentle protectest the rite of every (worshipper): thou risest after the svadha offerings; when to-day we call upon thee, may the gods be propitious to our sacred acts.

6. May heaven and earth, may the waters, may Indra, and the Maruts, hear this our invocation and this our praise: may we not be in sorrow at the sight of the Sun: living long, may we attain a prosperous old age.

7. May we, constantly happy in mind, sound of Varga XIII. sight, blessed with posterity, exempt from sickness, devoid of sin, daily (worship thee): may we, enjoying long life, behold thee, Sūrya, who art the cherisher of thy friends rising day by day.

8. May we, enjoying (long) life, day by day behold thee, Sūrya, who glancest over all things, invested with great lustre, radiant, giving joy to every eye, and rising above the vast and mighty (ocean).

9. Golden-haired Sūrya, by whose guidance all beings move (by day), and repose by night, do thou come to us with freedom from sin, and more felicitous (life) every day.

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1 [So Śāyāṇa; properly, "living prosperously may we attain old age."]

2 [Properly "by whose banner all things go forth (to work), and by whose rays (aktubhī) they go to rest."]

3 [Śāyāṇa takes vasyad with akṣad, "with an extremely felicitous day."]
10. Be propitious to us with light; be propitious to us with sunshine; be propitious to us with warmth; be propitious to us with frost; and grant us, Sūrya, various wealth, whereby we may prosper on the road and in the house.

11. Bestow, gods, felicity upon both (classes) of our living beings, bipeds and quadrupeds, so that, whether they be eating or drinking, they may be strong and healthy; so grant to us happiness, pleasure and freedom from sin.

12. Whatever sin, great and exciting the wrath of the gods, we have committed against you, O gods, by the tongue, or the working of the mind, do you, Vasus, transfer that sin to him, who assailing terrifies us.

Sūkta IX. (XXXVIII.)
The deity is Indra; the Ṛṣi is Indra, "mushkaśipīṣha"; the metre is Jagati, or (according to others of the school of Tāṇḍava and Śaṭyāyana) Indra Mushkavat.

Varga XIV.

1. Thou shoutest, Indra, in this glorious and arduous conflict, and assistest us to the acquirement (of spoil), in this battle where cows are won and men overpowered, wherein the weapons descend on every side upon the fierce and courageous combatants.

2. Do thou, Indra, heap up in our dwelling famous riches, comprising food and herds of cattle:

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1 [Śāyaṇa, "where cattle are abundant like water."]
may we, Śakra, be vigorous (through the favour) of thee, the victorious: grant us, Vasu, that which we desire.

3. Indra, the praised of many, may he who proposes to assail us, whether he be a Dasa, an Árya, or an enemy of the gods; through thy aid may all (such) foes be easily overcome by us: through thee may we destroy them in battle.

4. Let us bring before us to-day for our protection that Indra, the pure, the renowned, the leader of rites, who in the man-destroying, all-devouring conflict, is the winner of wealth; who is to be invoked by few and by many.

5. Indra, showerer of benefits, I have heard of thee, the self-mutilator, the giver of unexpected strength, encouraging the prosperous: set thyself free from Kutsa, and come hither: how should such a one as thou remain so bound?

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1 Adeva, as above.

2 A legend is here somewhat obscurely narrated, that Kutsa and Bupa having summoned Indra at the same time to their respective sacrifices, he went first to Kutsa, who then detained him, having fastened him by the scrotum with a hundred leather thongs. This verse is addressed to Indra by Bupa, exhorting him to free himself. Sāyaṇa refers to the Śātyāyana Brāhmaṇa and the Chhándogya Brāhmaṇa.
Sūtra X. (XXXIX.)
The deities are the Āświns; the Ṛishi is Ghoṣā, daughter of Kāśihvat, a Brahmanavit; the metre of the last verse is Tristubh, of the rest Jagati.

Varga XV.

1. We from very ancient times invoke, Āświns, by a name as venerable as that of a father, this your glorious chariot, which travels all around, which turns well, and which is to be invoked morning and evening by the worshipper.

2. Stimulate, Āświns, our words of truth, perfect (our) sacred rites, and inspire (our) numerous faculties; this (is what) we wish; grant us a glorious portion (of wealth); put us like prosperous Soma amongst the affluent.

3. You, Nāsattyas, are the good fortune of a damsel growing old in (her father's) mansion; the preservers of the famishing, (the protectors) of the abject, of the blind, of the feeble, they call you the physicians of the sacrifice.

4. You made the aged Chyavāṇa, when like a worn-out chariot, again young and able to go: you bore the son of Tucra above the waters; all these your (exploits) are to be celebrated at our sacrifices.

5. I proclaim, Āświns, your ancient exploits among the people, for you were the physicians, the

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1 Ghoṣā, see Vol. I. p. 315.
SEVENTH ASHTAKA—EIGHTH ADHYAYA. 105

bestowers of felicity: we count you two worthy to be praised for (our) preservation: so that this worshipper, \( \text{Násatyas} \), may believe (in you).

6. I here, (Ghoshá), invoke you. Hear my \text{Varga XVI.} (invocation), Aświns, give me (wealth) as parents give to a son; before (it come) beyond the reach of (a curse) that has no relatives, ungrateful, without kinsfolk, without belief, (pursues me): save me from that curse before (it reach me).\(^2\)

7. You brought, Śundhýu,\(^3\) the daughter of Purumítra to (her husband) Vímada: you came at Vadhrímati’s invocation, and gave excellent offspring to her who was full of wisdom.\(^4\)

8. You made young again the life of the sage Kali,\(^5\) when approaching old age, you rescued Vándana\(^6\) from the well; you quickly enabled Víśpála\(^7\) to walk.

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\(^1\) [\text{Ariḥ}, probably “enemy,” but explained by Sáyaña as “goer, lord, worshipper.”]

\(^2\) [The epithets \text{aśpiḥ}, etc., properly apply to Ghoshá, who, being a leper, could not marry.]

\(^3\) Vol. I. p. 294, verse 19; p. 306, verse 1.

\(^4\) Vol. I. p. 310, verse 13. [Sáyaña here says the Aświns heard her invocation in battle when her hand was cut off and gave her a golden hand. This seems to be a later legend arising from the name (Hiranyahasta) of the son given to her.]


\(^6\) Vándana’s extrication from a well is repeatedly mentioned, e.g. Vol. I. p. 289, verse 5; but here the Scholiast says he had thrown himself into it through grief for the death of his wife.

\(^7\) Vol. I. p. 291, verse 10, and p. 311, verse 15.
9. Aświns, shedders of rain, you extricated Rebha\(^1\) when he was placed in a cave and was dying:\(^2\) you made the heated fire-pit cool for Atri:\(^3\) you gave (liberty) to Saptavadhri.\(^4\)

10. You gave, Aświns, to Pedu\(^5\) a strong white horse with nine-and-ninety (other) steeds,\(^6\) (a horse) active (in combat), putting to flight the friends (of the foe), worthy to be invoked, a source of delight, like wealth to men.

Varga XVII. 11. Lofty sovereigns, worthy of invocation, going on roads which are praised in hymns, Aświns, the man whom with his wife you place in front of (your) car, encounters not from any quarter wickedness, difficulty, or danger.

12. Come, Aświns, with the chariot that is swifter than thought, which the Ribhus made for you; in connection with which the daughter of heaven, (the dawn), is born, and both the auspicious day and night from Vivasvat.

13. Do you two, Aświns, climb the path to the mountain with your triumphant chariot;\(^7\) you have

\(^1\) Vol. I. p. 289, verse 5, but there it is said he was saved from a well; the term gāhd here used means any cavity or secret place.

\(^2\) [Properly "dead."]

\(^3\) Vol. I. p. 290, verse 7.


\(^6\) [Properly "strong with nine-and-ninety strengths."]

renovated for Śayu the (barren) milch cow: you liberated by your acts the quail that had been seized from the jaws of the wolf.

14. For you, Aśwīns, we have made, we have built this praise, as the Brāhma (built) your car: cherishing (this praise) like a son, the eternal performer of rites, we have decked (with ornaments your laudation) amongst men, as if it had been a wife.

Śūkta XI. (XL.)
Deities and Rishi as before; metre, Jagali.

1. What (worshipper), O leaders of rites, and Varga XVIII. where (abiding) glorifies for his good, by his praise at the rite, your radiant moving chariot, going (to the sacrifice) at dawn, all-pervading, and bearing (wealth) day after day to one man after another?

2. Where are you, Aśwīns, by night? where are you by day? where do you sojourn? where do you dwell? who brings you into his presence in the same place (of sacrifice) as on her couch a widow (brings) her husband’s brother, as a woman (brings) her husband (to her).

3. Leaders (of rites), you are glorified at dawn like two ancient (monarchs) by the voice (of the caller): entitled to worship, you go day by day

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3 Sāyāna explains jaragn as "two kings, old or great by sovereignty," and kapay as "the song of the bard or herald, who awakens (a great man) at dawn."
to the dwelling (of the worshipper): of whose (faults) are you the destroyer? to whose oblations do you repair like princes?

4. Like persons hunting two wild elephants,\(^1\) we praise you, Aświns, with oblations night and day: at all due seasons, leaders (of rites), (the worshipper) offers you the oblation; do you, who are rulers of the shining (rain), bring food to mankind.

5. Attending upon you, Aświns, leaders (of rites), I, Ghoṣaḥ, the daughter of king (Kakṣhatvā), speak to you and request you; be (present at) my (sacrifice) by day, and be (present) by night, be able (to grant favour) to the son of my brother, who has horses and a chariot.

Varga XIX. 6. Sage Aświns, stand by your chariot; make it approach (the sacrifice) of the worshipper, as Kūtsa (made his chariot approach) men,\(^2\) the fly carries your honey, Aświns, in its mouth as a woman carries purified (honey).\(^3\)

7. You came, Aświns, to the rescue of Bhujyū, you came to the rescue of Vasa, you came to Siṃjāra\(^4\) to (hear) his desirable (praise): the offerer

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\(^1\) Sāyaṇa's explanation is strange, "hunting two elephants like tigers."

\(^2\) Sāyaṇa takes no notice of vipāka, but has merely "as Kūtsa and Indra ride in the same chariot."

\(^3\) [Sāyaṇa cites I. 119. 2 (Vol. I. p. 323).]

\(^4\) [Sāyaṇa cites VIII. 5. 25 (Vol. IV. p. 238). He says here
of oblations besieges your friendship; and I desire happiness through your protection.

8. Verily, Aświns, you protect the feeble man: you protected Śayu: you protect him who worships according to rule, and the widow, (Vādhrimatī); you set open, O Aświns, for the donors of oblations the seven-mouthed thundering cloud.

9. The bride, Aświns, has been born, let the husband approach: may the plants spring up (for him) after the rain: for him may the streams flow as if from a declivity: may he invulnerable have the power of a husband over her.

10. The husbands who weep for the life (of their wives), make them sit down at the sacrifice, hold in a long embrace, (and) send the Pitrīs this desirable offspring, upon these husbands the wives (bestow) happiness in order to be embraced.

11. We do not know this (happiness) of his; Varga XX. do you, (Aświns), clearly explain how it is that the

the Śīśyāra was an Atri, and that the Aświns came to rescue him from a fire-pit.]

1 [Or Kṛiṣa (a proper name).]
2 Śaptdayam is literally seven-mouthed, but the Scholiast seems to understand by it, "having shifting doors or openings," sarpaśaśīlādvedram; according to the Scholiast, Ghośāl, having become eligible as a wife, here expresses her desire for a husband.
3 Jñam rudanti is literally "they weep for the living." Sāyana explains it as "weep for the life (of their wives)," "by their very weeping they desire to (pray for) their wives' lives."
young (husband) dwells in the bride's house; let us, Āśwīns, repair to the dwelling of (my) dear youthful, vigorous, and manly husband: this is our desire.

12. Āśwīns, rich in food, lords of water, twin (associates), may your good will devolve (upon us), may the desires (of our hearts) be attained: you have been my protectors: may we, (being) beloved, attain the habitation of a husband.

13. Exulting, do you bestow riches, comprehending male progeny, in the house of my husband, on me, who desire to praise you; lords of waters, make the sacred ford good to drink: remove the tree that stands in the road and the malevolent (enemy).

14. Āśwīns of goodly aspect, lords of water, in what place, among what people, do you to-day delight? who now detains you? to the house of what sage, or of what sacrificer, have you repaired?

Sūkta XII. (XLI.)
The deities and metre as before; the Rīshi is Suhastya, the son of Ghosha.

Varga XXI. 1. At break of dawn, (Āśwīns), we invoke with pious prayers your common chariot, praised of many, adorable, three-wheeled, frequenting religious rites, traversing all space, suitable at sacrifices.

2. Ascend, Nāsātyas, your nectar-bearing chariot, which is harnessed at dawn, and set in motion at dawn, with which, leaders (of rites), you go to the
people who are engaged in worship, to the priest-administered sacrifice, Aṣwins, of (your) adorer.

3. Come, Aṣwins, to Suhasita, whether as the ministrant priest bearing the Soma in his hand, or as the competent lowly-minded feeder of the sacred fire; although you go to the sacrifices of (some other) sage, (yet) come, Aṣwins, from them to the beverage of the Soma (which I offer).

Śūkta XIII. (XLII.)
The deity is Indra; the Rishi, Krishna, of the race of Angiras; the metre is Triṣṭupā.

1. Direct your laudation to him, (Indra), like an Varga XXII. archer aiming a larger arrow (to its mark), like a decorator (applying his ornaments): surpass by your praises, sages, the praises of your adversaries; delight Indra, worshipper, by the (offering of the) Soma.

2. Control, worshipper, your friend (Indra), like a cow for your milking: awake, Indra, the author of decay; bring down for the distribution of wealth the hero who is pressed down with wealth like a vessel full (of water).

3. Why, Mahāvat, do (the wise) call thee the nourisher (of worshippers)? Quicken me, (Indra),

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1 [This is Sāyana's usual explanation of ∆amānasa, but here he explains it as "intending to give" (dāna-manasa).]

2 [Lāyam is explained by Sāyana as "adhering" (from L), i.e. "heart-piercing arrow." ]
with wealth, (for) I hear that thou art the quickener
(of the worshippers); may my understanding,
Sakra, be productive of works; grant us, Indra,
a destiny that brings wealth.

4. The people earnestly call upon thee in battles,
Indra, (they call upon thee) when standing together
in the conflict: at this (call) Indra makes him his
friend who offers oblations; the hero desires not
friendship with him who presents no libation.

5. The bearer of the oblation who offers to Indra
the sharp Soma-juices, like much moveable wealth
(given to the poor)—for him in the fore part of the
day Indra scatters his eager and well-armed
(enemies), and defeats his foe.

Varga XXIII. 6. May the enemy of that Indra on whom we
have laid our praise, the lord of affluence, who has
granted us our desires, be in fear of him even when
far off: may the food belonging to the country of
the foe bow down before him (to enjoy).

7. Invoked of many, (Indra), drive far away the
enemy with that fierce thunderbolt of thine: grant to
us, Indra, wealth of barley and cattle: render to the
worshipper his sacrifice productive of pleasant food.

The Indra into whom the sharp abundant
juices enter (the priests), the showerers
Soma—entered: he, Maghavat, deserts
does not the sacrifice, but bestows ample
libations to him who presents libations.

["having beautiful sons."])
9. Having driven away the assailant, he triumphs: at the time (of battle) he selects his antagonist as does a gambler. The man who, desirous of gratifying the gods, withholds not his riches, him the powerful INDRA associates with wealth.

10. INDRA, invoked of many, may we escape all ignorance caused by poverty by means of our cattle: (may we escape) all hunger by means of our barley: (may we acquire) the chief riches through the princes (of wealth): may we conquer by our valour.

11. May Brihaspati defend us from a malignant (foe) coming from behind, from above, or from below; may INDRA defend us from foes in front and in the middle; may he, our friend, bestow wealth upon (us) his friends.

[1 Or, "may we, the chief, acquire riches."]
ANUVĀKA IV.

ASHTĀKA VII. CONTINUED.

ADHYĀYA VIII. CONTINUED.

SÚKTA I. (XLIII.)

The deity is INdra; the Rishi is KRiṣṇa; the metre of the twentieth and eleventh verses is Trishtubh, of the rest Jagati.

Varga XXIV.

1. My praises, all-acquiring, concentrated and eager, glorify INdra: they embrace MAghAVAT as wives (embrace) a husband; as (women embrace) a man free from defect for the sake of protection.

2. INdra, of godly aspect, the invoked of many, my mind intent on thee wanders not from thy presence; I fix my desire on thee: take thy seat like a prince upon this sacred grass, and may thy drinking be of this Soma.

3. May INdra be the remover of thirst¹ and hunger, for he, MAghAVAT, is lord over precious² riches: these seven rivers of the powerful showerer, (INdra), flowing down a declivity, augment food.

4. As birds perch upon the leafy tree, so the exhilarating Soma-juices filling the ladles (repair) to (INdra), the summit of them shines through

¹ After explaining amati as "ignorance," the Scholiast gives as an alternative explanation "thirst taking away the understanding."

² [Sáyana explains sauswa as "the riches which cover or clothe us."]
their speed, may Indra spontaneously bestow excellent light upon man.

5. As a gambler at play selects his adversary, so does Maghavat when he overcomes the rain-bestowing sun: no one, Maghavat, ancient or modern, is able to imitate this thy vigour.

6. Maghavat, the showerer (of benefits), encom.- Vara XXV. passes all people: he contemplates the praises of mankind: the man in whose sacrifice Sākra delights, overcomes (foes) wishing to 'fight by means of his pungent Soma-libations.

7. When the Soma-juices flow towards Indra, as waters to the sea, as rivers to a lake, then the pious worshippers augment his greatness in the (sacrificial) abode, as the rain by its heavenly gift, (augments) the barley.

8. As in the world an angry bull rushes (upon another), so does Indra, who directs (towards us) the waters, the brides of the lord (of earth): when (the Soma) is effused, Maghavat bestows light upon the man, who gives promptly, who offers oblations.

9. Let the axe (of Indra) be put forth together with light: may the easily milked cow of truth be

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1 See Sūkta 42, v. 9.
2 Indra's victory over the sun is said to be his taking away the moisture or rain from the latter.
3 [Śāyāna, "the sender of rain," ऋषिफृ-रव्हित, the kartari kītha construction.]
(manifested) as of old;¹ may the pure and radiant Indra shine with splendour; may the lord of the virtuous shine brightly like the sun.

10. Indra, invoked of many, may we escape all ignorance caused by poverty, by means of our cattle; (may we escape) all hunger by means of our barley; (may we acquire) the chief riches through the princes (of wealth); may we conquer by our valour.

11. May Brihaspati defend us, from a malignant (foe) coming from behind, or from above, or from below: may Indra defend us from foes in front and in the middle; may he, our friend, bestow wealth upon (us) his friends.

Śōkta II. (XLIV.)

The deity and Rishi as before; the metre of the first three verses is Trishtubh, of the next six Jagati, of the last two Trishtubh.

Varga XXVI. 1. May Indra, the lord of wealth, come hither with his chariot for his exhilaration; he who is rapid, strong, who, overcoming all the forces (of the enemy) by his great insuperable might, (passes) through them.

2. King of men, thy chariot is well stationed; thy horses are well trained; the thunderbolt is grasped in thy hands: come quickly towards us,

¹ The axe is the thunderbolt, and the cow the thunder.
lord of all, by a good path, we will augment thine energies when thou drinkest the Soma.

3. May the fierce, vigorous, exulting horses of Indra, bring him hither to us, the king of men, armed with the thunderbolt, fierce, the reducer of foes, the showerer (of benefits), whose strength is real.

4. Verily, Indra, thou pourest into thy capacious (stomach) the protecting (Soma), serving the wooden trough, intelligent, holding strength: bestow (upon us) vigour: take us into thyself, for thou art the lord for the exaltation of the wise.

5. Let the wealth (to be given by thee) come quickly to me, for verily I have glorified thee: come to the blessed sacrifice of the offerer of the Soma; for thou art the lord: sit down upon this sacred grass: these thy cups (of Soma) are not to be insulted by the act (of evil spirits).

6. They go separately (to the worlds of the Varga XXVII gods); first those who offer oblations to the gods have attained reputation difficult to surpass: those who have not been able to ascend the ship of sacrifice, have gone down (in the world), wretches (plunged) in debt.¹

7. Thus may those others the ignorant go downwards, whose restive horses are yoked; otherwise

¹ So Yaska interprets the passage, 5. 25.
² [i.e. neglecting to sacrifice, the rest of the line means that though they have the power, they do not sacrifice.]
(is it with those) who before (death) are near unto liberality,\(^1\) amongst whom precious gifts (to the gods) are numerous.\(^3\)

8. (\textsc{Indra}) has arrested the wandering tremulous clouds: the heaven cries out (in alarm): he agitates the firmament; he fixes the combined heaven and earth: having drunk of the effused \textit{Soma}, he repeats praises in his exhilaration.

9. I bear this thy well-made goad,\(^2\) (excited) by which, \textit{Maghavat}, thou urgest on the slayers of powerful foes.\(^4\) Let thy abode be at this my sacrifice. Accept, \textit{Maghavat}, who art to be adored, (my praise) at the sacrifice at which (the \textit{Soma}) is effused.

10. \textsc{Indra}, invoked of many, may we escape all ignorance caused by poverty, by means of our cattle: (may we escape) all hunger by means of our barley: (may we acquire) the chief riches through the princes (of wealth): may we conquer by our valour.

11. May \textsc{Brihaspati} defend us from a malignant

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\(^1\) [\textit{Sāyana} explains \textit{upānas} by \textit{yajodnāḥ}, "the sacrificers," perhaps reading \textit{upāra}, "the others," or confusing \textit{upāra} with \textit{upāra}.]

\(^3\) It is difficult to imagine a more elliptical, and without very free additions unintelligible stanza.

\(^2\) \textit{Ankuṣa}, metaphorically for praise, which urges or goads one to exertion.

\(^4\) [\textit{i.e.} the elephants, \textit{Ardvata}, etc. \textit{Saphādrujaś} really means, "striking with the hoof." ]
(foe) coming from behind or from above or from below: may Indra defend us from foes in front and in the middle: may he, our friend, bestow wealth upon us, his friends.

Śūkta III. (XLV.)

The deity is Agni; the Rishi is Vatsapri, son of Bhalandana; the metre is Tristubh.

1. Agni\(^1\) was first born above the sky; as Jātavedas he was born the second time amongst us; the friend of man, he was born the third time in the waters; the sage kindling him eternally praises him.

2. We recognize thy threefold station, Agni, and thy three (forms): we recognize the many stations occupied by thee; we know what thy supreme secret appellation (is): we know the source, whence thou hast proceeded.\(^2\)

3. He who is well disposed towards men illumes

\(^1\) That is, Agni represents successively the sun, fire, lightning. The whole of this Śūkta occurs in the Yajush XII. 18-29. The explanations of Mahādhara agree in the main with those of Sāyana, with a few variations of no great importance, except in the first stanza, in which it is said that Agni was first generated as prāṇa, or vital air, from the breath of heaven, and that man generated him; secondly, that Prajāpati (Mahādhara’s explanation of nrīmandh) created him eternal in all the waters, and that the yajamāna lighting him also gives birth to him.

\(^2\) Mahādhara gives also the interpretation here followed, “In heaven, earth, and mid-air—and as Agni, Vidyut, and Sūrya—as the household and other fires.” Guhed, etc., refers to the
the Agni in the ocean (as submarine fire); in the midst of the waters: the beholder of men (illumes) thee in the centre of the sky: the mighty (Marutā) magnify thee abiding in the third region (the firmament), on the lap of the waters.¹

⁴. Agni cries aloud like the thundering heaven: he licks the earth burning the plants: as soon as generated, he contemplates this (conflagration): when kindled, he blazes with his (own) radiance between heaven and earth.

⁵. Liberal, exciter of splendours, depositary of riches, granter of desires, preserver of the Soma, the inhabiter (of the world), the son of strength, (placed) in the waters, the king (Agni) blazes, kindled at the commencement of dawn.

⁶. The manifesters of all, the germ of the world, Agni, as soon as born fills heaven and earth (with light): he fractures as he advances the solid cloud, for which the five classes of men² praise him.

Varga XXIX.  ⁷. Desiring (oblations), purifying, moving

names given in the Vedas, which are a mystery to those to whom the Vedas are unknown.

¹ Nṛimandha is Prajāpati, according to Mahādhara; Varuṇa, according to Sāyana. Diva udhan refers to the Surya-mandala, according to Sāyana. Nṛchakshāḥ is the sun according to him; Prajāpati, according to Mahādhara. Mahādhara explains māhishāḥ as vital airs.

² The text has pancha jānāḥ “five men,” rendered by Sāyana as usual. Mahādhara says, “the four chief priests and the yajamāna.”
quickly,\(^1\) sagacious, immortal, \textit{\textbf{Agni}} has been stationed among mortals: he sends forth the smoke,\(^2\) and goes wearing a radiant (form), and pervading the heaven with brilliant lustre.

8. Conspicuous, glorious,\(^3\) \textit{\textbf{Agni}} shines with great splendour, moving everywhere,\(^4\) and blazing unsurpassingly with glory: \textit{\textbf{Agni}} became immortal through the food (of sacrifice) when the prolific heaven engendered him.

9. Auspiciously radiant and divine \textit{\textbf{Agni}}, youngest (of the gods), grant ample wealth to the eminent (worshipper), who presents to you to-day cakes dressed with butter, and confer happiness upon one devoted to the gods.\(^5\)

\(^1\) \textit{Arati} is explained by Sāyana as “going” or the destroyer of beings. Mahidhara explains it as \textit{\text{parydplamati}}, “of sufficient understanding,” or \textit{\text{dušťeśu pritirahita}} “devoid of affection for the wicked.”

\(^2\) Mahidhara attaches \textit{\text{arusham}} to \textit{\text{dhūmam}}, “smoke not hurting the eyes, or not shining,” and connects \textit{\text{bharibhrat}}, “supporting,” with \textit{\text{jagat}}, “the world” understood.

\(^3\) \textit{Drisáno rukmāḥ}. According to Sāyana, the latter is equivalent to \textit{\text{rochamānaḥ}}, epithet of \textit{\text{Agni}} understood. Mahidhara makes it the \textit{\text{devatā}} (the subject of the verse), meaning a gold ornament of the neck, which at a particular time the \textit{\text{yajamāna}} is to take off with this \textit{\text{mantra}}.

\(^4\) Sāyana renders \textit{\text{Ayub}} as going everywhere. Mahidhara gives it the ordinary meaning “life,” and explains, “desiring an irreproachable life to give perpetually to people.” What this means is not very obvious.

\(^5\) Mahidhara explains \textit{\text{gomantam}} as “radiant,” from \textit{\text{go}}, a ray
10. Prosper the worshipper, Agni, when beautiful sacrificial viands (are being offered), when sacred praises are being recited (by him). May he be dear to Sūrya, dear to Agni; may he by a son born, or sons to be born, overcome (his foes).

11. To thee, Agni, the worshippers offer daily all desirable treasures; (abiding) with thee, desirous of wealth, the sages have set open the pasturage frequented by cattle.

12. Agni, who art very dear to men, Vaiśwānara, the guardian of the Soma, has been glorified by the Rishis: we invoke the friendly heaven and earth: grant us, gods, riches and male offspring.

of light, and vrajamātra (a road) "the way to the solar orb, the path of the gods."
EIGHTH ASHTAKA—FIRST ADHYAYA.

ASHTAKA VIII.

ADHYAYA I.

MANTRISA X. CONTINUED.

ANUVAKA IV. CONTINUED.

SÆKTA IV. (XLVI.)

The deity is Agni; the Rishi Vatsapri, son of Bhalandana; the metre is Triśṭubh.

1. A mighty ministrant priest, one cognizant of heaven, though abiding with men, having been born, is seated on the lap of the waters: may he, the Upholder (of sacrifice), who has been stationed (on the altar), be to thee when offering worship, the giver of food and riches, the protector of thy person.

2. The Rishis worshipping him, (when hiding) in the midst of the waters, followed him by his footprints (as men follow) an animal that is lost: the wise Bhūrous desiring his presence, and anxious (to find him), discovered him by their prayers lurking in the cave.

1 Sāma Veda, I. 1. 2. 3. 5, reading nriśadmad and sute for sa to.

2 [Śāyana "the regulator" (niyamat).]

3 [See Vol. I. p. 220, verse 2. The discovery of Agni, which is here likened to the discovery of lost cattle, probably refers to the real difficulty which the ancient Hindus felt in generating fire by means of two pieces of wood, a difficulty which perhaps was one cause of their worship of fire.]
3. TRITA, the son of VIBHÚVAS, searching (for him), found mighty AGNI on the head of the cow: he the augmenter of happiness manifested in the dwellings (of the pious), the youthful (connecting) bond of the resplendent (Sun).

4. (The priests) desirous (to propitiate him), detaining him amongst men have by their adoration made him lord over all people,¹ him the exhilarator, the presenter of burnt offerings, the migrator,² the object of sacrifice, the leader of rites, the purifier, the bearer of oblations.

5. "Be competent, (priest, to glorify) the victorious mighty AGNI, the sustainer of the wise, (even) fools (adore) him, the exempt from folly, the demolisher of cities; conducting the embryo of touchwood, (AGNI), like a golden-haired, swift-moving (horse), loving praise and wealth, they bring him to the sacrifice.

Varga II.

6. Occupying three (stations), consolidating (the dwelling of the worshipper), surrounded (by flames), he sits down upon the altar in the chambers (of sacrifice); from thence, having accepted (the obla-

¹ [Or, separating viśdam and aratim, the latter means, according to Sáyana, "the goer, i.e. being always in the house of the worshipper," and the former "for the sake of the worshippers."]

² [Lit. "in front" pránaham, but, according to Sáyana, "going towards," i.e. towards the Khavaníya from the Gárhapatyay]

³ Sáma Veda, I. 1. 2. 3. 2, reading, Mūrār amūram for mūrd amūram, and girbhīr sans for garbhāṃ sansām.
tions) of the people, with intent to give (them to the gods), in various ways, he (Agni) goes to the gods holding (his foes) in check.\(^1\)

7. The undecaying fires of the worshipper, the rescuers from the humiliated (spirits of ill),\(^2\) having adorable smoke, purifying, becoming white, swift, bearing (the oblation), sitting in the wood, (are) like the fast-flowing juices of the *Soma*.

8. Agni, who bears off (the oblation) with his tongue (of flames), who bears off the hymns of praise with (favourable) mind (for the preservation) of the earth; him men have appointed as the shining, purifying, exulting *khotri*, the most entitled to worship.

9. Agni, whom heaven and earth engendered, (whom) the waters and *Tvas̄hti*, and the *Brihāsṇa* by their powers (begot); the adorable one, whom *Mātariśwan* first, and the gods fabricated as the object of worship for *Manu*.

10. Thee, whom the gods appointed as the bearer of oblations, whom men, desiring manifold blessings, regard as the object of worship; do thou,

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\(^1\) *Ayaṇaṭair iyate naṁ* is literally "by non-restraints he goes to men," the Scholiast amplifies the first word into *gaṇḍaṁ niyamanaṁ saha," with restraints on his foes," and renders the last two *devaṁ pachakhati*.

\(^2\) *Yajur Veda*, XXXIII. 1. Mahādharma proposes as one meaning of *damāṁ aritrāḥ*, "the protector of the houses;" he also gives that of Śāyana.
AGNI, bestow food upon him who praises thee at the sacrifice; for the devout worshipper verily obtains great renown.

Sūkta V. (XLVII.)

The deity is INDRA VAIKUNTHA (or son of VIKUNTHA)¹; the Rishi is SAPTAGU,² of the race of ANEGHAS; the metre is Triṣṭupāṅkha.

Varga III.

1. INDRA, lord of abundant wealth,³ we, desiring wealth, seize hold of thy right hand; we know thee, hero, lord of abundant cattle,⁴ give us various fertilizing riches.⁴

2. (We know thee to be)⁶ well armed, a sure

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¹ According to the legend quoted by the Scholiast, VIKUNTHA was a female ASURA, who, desiring to have a son like INDRA, performed penance (the krīchkhira and chāndrāyaṇa, etc.) for the purpose. INDRA, wishing that there should not be another like himself, took upon him the state of the embryo of VIKUNTHA, and was born as her son. A later mythology would have probably connected the name with the heaven of VAIŚNAVA.

² Śāma Veda, I. 4. 1. 3. 5.

³ [Such expressions as vasupato vasāndm and gopatim gondm are probably only tautological. Śāyaṇa, however, explains them as if they were cumulative or intensive.]

⁴ [This refrain occurring at the end of each verse is variously interpreted; e.g. chitram is explained as "desirable" or "honourable," urishān as "fertilizing," or "a son." ]

⁶ The commentator suggests an alternative explanation which would obviate the ellipse implied in this interpretation, viz. ukta-punavipīṣṭham rayīṃ ṛkṣī; "give us wealth, having these qualities" (i.e. well-armed, etc.).
protector, a safe guide, (renowned throughout) the four oceans, the depository of riches, deserving of repeated worship, adorable, the preventer of many ills: grant us various fertilizing riches.

3. Grant us, Indra, various fertilizing riches, the fit object of prayer, honoured by the gods, large, vast, profound, wide-rooted, by means of which the Rishis are heard, fierce, the subduer of thy foes.

4. Grant us, Indra, various fertilizing riches, dispensing food, comprising intelligent male offspring, the protector, filling men with wealth, the granter of increase, the very powerful, the slayer of the Dasyus, the destroyer of cities, the observer of truth.

5. Grant us, Indra, various fertilizing wealth, consisting of horses, of chariots, of valiant followers, of thousands, of hundreds (of cattle), surrounded by beautiful attendants, endowed with sages and heroes, the enjoyer of all (benefits).

6. The praise (addressed to the gods) comes to Varga IV. the presence of Saptagu, the observer of the truth, the intelligent, the lord of much praise, who, being of the family of Angiras, has approached (the gods) with oblations: do thou, Indra, grant me various fertilizing riches.

[Or, as an epithet of Indra, "the hero of the sages." These epithets may of course be applied to Indra as in verse 2, the ellipse being filled up, "We know thee to be," etc. Sāyana merely explains it as "an intelligent son."]
7. My praises, (my) messengers soliciting (audience), come to Indra, praying (his) favourable (thoughts), heart-touching, spoken from the soul; (therefore, Indra), grant me various fertilizing riches.

8. Bestow, Indra, that which I solicit of thee: a large mansion, not held in common with other men; and may heaven and earth approve of it: grant us, (Indra), various fertilizing riches.

Súkta VI. (XLVIII.)
Indra Vaikuntha is both the deity and the Rishi, eulogizing himself in reply to Saptasga; the metre of the seventh, tenth, and eleventh verses is Trishtubh, of the rest jagati.

Varga V.

1. I am the principal lord of wealth: I conquer the treasure of many (adversaries): living beings call upon me as (sons call upon) a father; I bestow food on the donor of oblations.

2. I, Indra, am the striker off of the head of the son of Atharvan. I generated the waters from above the cloud for the sake of Trita. I carried off their wealth from the Dasyus; taming the clouds for Dadhyanch, the son of Mátaśriśwan.

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2 [i.e. Trīta Aptya, who had fallen into a well. See Vol. I. p. 142 note.]
3 This is of course a different Rishi from Dadhyānch, the son of Atharvan; the Scholiast calls him Mātaśriśwanāk putrāh.
3. For me **Tvashtri** fabricated the iron thunderbolt: in me the gods have concentrated pious acts: my lustre is insupportable, like that of the Sun: men acknowledge me as lord in consequence of what I have done, and of what I shall do.

4. (I conquered) by my shaft this (wealth) comprehending kine, horses, herds, water, and gold; I give many thousands to the donor (of the oblation) when libations and praises have afforded me delight.

5. I, **Indra**, am not surpassed in affluence; I never yield to death: pouring forth the **Soma** libation, ask of me wealth; O men, forfeit not my friendship.

6. I destroy those powerful (enemies) two by two who defy the (wielder of the) thunderbolt, **Indra**, to battle. I slew them challenging (me to fight) with (great) slaughter, the unbending (slaying) the bending, uttering stern (menaces).

7. Single, I overcome my single (adversary): (overpowering them) I overcome two foes; what can three effect (against me)? I smite numerous (adversaries) like sheaves (of grain) on the threshing-floor; can my enemies who know not **Indra** revile me?

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1 [Sāyāṇa, "my army is hard to overcome, like the sun's lustre" (sūkṣa, lit. "face").]

2 [Sāyāṇa explains *indrama* as "the destroyer of foes."]
8. I prepared 1 Atithigva 2 for (the protection of) the Gunas, 3 I upheld him, the destroyer of enemies, as sustenance amongst the people; when I gained renown in the great Vritra-battle, in which Parṇaya and Kārana 4 were slain.

9. My praiser, the refuge (of all), was food to enjoy; (him, men) use in two ways, to search for their cattle, and to be their friend, when I bestow 5 upon him a weapon in his battles, and make him worthy of celebrity and praise.

10. The Soma is seen in one of the two (combatants); the cowherd (Indra) manifests the other with his thunderbolt; the latter warring against the sharp-horned bull, remains in great (darkness) bound by the victor. 6

11. The divine (Indra) abandons not the abode of the deities, the Ādityas, the Vasus, and the

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1 [Sāyaṇa takes iśkaram as a noun, "the preparer."]
2 [i.e. the rishi Divodāsa, the son of Atithigya, according to Sāyaṇa, who, however, in I. 51. 6 (see Vol. I. p. 137) explains atithigya as "hospitable." See also Vol. I. p. 292.]
3 The name of a people.
5 [Sāyaṇa, "when I appropriate."]
6 The verse is very obscurely expressed; but, according to the Scholiast, nema, properly "part" or "half," implies here "one of two (combatants)." The combatants are the yashtri, who offers libations, and the ayashtri, one who does not; the latter assails the bull (Indra).
RUDRIYAS; may they fashion me for auspicious vigour, undefeated, unharmed, unconquered.

ŚŚKTA VII (XLIX.)

Indra Vaikuṇṭha is as before deity and Rishi; the metre of the second and eleventh stanzas is Trishtubh, of the rest Jagati.

1. I give excellent treasure to him who praises Varga VII. me, I render sacred prayer (a source) of greatness to myself, I am the instigator of the worshipper: I am the discomfiter in every battle of him who does not worship.

2. Those born in heaven, in earth, and in the firmament, support me, whose name is Indra amongst the deities (by their offerings). I (harness to my car) two bay steeds vigorous, many-functioned, rapid: I wield for my strength the fearful thunderbolt.

3. I smote Atka with many weapons for the defence of the sage: with those protections I preserved Kutsa; I am the slayer of Śūshna: I grasped the thunderbolt, I who have not given the water of the Aryan to the Dasyu.

4. Like a father (for a son), I brought under subjection to Kutsa, at his desire, the Vētasus and Tugra and Smadibha: I have been in place of a sovereign to the worshipper when I bring

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1 The Scholiast interprets ndma as udakam, or it may have its ordinary sense.
(to him) as to a son acceptable (gifts) for assailing (his enemies).

5. I have brought Mṛgāya ¹ under subjection to Śrutārvan; when he came to me, (he was) earnestly engaged in supplication. I humiliated Vēsa for Āyu; I subjugated Pāṣeśaḥ ² for Saçya.³

Vṛṣa VIII. 6. I, the slayer of Vṛitra, am he who crushed Nava-vāstwa and Brīhadratha, (who crushed) Dāsa like a Vṛitra,⁴ when I drove to the distant shore of the shining world, (both) my augmenting and outstretched (foes) one after the other.

7. Conveyed by the swift white horses of Śūrya, I hasten forth by my power; when the effused libation of a man invokes me to the brilliant form of the sacrifice, I drive off with my weapons the destroyer who is to be slain.

8. I am the slayer of seven (Asuras):⁵ I am the especial bond of bonds: I have made Turvasa and Yadu famous through prowess: I have strength-

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¹ [An Asura. See Vol. III. p. 148.]
² This name is variously read in different MSS. Padgahī and Panbhī.
³ [A rishi. See Vol. I. p. 135.]
⁴ [Śāyaṇa explains Vṛitra as “like the destroyer, the Vṛitra.” The pada reads Vṛitra iva, “like two Vṛitras.” Probably Vṛitra is for Vṛitra iva, the crude put for the accusative.]
⁵ Aham sañtahā, I am the slayer of seven Asuras, as Mamuchi and others, or the destroyer of seven cities. [See Vol. II. p. 166, verse 2].
ended another (worshipper) with strength: I have demolished ninety-and-nine powerful (deities).

9. The showerer (of rain), I supported the seven rivers flowing and meandering over the earth; doer of good deeds, I spread out the waters: I found by war a path for man to go in.

10. I have kept up in them that^ which no deity, not even Tvashtari, has maintained, bright, desirable, (contained) in the udders of the cows: in the rivers (I uphold) the water up to the (source of the) water, the delightful Soma and the milk and curds.

11. (Indra speaks as Rishi:) In this manner doth Indra, the possessor of opulence, the affluent in truth, by his energy stimulate both gods and men: lord of horses, doer of great deeds, renowned (Indra), the eager (priests) glorify all these (thy actions).

Sūkta VIII. (L.)
The deity and Rishi as before; the metre varies, that of the first two verses is Jagati, of the next two Abhijñāśri, of the next Trishubha, of the last two Jagati again.

1. *Worship him who is exhilarated by the sacrificial food, the mighty Indra, the leader of all

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1 ["Them" means "the cows," and "that" means "the milk."]

2 A mediak.

* Yajur Veda, XXXIII. 23. Mahidhara has a few immaterial variations of meaning.
men, the creator of all, whose venerable strength and abundant food and wealth, heaven and earth adore.

2. That Indra, kind to man, the lord of all, who is praised by his friend, is to be repeatedly honoured by men like me; thou, hero, protector of the good, art glorified in the all-sustaining food-producing cloud-imprisoned waters.

3. What men, Indra, are they who (are eminent) in offering food to thee, who are desirous of obtaining from thee happiness and opulence, who send thee (oblations) for the sake of strength (to fight) the Asura, who (send oblations) for the sake of obtaining spontaneously-flowing waters and cultivable lands, and manly vigour?

4. Indra, thou hast become mighty through our praise: thou hast become adorable at all sacrifices, in every combat thou art the caster down of the leaders (of hosts): beholder of all, thou art the best and most excellent.

5. Indra, who art the best of all, quickly protect those who are diligent in worship: men know that thy protection is great: be undecaying, rapidly increase: thou makest all these sacrifices swift.

6. Thou makest swift all those sacrifices which, son of strength, thou thyself supportest; may thy

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1 [Or, taking sakhyd with naryaḥ, "kind to man as a friend, praised by all."]
protection be granted for the repulse (of enemies, may) wealth (be granted) for our support: the sacrifice, the hymn, the sacred text, the voice (is) raised (to thee).\footnote{1} 

7. Sage \textit{Indra}, the reciters of pious hymns to thee who assembled together when (the \textit{Soma}) is effused, (worship thee) for the donation of riches and treasures:\footnote{2} may they be competent (to acquire) thy felicity by the pathway of the mind; when thou art exhilarated with the effused \textit{Soma} food.

\textit{Sûkta IX. (II.)}\footnote{3}

The deities are \textit{Agni}, and the \textit{Vishwadevas}, alternately in the even and odd verses of which they are respectively the deities and the \textit{Rishis}; the metre is \textit{Trishtubh}.

1. (The gods speak:) Great and very dense is \textit{varga}, the covering enveloped by which, \textit{Agni}, thou hast

\footnotetext[1]{The commentator considers that two things are comprised in the \textit{udyata} and \textit{vachas}—the \textit{mantra}, which is the means of enunciating the sacrifice, and the \textit{brahma}—\textit{parivridham} \textit{pstra}, the prayer that is not recited aloud.}

\footnotetext[2]{According to the comment \textit{vastudrm} implies “abundant wealth,” and \textit{vastus} “wealth for one house,” or as he further explains, the plural implies earthly wealth, the singular wealth suited for an abode, that is, the wealth called \textit{Swarga} (heaven).}

\footnotetext[3]{A curious legend, to which in a previous portion of this work brief allusions have been made, possibly of a more primitive character (see Vol. I. pp. 3. 10), is narrated here by the Scholiast (partly from the \textit{Taittiriya Samhitâ}, II. 6. 6), to explain this, and the two following Sûktas. \textit{Agni} had three elder brothers, who were killed by \textit{Vasishkâra} in the form of a...}
entered into the waters. Agni Jataveda, one deity has beheld all thy manifold forms.

2. (Agni speaks:) Who has beheld me? Which is it of the deities who has fully seen my manifold forms? Where, Mitra and Varuna, do Agni's luminous vehicles of the gods abide?

3. (The gods:) We sought for thee, Agni Jataveda, who hadst entered in many ways into the waters, into the plants: Yama recognized thee, who hast adorable rays, blazing from thy ten hiding-places.¹

4. (Agni:) Divine Varuna, I have come hither, being afraid of Hotra,² lest the gods should again

thunderbolt, and by Havirvahana, the oblation-bearer of the gods. Agni Sauchika, afraid of sharing the fate of his elder brothers, fled and hid himself in the deep water. The fishes betrayed his retreat to the gods who were searching for him, and upon this discovery the dialogue recorded in these three Suktas is supposed to have occurred. [The words Vashaṭkıra and Havirvahana seem used here by Sayaṇa to express proper names: it is however obvious that originally at least they denoted certain acts—the utterance "vashaṭ!" and the conveyance of oblations to the gods; the original form of the legend would then be that Agni's elder brothers were incompetent to perform these arduous duties.]

¹ These are the three worlds—heaven, mid-air, earth; three divinities, Agni, Vatu, Aditya; the waters, the shrubs, the trees, and the bodies of living beings.

² [i.e. Havirvahana, who seems here to be a person, see note above. There is some confusion in Sayaṇa's use of this word; below, in explaining artham etam he uses havirvahana in the sense of the act of conveying the oblation.]
associate me with him; my forms have therefore entered (into the waters) in various places. I, Agni, do not consent (to undertake) that office.

5. (The gods:) Come, Agni, the devout Manu (is) desirous of offering sacrifice; adorning thyself, thou abidest in darkness: make straight the paths traversed by the gods, and with a benevolent mind convey our oblations.

6. (Agni:) The elder brothers of Agni performed that duty, as the driver of a chariot covers the road. (They were slain), and therefore, Varuna, I fled afar through fear. I trembled as a wild ox (trembles) at the bowstring of the archer.

7. (The gods:) We grant thee life, Agni, which (is) exempt from decay, so that thus endowed, Jatavedas, thou wilt not die; so, becoming conciliated, well-born Agni, bear their portion of the oblation to the gods.

8. (Agni:) Only grant to me, deities, the concentrated portion of the oblation, the Prayajas and the Anuyajas exclusively: (give me) the butter (the essence) of the waters, and man (the essence) of the plants; and let the life of Agni be long.

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1 According to the comment, they were named Bhupati and Bhuvanapati and Bhutandampati.

2 The Prayajas are the portions of the oblation which are to be offered before the Pradaksina (? principal ceremony), the Anuyajas after it. See Vol. I. p. 122. Ujjvalacantam havisha bhagam, "the strong portion of the havish," is that called
9. (The gods:) Thine, Agni, be the Prayájas and Anuyájas exclusively; thine be the concentrated portions of the oblations: let this sacrifice, Agni, be all thine, and let the four quarters of space bow down before thee.¹

Súkta X. (LII.)
The deities are the Viśvadevás; the Rishi is Agni; the metre, Triṣṭubh.

Varga XII.

1. Instruct me, Viśvadevás, since I am appointed Hotrí, how sitting here I ought to praise you: declare to me your portion, how you have acquired it, and by what path I may convey the oblation to you.

2. Best entitled to the sacrifice, I have sat down as the Hotrí: all the divine Maruts urge me (to bear the oblation): the office of the Adhvariyu is to be discharged daily, Aświns, by you: let the moon² be the Brahman, and let it be also your oblation.

Swishākrit, the concentrated portion of all the ingredients, the charu puroḍása, etc., after the sprinkling afresh (pratyabhigadraśa).

¹ Or, "produced by the plants." Perhaps the burning of the dead body as a privilege of Agni is referred to here.

² [The legend contained in this hymn was probably invented to account for the triumph of Agni, "the youngest of the gods," over the older deities, Mitra and Varúṇa.]

³ Sátimá should rather be the fuel, but the Scholiast renders it the moon, and this again being identical with Soma, becomes
3. Who is this, who is the Hotri? (Afraid) of Yama, what offering does he bear that the gods accept? Agni is born day by day, and month by month, and so the gods have made for themselves a bearer of oblations.

4. The gods have made me the bearer of oblations returning after departure, and passing many difficult places: (saying) this Agni is wise; he will accomplish the sacrifice for us, whether it be that of the five ways, the three kinds, or the seven threads.

5. Gods, I solicit of you immortality and excellent male offspring, that I may offer you adora-

the oblation. Here is a strange confusion of notions and genders. The meaning, however, is the presence of the three chief priests, Agni being the Hotri, the Aswins the Adhvaryu, and Soma the Brahmd.

1 Sāyana explains yamaṣya as either depending on bhītaḥ sam understood, "afraid of Yama, i.e. of death," or as meaning yajamāṇya and dependent on kām-kāma hūtam, "what offering of the worshipper." Wilson gave "(the servant) of Yama," referring to Agni as the burner of the dead.

2 That is, according to the Scholiast, the agniḥotra is made daily to the gods, the pitriyaṁga monthly to the Pitris; and all other periodical rites are comprehended under these two, as fortnightly, four-monthly, six-monthly, annual. [Others make the daily birth refer to the sun, and the monthly to the moon.]

3 "Of five ways" refers to the Pāṇkti yajña; "of the three kinds," the three daily Soma libations; and "of the seven threads" the seven metres of the Mantras (elsewhere explained as "having seven performers").
tion. I cause Indra to take the thunderbolt in his hands, wherewith he may overcome all these hostile hosts.

6. Three thousand three hundred and thirty-and-nine deities worshipped Agni, they sprinkled (me) with butter, they strewed the sacred grass, and then made the invoker of the gods sit down.

Sūkta XI. (LIII.)

In verses 1 to 3 and 6 to 11 the Vīṇavānus and Agni are the deities, and Rishi respectively, in verses 4 and 5 vice versè.

the metre of verses 6, 7, 9–11 is Jagati, of the rest Tristubh.

Varga XIII.

1. (The gods:) He whom we sought with (anxious) minds has arrived;¹ he who understands the sacrifice and is acquainted with its different parts; may he who is most skilled in worship, sacrifice for us at the worship of the gods, being seated (at the altar), taking place among (the priests), and preceding us.

2. The hotri, most skilled in worship, has been sanctified by his seat (at the altar); he contemplated the sacred offerings reverently placed (before him): let us speedily worship with gāt the gods to whom worship is due; let us praise those who are entitled to praise.

3. He has to-day made our banquet to the gods

¹ That is, the fire is kindled, and then the gods are worshipped.
EIGHTH ASHTAKA—FIRST ADHYAYA. 141

efficacious: we have obtained the mysterious tongue\(^1\) of sacrifices: he has come, fragrant, clothed with life: he makes our oblation to the gods to-day auspicious.

4. (Agni speaks:) I communicate to-day the best advice by which we gods may overcome the Asuras: do you who are the eaters of sacrificial food, who are entitled to worship, and you five orders of men, be pleased by my (discharge of) the office of hotri.

5. May the five orders of men, may those who were born for the sake of ghti, may those who are entitled to worship be pleased by my (discharge of) the office of hotri: may earth preserve us from all earthly sin: may the firmament preserve us from heavenly.

6. (The gods:) Spreading out the sacrifice, follow varga xiv. the illuminator of the world (the sun); protect the luminous paths (of the gods) constructed by sacred acts: may Agni render the pious works of the worshipper free from defect: become Manu,\(^2\) generate the people of heaven.

7. (The gods to one another:) Drinkers of the Soma, bind (the horses) that are to be fastened to the pole; prepare the reins; caparison (the steeds); accompany everywhere (in your cars) the chariot

\(^1\) [Agni is the tongue of the gods, by means of him they drink the libations.]

\(^2\) Sāyaṇa, "be deserving of praise" (manu—mantavya, sutyta).
which has eight seats with which the gods bring us acceptable (wealth).

8. The Āśmanvatī flows along: be alert; rise up, cross over, my friends;¹ here let us leave those who are unhappy, so that we may cross over to suspicious sacrificial viands.

9. Twashti knows the arts of fabricating (drinking vessels), the most skilful of artificers bearing the sacred drinking cups out of which the gods drink — verily he sharpens his axe of good iron, wherewith the white-complexioned Brahmanaspati cuts them.

10. Verily being sages, (Ribhus) sharpen the instruments with which you fabricate the cups for the nectar. Do you, who are wise, prepare the mysterious paths whereby the gods have attained to immortality.

11. (The Maruts) placed a female in the enveloping hide (of a dead cow), and a calf in the mouth (of a dead cow), with mind and tongue, aiming (at deification): daily the generous (fraternity of the Ribhus) offers suitable praises (to the gods), granting victory over our foes.

¹ It is said (Āsw. grihya-sūtra, I. 8) that if a marriage procession come to an unfordable river, the first half of this stanza is to be repeated, when the bride is put into the boat; the second half when she has crossed. Mahidhara (Yajur-Veda, XXXV. 10) has a very different application, making it part of the ceremony of digging the ground for the situation of the funeral pile. Agviti (Sāyana “the unhappy”) he renders “evil beings, Rakshasas.”
Sūkta XII. (LIV.)
The deity is Indra; the Rishi Brihaduktha, of the family of Vamadeva; the metre is Trishtubha.

1. (I celebrate), Maghavat, the great glory (thou hast acquired) by thy might; when heaven and earth alarmed called upon thee, thou didst defend the gods, and destroy (their) adversary; (I celebrate thy glory), Indra, in that thou gavest strength to one person (the worshipper).

2. When thou proceedest, Indra, increasing in form, and proclaiming thy prowess among mankind, false is that thy (wandering), false the combats which they have narrated; thou (findest) now no enemy (to attack), didst thou formerly find one?

3. Who among the Rishis before us have obtained the limit of thy entire greatness, since from thine own person thou hast generated at once both mother and father (or earth and heaven)?

4. Four are the Asura-slaying uninjurable forms of thee the mighty one: thou knowest them all wherewith, Maghavat, thou hast achieved thy exploits.

5. Thou hast in thy keeping all treasures, which are thine exclusively, whether they be manifest or hidden: thwart not, therefore, Maghavat, my

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1 Sayana refers to the next Sūkta, verse 1; the term in the text and in the following Sūkta is nāma, interpreted sarira, "body, form."
desire (for wealth); for thou art cognizant (of my desire), thou art the donor.

6. To that ĪNDRA, who has deposited the light in luminous bodies, who has flavoured sweet things with sweetness, this acceptable invigorating praise has been recited by BṛIHADUKTHA, the author of the prayer.

Sūkta XIII. (LV.)
Deity, Rishi, and metre as before.

Varga XVI

1. Thy form held secret by (men) with averted faces, is far from hence; when (heaven and earth) alarmed, called upon thee for the sustenance (of the world), then thou didst fix in their proximity the heaven and earth, illumining, MAGHAVAT, the sons of (thy) brother.¹

2. That mighty mysterious form,² desired of many, wherewith thou hast engendered the past, and (engenderest) the future, the ancient manifested light, the beloved of ĪNDRA, into which the five (orders of beings) delighted enter.

3. He has filled heaven and earth (with his ethereal form) as well as the mid-heaven; he

¹ The brother of ĪNDRA is said to be PARJANYA (the rain); his sons are aggregations of water (udakasamutydyaya).
² This the first of the four Nāmad, alluded to in verse 4 of the last Sūkta, is said by the Scholiast to be AKḍa (ether), the first and most universal of the created elements, and identical with PARAMESVARA (the creator).
EIGHTH ASHTAKA—FIRST ADHYAYA. 145

contemplates in various aspects the five orders of beings, the classes of seven in their seasons, with the thirty-four (deities,) (endowed) with light of like nature, and with various functions.

4. Since thou, Ushas, didst shine forth the first of luminaries, whereby thou didst beget the nourishment of nourishment (the Sun); unequalled is the mighty greatness of thee who art mighty, since thy relationship is downwards (towards us), though thou art stationed on high.

5. The grey-haired has swallowed the warlike (man), the scatterer of many foes, in battle being young; behold the power of the deity (endowed) with might; he dies to-day; he is alive to-morrow.

1 Lit. "the five gods," but according to Sāyana, the five orders, viz. gods, men, Pitr, Apswins, and Rākshasas. The "classes of seven" are the seven troops of the Maruts, the seven rays of the sun, the seven senses, the seven worlds, and other things that are classed by sevens. The thirty-four deities are the eight Vasus, eleven Rudras, twelve Adityas, Prajapati, Vasanta and Virāj.

2 This last line might be construed, "(Indra) contemplates with his four-and-thirty-fold light of one colour, but curious functions."

3 According to the comment, Indra is here intended in the form of the dawn, and then of the sun as typified by the dawn; but the phraseology is obscure.

4 Indra is here identified with Time, his fourth form according to the Sohliast; the verse occurs Sāma Veda, I. 4. 1. 4. 3, and II. 9. 1. 7. 1. [Benfey compares Rig-veda I. 144. 4. See Vol. II. p. 77 of this translation.]
Varga XVII. 6. Vigorous with (innate) vigour, (comes a) purple-coloured bird,\(^1\) mighty, heroic, ancient, having no nest:\(^2\) that which he knows is truth, and is not vain: (he is) the conqueror and distributor of desirable wealth.

7. Indra bestows fertilizing energies (accompanied) by these Maruts in whose company the thunderer sends down showers in order to destroy sin: the deities who were born for giving rain (to assist) in the act performed by great Indra.\(^3\)

8. Accomplishing his duty with their assistance, the all-powerful Indra, the destroyer of the wicked, the all-wise, the quick subduer of foes, descending from heaven, and quaffing the Soma, invigorated and a hero, he demolishes the Dasyus with his thunderbolt.

Śatya XIV. (LVI.)
The deities are the Vishwadevas; the Rishi is Brihaduktha, the son of Vamadeva; the metre of the first three and the seventh verses is Tristihā, of the rest Jagati.

Varga XVIII. 1. This (light) is one (portion) of thee, and this other is one (portion);\(^4\) with thy third light enter

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1. Indra in the form of Suparṣa, although Śāyaṇa identifies it with Garuḍa. This verse occurs Sama Veda, II. 9. 1. 7. 2.
2. [Properly, "nestless from eternity."]
3. Sama Veda, II. 9. 1. 7. 3.
4. Literally, "This (is) one of thee, the other (is) one; with the third light enter:" as jyotiḥ occurs in the third place, the Scholiast concludes it is required in the two preceding, under-
into (outer radiance); on the entrance of the body into (the sun), the supreme birthplace of the gods, become lovely and beloved.

2. May this body (the earth) conveying thy body, Vájin, give precious wealth to us and happiness to thee; and do thou, without stumbling, enter among the great gods for their support; and the light that is in heaven (the sun) and thy own (light).

3. Thou art, Vájin, (strong) through food; thou art) well-beloved: urged thereto follow (the object of thy) praise: urged thereto proceed to heaven: urged thereto pursue the duties that are the most important and sure of reward: urged thereto follow the gods: urged thereto follow (the light), descending (from heaven).

4. Our progenitors (the Angirasas) were lords over the might of those (divinities), (they having

standing however by jyotish first agni, fire or vital warmth, second udyu air or vital breath, and third chaitanya, intelligence or soul. The verse is addressed by the Rishi to his deceased son Vájin, and the purport is to enjoin the reunion of the vital with the external elements, vital warmth with fire, vital breath with air, the soul animating the body with that animating the sun. Sáyaña cites a passage of Śrutí declaring the sun to be the soul of the animate and inanimate world; and another declaring the sun to be the supreme birthplace of the gods. His explanation "on the entrance of the body," i.e. into that sun, may imply the Vedanta notion of bodily existence after death by means of the sukshmaparás (the subtile body). The verse occurs Sáma Veda, I. 1. 2. 2. 3.
become) gods imposed their will upon the gods; they attained also (the radiances) which shone forth, and they again entered the bodies of those (gods).  

5. By their powers they traversed the whole world, measuring the ancient divisions (till then) unmeasured: they restricted all existent beings to their proper forms; they distributed in many directions (light) among the people.

6. The sons (of Âditya, the Ângirasas), established by the third act of duty, the mighty, all-wise (sun) in his twofold (condition of rising and setting): our progenitors (having begotten) their own progeny, deposited in the best (of them) the paternal strength, (making) an extended line (of progeny).

7. As men pass over the water to the several quarters of the earth in a ship; (as they pass over) all difficulties by the blessings (of fortune),

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1 The object of this and the following verses, according to the Scholiast, is to enjoin Vâjî to follow the example of the Ângirasas.

2 Or, as the comment explains it, "having subdivided the planets, lunar asterisms," etc.

3 Prâdrayantes has in the text no object: the comment says, "dispersing light or water."

4 There are three obligations to be fulfilled by man; the study of the Vedas, which is his duty to the Rishis; sacrifice, which is his duty to the gods; and the propagation of children, which is his duty to the Pitris.
Brihadukthā by his might has committed his own offspring to those on this side, and to those on the other side.

Sūkta XV. (LVII.)
The deities are the Viśwadevas, or, according to one statement, the deity is Manas, the mind or soul; the Rishis are the three priests of King Aikhenwāka Aṣamāti, viz. Bandhu, Śrutabandhu, and Viprabandhu (called Gauḍayanas); the metre is Gadyatri.

1. Let us not depart, Indra, from the path; Varga XIX. let us not (depart) from the sacrifice of the offerer of the libation: let not our adversaries remain (in our place).

2. May we obtain (the favour of) him to whom burnt offerings are presented, (Agni), who is the thread, the perfecter of sacrifice, drawn out (by the priests) to the gods.

3. We call upon the spirit (of Subandhu) with

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1 According to the legend explaining the origin of the Sūkta, there were four brothers, Purohitas of the Rājā Aṣamāti, Bandhu, Subandhu, Śrutabandhu, and Viprabandhu: the king having dismissed them, appointed two others, Madgavins (either so named or magicians), at which the brothers being offended, instituted magic ceremonies for the Rājā's destruction: hearing of this, the Madgavins put Subandhu to death; on which the other three composed this Sūkta for their own safety.

2 [i.e. King Aṣamāti, or, taking sominaḥ as nom. pl. "may we the offerers of the Soma not depart from the sacrifice."
the *Soma* appropriated to the progenitors, with the praises of the *Pitris.*

4. May (thy) spirit (*Subandhu*) come back again to perform pious acts; to exercise strength; to live; and long to see the sun.

5. May our progenitors, may the host of the gods, restore (thy) spirit: may we obtain (for thee) the aggregate of the functions of life.

6. *Soma,* fixing our minds on thy worship and its details, may we, blessed with progeny, obtain (the aggregate of the functions of life).

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1 According to *Sāyaṇa,* *nārdpaṃsaḥ* means *Pitris,* and the derivative, *nārdpaṃsaḥ,* that which is offered to them in lades, an epithet of the *Soma.* The *Yajur Veda,* III. 53 reads *stomaṇa* for *somena,* and *Mahīdhara* says, praise is of two kinds, that of gods and men, the latter is *nārdpaṃsaḥ,* whence the epithet *nārdpaṃsaḥ,* suited to man; that is, to deified men or *Pitris.* The specification of the *manas* of *Subandhu* is the act of the Scholiast, growing out of the legend; it is not necessary, and is certainly an interpolation. *Mahīdhara* has no such specification.

3 [*Yajur Veda,* III. 54.]

4 *Yajur Veda,* III. 55. *Mahīdhara* renders this, Progenitors, by our command let the divine people restore our spirit, so that we may enjoy living descendants.

4 *Yajur Veda,* III. 56. *Soma* is especially the deity at sacrifices to the *Pitris.*
SŪTRA XVI. (LVIII.)
The deity is MANAS, mind or soul; the Rishis are the same as before; the metre is Anuvāsana.

1. Although thy spirit have gone far away to Varga XX. YAMA, son of Vivasvat, we bring back that (spirit) of thine to dwell here, to live (long).

2. Although thy spirit have gone far away to heaven, or to earth, we bring back that (spirit) of thine to dwell here, to live (long).

3. Although thy spirit have gone far away to the four-quartered earth, we bring back that (spirit) of thine to dwell here, to live (long).

4. Although thy spirit have gone far away to the four regions (of space), we bring back that (spirit) of thine to dwell here, to live (long).

5. Although thy spirit have gone far away to the watery ocean, we bring back that (spirit) of thine to dwell here, to live (long).

6. Although thy spirit have gone far away to the advancing rays of light, we bring back that (spirit) of thine to dwell here, to live (long).

7. Although thy spirit have gone far away to the Varga XXI. waters, to the plants, we bring back that (spirit) of thine to dwell here, to live (long).

8. Although thy spirit have gone far away to the sun, to the dawn, we bring back that (spirit) of thine to dwell here, to live (long).

9. Although thy spirit have gone far away to the
great mountains, we bring back that (spirit) of thine to dwell here, to live (long).

11. Although thy spirit have gone far away to the remotest regions, we bring back that (spirit) of thine to dwell here, to live (long).

12. Although thy spirit have gone far away to what has been, or to what is to be, we bring back that (spirit) of thine to dwell here, to live (long).

Sûkta XVII. (LIX.)
The deity of the first four verses is Nîrîti, associated in the fourth with Soma; the goddess Asûnî is the divinity of the next two verses; Earth, etc. (the lingoktadevalds), of the next, and of the last three Heaven and Earth, associated in the first half of verse 10 with Indra; the Rishis are the same as before; the metre of the first 7 stanzas is Trishûkha, of verse 8 Pankti, verse 9 Mahâpankti, and verse 10 Panktyuitard.

Varga XXII. 1. May the life of Subandhu be augmented so as to be more lasting and newer, as men conveyed in a car (are carried on) by a skilful (driver): he who falls\(^1\) (from life), increases (his) desire to live: may Nîrîti depart far off.

2. (When) the hymn (is being sung) let us offer (sacrificial) food, like a treasure (to Nîrîti) for the sake of riches, and many kinds of sacrificial viands; may she, being praised, partake of all these our (offerings); may Nîrîti depart far off.

3. May we, by our manly exertions, overcome

\(^1\) [Continuing the metaphor of the car.]
our enemies, as the Sun the earth, as thunderbolts
the clouds: she, being praised, knows all these our
(exploits): may NIRRITI depart far off.

4. Give us not up, Soma, to death: may we
(long) behold the rising sun: may our old age
brought on by (passing) days be happy: may
NIRRITI depart far off.

5. ASUNRITI, give us back the (departed) spirit:
extend our life that we may live (long): establish us
that we may (long) behold the sun: do thou cherish
the body with the ghi (that we have offered).

6. Restore to us, ASUNRITI, sight and breath, and
enjoyment in this world: long may we behold the
rising sun; make us happy, gracious (goddess),
with prosperity.

7. May earth restore the (departed) soul to us:
may the divine heaven, may the firmament restore
it: may Soma restore the body to us: may PUSHAH
restore to us speech, which is prosperity.

8. May the great heaven and earth, the parents
of sacrifice, (grant) happiness to SUBANDHU: heaven
and earth, remove all iniquity; let heaven (take
away) iniquity: may no ill ever approach thee.

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1 A goddess: literally, "conduiteess of breath or souls, i.e.
who prolongs life.

2 SWASTI may be a synonym of vcah, "speech:"
"May she give us articulation" (pathydm vcham, "good speech").

3 [SAYANA takes pathydm as that which is in the firmament,
i.e. speech, which is derived from ether (ahq).]
9. Remedies come down from heaven by twos and by threes:¹ one wanders singly in heaven; heaven and earth remove all iniquity: let heaven (take away) iniquity: may no ill ever approach thee.

10. Send, Indra, the active ox, who may bring the cart (laden with) the uśīnārāṇi grass: heaven and earth, remove all iniquity; let heaven (take away) iniquity: may no ill ever approach thee.

Sūkta XVIII. (IX.)
The deity of the first four verses is the Rājā Asamāti; of the fifth Indra; of the sixth the Rājā again; of the next five the invocation of Subandhu to life; of the last his resurrection. The Gauḍāyanas are the Rishis of all except the sixth verse, which is ascribed to their mother, the sister of Agastya; the metre of the first five stanzas is Gāyatri, of the eighth and ninth Pankti, of the rest Anushūbh.

Varga XXIV.
1. We have come to the person² of splendid appearance, the honoured of the mighty, bringing him reverential homage.

2. To Asamāti, the destroyer (of foes), radiant, a quick-moving chariot (for the bringing of benefits), (the descendant) of Bhajeraṭha,³ the protector of the good.

¹ By twos—the two Aswins, or by threes—the three goddesses Īnda, Sarasvatī and Bhadrati.
² Janam may mean either the Rājā Asamāti or his country, being used for Janapadaṃ.
³ The text has only Bhajeraṭhaya. The Scholiast supplies vamsa jītam, "born in the race," or it may be the name of a hostile prince, when it may be connected with nīyayinam, conqueror of.
3. Who, whether armed or unarmed with a sword, overcomes adversaries in fight, as (a lion destroys) buffaloes.

4. In the good government of whose (realm) the opulent and victorious Ikshwākū prospers (so that) the five orders of men (are as happy) as if they were in heaven.

5. Maintain, Indra, vigour in the Rathaprōṣṭha Asamātis, as (thou maintainest) the sun in heaven for the sight (of all).

6. Yoke the two red horses to your chariot, for Varṣa XXV. the nephews of Agastya, and overcome, Rājē, all the niggard withholders of oblations.

7. This (Agni) thy mother, this thy father, this the giver of life to thee, has arrived: come back, Subandhu, to this thy (body) that is capable of motion. Come forth.

8. As men bind the yoke with cords for its support, so has (Agni) placed thy spirit (in the body) for life, not for death, but for security.

9. As this spacious earth supports these trees, so has (Agni) placed thy spirit (in the body) for life, not for death, but for security.

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1 It is supposed that the brothers of Subandhu have addressed their supplications to Agni, to restore him to life, and that he has come accordingly, being, as it were, his parent and begetter. Another interpretation explains the terms literally, as Subandhu your father, mother and son, have come to mourn your decease.
10. (Agni speaks:) I bring the spirit of Subandhu from Yama, the son of Vivasvat, for life, not for death, but for security.

11. The wind blows downwards, the sun burns downwards, the cow yields her milk downwards, so be thy sin cast down.

12. (The Rishis speak:) This my hand is fortunate; this my (other hand) is (still) more fortunate: this my (hand) has all medicaments: this has a blessed touch.

ANUVAKA V.

ASHTAKA VIII.

ADHYAYA I. CONTINUED.

Sûkta I. (LXI.)

The deities are the Vvisvavedas; the Rishi is Nabhânedistha, of the race of Manu; the metre is Trishtubh.

Varga XXVI. 1. The fierce-voiced (Nabhânedistha repeated) through his intelligence this praise of Rudra, in

1 [Touching the restored Subandhu with their hands.]

2 According to the legend narrated by the Scholiast, and to be found in the Aitareya Brâhmaṇa, V. 14 with his comment also, the brothers of Nabhânedistha partitioned amongst themselves to his exclusion the whole of the paternal wealth, whilst he was engaged in his religious studies. Upon their completion Nabhânedistha applied to his father for his portion, but there was nothing left, and his brothers refused to give up any of
the midst of the ceremony at the assembly (of the Angirasas), which (praise) his parents, making (the partition) and his brothers engaged in giving (the shares accomplished); he perfected the seven priests (therewith) on the day on which the rite was to be matured.

2. He (Rudra) bestowing on his worshippers the gift (of wealth) and the defeat (of their foes), casting down (the Rakshasas) with his weapons, has constructed the altar; rapid in movement, most fierce in speech, and shedding the procreative fluid like water around.¹

3. (I call you to these) oblations, to which has-

¹ The word *itakiti* seems to have perplexed the Scholiast; he first explains it *itgaumamavat*, "going from hence," and subsequently explains it as a name of the Apsines, "he begat the Apsines."
tening, (Aświns), swift as thought at the invitation⁠¹ of the worshipper, you rejoice my (worshipper), who, affluent in the wealth of sacrifice, mixes (the oblation) with his fingers in your presence, (holding) in his hand the sacrifice intended (for you).

4. When the dark night retires before the purple oxen (of the chariot of the dawn), I invoke you, Aświns, children of heaven:² be desirous of my sacrifice: come to my food and to my viands like (two horses) eating together, oblivious of offence.

5. (Rudra), the benefactor of man, whose eager virile energy was developed, drew it back when disseminated (for the generation of offspring); again the irresistible (Rudra) concentrates (the energy) which was communicated to his maiden daughter.³

6. When the deed was done in mid-heaven in the proximity of the father working his will, and the daughter coming together, they let the seed

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¹ The Yajush, VII. 170 considers this to be addressed to the two priests, the Adhvaryu and Pratiprasthātri, engaged in mixing curds with ground barley in the Manthigraha.

² Dīvo napatā is explained as "not making heaven to fall."

³ This is very obscure, but this and the two following stanzas refer, it is said, to the begetting of Rudra by Prajāpati; and there is an evident blending and confounding of the two, especially in the legend of Brahma's incestuous passion for his daughter. She, according to the Aitareya Brāhmaṇa, III. 33, being, according to some, the Heaven, according to others the dawn.
fall slightly; it was poured upon the high place of sacrifice.

7. When the father united with the daughter, then associating with the earth, he sprinkled it with the effusion: then the thoughtful gods begot Brahmā: they fabricated the lord of the hearth (of sacrifice);¹ the defender of sacred rites.

8. He, like the showerer (Indra), cast foam around in the combat,² and came away from us with a niggard mind; he advances not a step, relinquishing the donations;³ though skilled in rapine, he seizes not these my (cows).⁴

9. The fire,⁵ harming the people, does not approach quickly (by day): the naked (Rākshasas

¹ Or "Vāstoshpati," He is always considered to be Rudra, as in the Aitareya Brāhmaṇa, III. 33. There the gods, incensed by Brahmā's wickedness, seek for some one to put him to death; but, each feeling his own inability, they create Rudra for the purpose. Here the myth becomes astronomical. Rudra wounds Prajāpati, who had assumed the form of a deer, and flying to heaven becomes the asterism Mrigasyaṅkha; the doe into which the daughter had been changed becomes the asterism Rohiṣṭ. Rudra following becomes Mrigasyādaḥ.

² Alluding, it is said, to the destruction of Namuci by Indra in the shape of the foam of the sea.
³ [i.e. the cows given to Rudra by the Angirasas as daksinā or honorarium.]
⁴ This verse is said to be repeated by Nābhānadvikṣa when he sees Vāstoshpati (or Rudra) coming to stop him.
⁵ That is, according to the comment, the fire-resembling Rākshasas and the like.
approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.

10. The Angirasas, who were engaged in the nine months' ceremonial, reciting the praise suited to the rite, quickly attained the friendship of the maiden:¹ those who seated in the two seats (heaven and earth) came to their protector, as they had no donation,² milked forth the inexhaustible (waters).

11. Quickly (obtaining) the friendship of the maiden, they poured forth water like new wealth, when they offered to thee (Indra) the pure riches,³ the milk of the cow, that yields ambrosia.

12. "When (the worshippers) find (the stalls deserted) by the cattle," (then the performer of the rite) exclaims,⁴ "(Indra), pleasing to his adorer, the affluent lord of affluence, the compassionate,

¹ [Sāyaṇa thinks the maiden referred to is Priṣṇi. He gives kamanīydyāḥ stulyāḥ as an alternative explanation of the word kanyāḥ, "the Angirasas attained the completion of their ceremony (by means) of the desirable praise (taught them by Nābhideśiḥa)."

² Dakṣiṇāsaḥ; the Angirasas being both yajamānas and priests, there could be no dakṣiṇa.

³ [Rekṣas, properly "wealth left by a dead person." Sāyaṇa, "wealth consisting of water." Ludwig, "überfluss."]

⁴ [The words iti brahīti seem to apply to the whole verse. Sāyaṇa takes kāravaḥ as the subject of brahīti, but more probably it is an epithet applying to Indra (understood).]
the sinless, quickly recovers all the wealth (that has been carried off)."

13. Then the attendant (rays of light) quickly gathered round him, and (the Asuras) dwelling in many regions sought to destroy the son of Nṛśad, but the irresistible (Indra) found the well-knit mail of Sūshna, whose offspring was numerous, which was hidden in the cave.

14. Whether Bharga is the name of that radiance, on the triple seat of which those who are gods are seated, as if in heaven, or whether it be Agni, or Jātavedas; invoker (of the gods), who art the ministrant priest of the sacrifice, hear our guileless invocation.

15. And, Indra, let those two brilliant sons of Rudra, the Nasatyas, (be present) at my praise and sacrifice; being propitious to (me seated) on the strewn grass, as (at the sacrifice of) Manu, cheerful, liberal of wealth to the people, deserving of adoration.

16. This royal (Soma), this glorified creator, is praised (by all), and, like a sage, constituting his own causeway, he traverses the firmament: he made Kakshivat tremble, he (made) Agni (shake) as horses (agitare) the light-whirling, revolving-wheel (of a chariot).

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1 [Śāyana explains puru by purāni kriśrīmān, "many artificial things.

2 [i.e. to our priests.

VOL. VI. M
17. The kinsman of the two (worlds, Agni), the conveyer (of all), the sacrificer, (made) the ambrosia-yielding cow, which had not given birth, to yield milk (for SAYU), when he praises Mitra, Varuna, and Aryaman, with most excellent and choice hymns.

18. The kinsman of the earth, the utterer of praise (belonging to thee (who abidest) in heaven, Nabhanedishtha, the supporter of the rite, desiring (the recompense), repeats (this praise): the (heaven) our most excellent bond (is the site) of the (sun), and I was after many (degrees)1 descended from him.3

19. This (aerial voice)3 is my bond of affinity: here, (in the solar orb) is my abiding-place: these are my resplendent (rays): I am this all: I am the twice-born: the first-born of truth; the cow, as soon as born, milked forth this (universe).

20. He, who, exulting in these (regions), un-

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1 [Sāyana explains katuḥaṣṭiṣḍau as “I was the completion (purāṇa) of many.”]
2 The construction of the stanza is singularly obscure, and the Scholiast mystifies it so as to make it unintelligible: it merely means to establish the affinity of Nabhanedishtha to the sun: his father Manu being the son of Vivasvat or Aditya under that name.
3 This is said by the Rishi as one with Aditya, or the voice of mid-heaven, which is here considered as identical with Aditya upon the authority of a Brāhmaṇa “śā yā vṛgy sau sa Adityaḥ, that which is vāk is that Aditya.”
resting, bright-shining, traversing the (two worlds),
consuming the forests, terminates (in the fire of
sacrifice), who, upward rising, like a line, ador-able,
quickly subdues (his foes): him, unchangeable, the
augmenter of happiness, his mother has brought
forth.

21. The words of the desirable (praise), of a certain
tranquil person (Nabhánedishtha), attain
the prototype (Indra). Do thou, who art the giver
of wealth (Agni), hear us: offer sacrifice, thou art
magnified by the sincere eulogiums of Áswaghna.

22. Do thou, Indra, king of men, who art the
bearer of the thunderbolt, regard us now to (give
us) great riches, and protect us who are affluent in
(oblations), who utter (thy) praise; may we, lord
of bay steeds, (be) free from blame on thy approach.

23. Since, royal (Mitra and Varuṇa), the im-
petuous (Yama) now approaches in expectation of
(the gift of) cattle, and desiring praise for the
sacrificing (band of the Angirasas); the sage
(Nabhánedishtha) has been held most dear by
them; may he accomplish (what has to be
effected), and make them successful.

1 [Sāyana does not explain praśir na; he takes piṣuḥ as-
ṣaṃsiṇiyāḥ.]

2 Áswaghaṇa the patronymic from Áswaghaṇa, the slayer or
sacrificer of a horse; a name of Manus, the father of Nabhá-
nedishtha.

3 [Lit. “may he take away.”]
24. And for the contentment of this victorious (VARUNA), praising (him) without an effort, we solicit this (of him),¹ (that) his progeny, a swift horse, (may be ours), and thou, (VARUNA), art wise, and (art occupied) in procuring us food.

25. If the priest offer homage to you two (MITRA and VARUNA) for the sake of your friendship and our invigoration, on (the formation of) which (friendship) the praises (of the Angirasas go) everywhere in a common direction; may he give (pleasure) to the utterer of praise, like an ancient road.²

26. Being praised with reverence and hymns thus, "the god-accompanied (VARUNA) of good lineage, together with the waters," may he be magnified: (attracted) by hymns and prayers (may he) now (approach); the path of the milk of the cow is open (for his worship).

27. Adorable divinities,³ be consentient for our great preservation, both you who, going in various directions, are the bringers of food, and you who, being no longer perplexed,⁴ are the discoverers (of the cattle).

¹ [Sāyana takes tat with rebhantak, "praising that (his gift of cows, etc.)."]
² [Or, "like the eastern quarter of the world."]
³ According to the comment the Angirasas are intended.
⁴ i.e. by the sixth day's ceremonials which Nābhīnedīṣṭhas had enabled them to complete. Much of this Śūkta is very obscurely constructed.
ADHYAYA II.

ANUVAKA V. CONTINUED.

Sūkta II. (LXI.)

The deities of the first six stanzas are either the Viśwadevas or the Angirasas; of the seventh the former only; the liberality of Rāja Sāvarṇi is the devatā (or subject) of the rest; the Rishi is Naḥhānedīshṭa; the metre of the first four stanzas is Jagati, of the fifth Anushṭubh, of the sixth Brihātī, of the seventh Satobrīhatī, of the eighth and ninth Anushṭubh, of the tenth Gṛyaṭī, and of the eleventh Tristubh.

1. You, who, associated with sacrifice and pious donations, have acquired the friendship of Indra and immortality; upon you, Angirasas,1 may good fortune attend; welcome, sages, the son of Manu.

2. May length of life be yours, Angirasas, our progenitors, who drove forth the wealth of cattle, and by means of your sacrifice when the year was ended, demolished (the Asura) Bala: welcome, sages, the son of Manu.

3. May the possession of posterity be yours, Angirasas, who elevated by the (power) of sacrifice the Sun in heaven, and made the maternal earth renowned: welcome, sages, the son of Manu.

4. Rishis, sons of the gods,2 this (Naḥhānedīshṭa) addresses to you in the house of (sacrifice)

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1 The legend cited in the beginning of the preceding Sūkta is referred to. Naḥhānedīshṭa is represented as undertaking to complete their sacrifice.

2 That is, of Agni; see the next stanza.
his benediction; hear it: may divine splendour, 
Angirasas, be yours: welcome, sages, the son of 
Manu.

5. These Rishis, however different in form, are 
verily of profound piety: they are the Angirasas 
who have been born as the sons of Agni.

6. Among those who have sprung from Agni in 
many forms, (and sprung) from heaven, the chief 
Angiras, the celebrator of the nine-month rite, the 
celebrator of the ten-month rite, accompanied by 
the gods bestows (upon me wealth).

7. The accepters of oblations, with Indra for 
their associate, have emptied pastures crowded 
with cows, and horses, giving me a thousand full-
grown (cattle), they have gained renown amongst 
the gods.

8. May this Manu (Savarni) quickly be born, 
may he increase like (well-watered) seed, who sends

1 Referring to the well-known text ye 'ngrd dumeto angiraso bhavan. See Vol. I. p. 3, note (d).

2 Angirastamaḥ is understood by the Scholiast to mean Agni.

3 Vighataḥ usually denotes priests; it is here explained as 
bearers or offerers of sacrifices, which might, according to the 
comment, apply to the Angirasas or the Vipvadevas. According 
to the introductory note of the Scholiast, the Vipvadevas are 
tended here, but apparently the latter half of the verse applies 
only to the Angirasas.

4 Ashtakhyāḥ should be "eight-eared," or "broad-eared," (from ashta, i.e. viśirya), but part is put for the whole, and it 
means "cows having all their members ample."
me at once a thousand and a hundred horses for a present.

9. No one succeeds in reaching him;¹ (elevated) like the summit of heaven, the liberality of Sávarṇi has broadened out like a river.

10. Yādu and Indra speaking auspiciously, and possessed of numerous cattle, gave them like (appointed) servants, for the enjoyment (of Manu Sávarṇi).

11. May the donor of a thousand (cows), the head of the district, the Manu, never suffer wrong, may his liberality go spreading (in glory) with the sun; may the gods prolong the life of Sávarṇi (from whom) unwearied (in his service) we enjoy abundant food.

Súkta III. (LXIII.)
The deities are the Viṣwadevas, except in the fifteenth and sixteenth verses, in which the divinity is Pathayā Swastī; the Rishi is Gaṇa, the son of Plati; the metre of the sixteenth and seventeenth verses is Tristubh; that of the rest is Jagati, except in the fifteenth verse, in which it is either form.

1. May the gods who, (coming) from afar proclaim their affinity (with men), and beloved by men, (support) the generations of (Manu, the son of) Vivasvat; may they who are seated on the sacred grass of Yayāti, the son of Nahusha, speak favourably unto us.

¹ [i.e. no one can equal Sdvargi in munificence.]
2. All your appellations, gods, are to be revered and praised, and worshipped, and whether you are sprung from heaven, or from the firmament, or from earth, hear at this (solemnity) my invocation.¹

3. To (these deities) to whom the maternal (earth) yields the sweet-flavoured milk, and the cloud-invested undepressed heaven (yields) ambrosia, to those Ádittas whose strength is sacred praise,² who are the bringers of rain, the doers of good actions, offer for your welfare laudation.

4. The gods, the never-slumbering beholders of mankind, and entitled (to their adoration), have obtained great immortality: conveyed in chariots of light, possessed of unsurpassable wisdom, devoid of sin, they inhabit the exalted station of heaven for the well-being (of the world).

5. The gods, who, kings over all, and most exalted, have come to the sacrifice, who, unassailable, abide in heaven: them, the mighty Ádittas, (the sage) worships with reverence, and with praises, and also Áditri, for his well-being?

Varga IV.

6. Who offers you the praise which you like,³ you wise, universal deities, however many you may be? Deities from whom many are born,

¹ Sāyaṇa, as usual, renders ādmarî as śārīrāsī, bodies or forms.
² [Sāyaṇa explains ukthabaldn as simply "very strong." ]
³ [Sāyaṇa takes yam as referring to stotdram, "What worshipper whom you accept," etc.]
who can prepare for you such worship as may bear us safe beyond iniquity for our well-being?

7. Ádiyatá, to whom Manu, having kindled the fire, offered the first sacrifice with (reverent) mind, (aided) by the seven ministrant priests, do you bestow upon us prosperity, free from peril; provide for us pleasant paths easy to travel for our well-being.

8. May the wise and omniscient deities, who rule over the whole world both stationary and moveable, deliver us to-day from committed and uncommitted sin,¹ for our well-being.

9. We call in battles upon the well-invoked Indra, the liberator from sin, and upon the virtuous folk of heaven, Agni, Mitra, Varúna, Bhaga, Heaven and Earth, the Maruts, for the acquisition (of food), for well-being.

10. May we for our well-being ascend the well-cared, defectless, unyielding, divine vessel, the safe-sheltering expansive heaven, exempt from evil, replete with happiness, exalted and right-directing.²

¹ [i.e. according to Sáyāna, "from actual bodily sin and from mental sin."]

² Sáyāna takes all the epithets, including prithivim, with dydm, and explains advaṁ as advaṁ iṣa: he says the heaven is here praised under the form of a ship. Mahādhāra (Yajur Veda, XXI. 6) takes the whole of the epithets with advaṁ, and renders dydm as swargarkpam or swargahetubhātam in the form or being the cause of heaven; the boat or ship, according
11. Adorable, universal gods, advocate our cause for our protection; preserve us from malignant adversity, may we with sincere invocation invoke you, gods, who listen (to our praise) for our protection, for our well-being.

12. (Remove far) from us disease, remove all neglect of oblations, remove illiberality, the malevolence of those who wish to do us harm; remove far from us, gods, those who hate us; grant us ample happiness for our well-being.

13. Unharmed prospers every mortal, after performing his duties, he flourishes with posterity, whom you Ádityas guide with good counsels safe over all misfortunes to well-being.

14. (The chariot) which, deities, you protect for the supply of food; that which, Maruts, (you protect) in battle for the sake of the deposited spoil; may we mount, Indra, the early-moving desirable irresistible chariot for our well-being.

15. Maruts, secure to us well-being on roads, in deserts, well-being in waters, midst the might of assailing hosts: well-being in the son-bearing wombs (of our wives); well-being for (the acquirement of) riches.

\[1 \text{[Śaṇḍha, "in districts fit for travelling, i.e. well-watered," as opposed to āhavān.]}\]
16. May (Prithivi), who secures well-being to the excellent path, who, abounding with wealth, goes to the desirable (place of sacrifice), preserve our home, may she protect us on the path we have to travel; cherished by the gods, may she be to us a pleasant abode.¹

17. Universal deities and Aditi, thus has the prudent son of Pātīr magnified you; the celestial people, the immortal (company of the gods) through whom (when praised) men become the lords (of wealth) have been glorified by Gaya.

Sūtra IV. (LXIV.)
The deities are the Viṣṇavaṇas; the Ṭrīṣṭi as before; the metre of verses 12, 16, and 17 is Tristubh, of the rest Jagati.

1. In what manner, and of which of the gods, who hear (our praises) at the sacrifice, may we enunciate the venerable name? who will show us compassion? which of them will grant us happiness? which of them comes for our protection?

2. The desires cherished in my heart strive to offer worship: (our) wishes long for (the gods) and expressed (by us) go forth to (the gods): no other bestower of happiness exists except them; upon the gods are my desires concentrated.

¹ This word vādveda has perhaps induced the Scholiast to make Prithivi (the earth) the subject of this stanza, [although in his introductory remarks he agrees with the Saavednibrana in making pāthyd svasti the deity.]
3. Adore with praises \textit{Narāśaṁsa} and \textit{Pūshan}, and the unapproachable \textit{Agni} kindled by the devout (\textit{Rishi}); and the sun and the moon, the two moons, \textit{Yama} in heaven, \textit{Triti}, \textit{Vāta}, the dawn, the night, and the \textit{Aśvins}.

4. How is the sage (\textit{Agni}) adored by multitudes, and by what praises? \textit{Bṛhaspāti} is magnified with sacred hymns; \textit{Aja}, walking alone, is magnified with solemn invocations and prayers: may \textit{Ahībudhvya} hear us at the season of invocation.

5. At the birth of \textit{Daksha}, at his sacred rite, thou, \textit{Aditi}, worshippest the royal \textit{Mitra} and \textit{Varuṇa} at the sacred rite. \textit{Aryaman}, whose course is not hurried, the giver of delight to many, having seven ministering (rays), (proceeds) in his multiform births.

6. May those universal horses (of the deities), who listen to invocations, who are vigorous, swift

\textit{Varga VII.}

\textsuperscript{1} \textit{Tritam} is explained by Sāyaṇa as stretched, \textit{i.e.} diffused through his own might over the three worlds, \textit{i.e.} \textit{Indra}. \textit{Vāta} means \textit{Vāyu}.

\textsuperscript{2} [Sāyaṇa apparently takes \textit{ahiḥ...budhvyaḥ}, "the deep dragon," as one word. This, if correct, is an instance of very bold tmesis.]

\textsuperscript{3} \textit{Daksha} is said to mean here the sun; so too does \textit{Aryaman} in the next line. \textit{Aditi} is the earth. See \textit{Nirukta}, XI. 23.

\textsuperscript{4} \textit{Saptahot} may mean hymned by the seven \textit{Rishi}, \textit{Bha-radvāja}, etc. [or it may refer to the seven seasons, \textit{i.e.} the six seasons, and the intercalary month.]

\textsuperscript{5} [\textit{i.e.} his daily risings and settings.]
roadsters, hear our summons: they who spontaneously are the givers of thousands, as if at a sacrifice; they who have won great wealth in battles.

7. Importune, (worshippers), with praises, Vāyu, harnessing his chariot, and Purandhi, and Pūshan for their friendship, for these considerate and consentient deities, attend the sacrifice upon the birth of Savitri.

8. We invoke for protection the thrice seven flowing rivers, (their) great waters, the trees, the mountains, Agni, Kṛṣanu, the archers, and Tishya to the assembly: (we invoke) Rudra, worthy of the praise of the Rudras, for the good of the praisers.

9. May the very great rivers, Saraswati, Sarayu, Sindhu, come with their waves for (our) protection: may the divine maternal animating waters grant us their water mixed with butter and honey.

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1 For medhāsṛddh eva tman the Yajush IX. 17, reads medhāsṛdd sanishyavāh, according to Mahādāra, desiring to give in the hall of sacrifice.

2 The Gandharva so named: the archers are the Gandharvas accompanying him; they are the guardians of the Soma. See Vol. III. p. 174, verse 3.

3 What Tishya the Nakṣatra has to do is not explained, but according to the Scholiast, some of the other expressions denote the articles of sacrifice: the water, the ladle, the grinding stones, the Soma.

4 [Properly, "amongst the Rudras."]
10. May the bright-shining mother (of the gods) hear us: may father Tvashṭri, with the gods, and their wives, (hear our) words: may Rishukshana, Vāja, Rathaśpati, Bhaga, may the joyous adorable (company of the Maruts) protect us their praisers. Varga VIII.

11. Pleasant of aspect (is the troop of Maruts), like a house well stored with provisions: fortunate is the favour of the Maruts, the sons of Rudra: may we (thereby) be famed among men for cattle, and so, gods, ever approach (you) with sacrificial food.

12. Maruts, Indra, gods, Varuṇa and Mitra, reward the worship, which you have given as (men fatten) the (newly-delivered) cow with milk, you have repeatedly put my praises on your car.

13. Maruts, repeatedly acknowledge us, so that (you may make us the objects) of this relationship; and may Aditi grant us affinity (with men) on the navel of the earth, where we first assemble (to offer oblations).

14. They two, the maternal heaven and earth, mighty, divine, adorable, attain to the gods upon their birth; they both cherish the two (races, human and divine) with various nutriments: (associated) with the paternal (gods), they shed abundant moisture.

15. That voice of invocation, the protectress of the mighty, never ceasing, the panegyrist (of the gods), obtains all desirable wealth: on uttering which, the great grinding-stone expressing the
sweet *Soma* is eulogized; the pious, by their praises, make the god desirous (of the sacrifice).

16. The pious sage, *Gaya*, eloquent in laudation, conversant with sacred rites, wishing for wealth, eager for wealth, propitiates the celestial people with prayers and praises.

17. Universal deities and *Aditi*, thus has the prudent son of *Plati* magnified you; the celestial people, the immortal (company of the gods) through whom (when praised) men become the bonds (of wealth), have been glorified by *Gaya*.

**Saitya V. (LXV.)**

The deities are the *Vishwadevas*; the *Rishi* is *Vasukarna*, son of *Vasudra*; the metre is *Jagati*, except in the last stanza, in which it is *Triśṭubh*.


2. *Indra* and *Agni*, the lords of the virtuous, standing in the same place, mutually invigorating each other with might in the *Vṛitra*-slaying battles, and the *ghi*-glorified *Soma* putting forth his greatness have filled the vast firmament with their strength.

3. Skilled in pious rites, I recite the praises

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*Ghritaśrī* is explained by Śāyaṇa as "having recourse to the *Vasatīvari* water."
of these (deities), mighty through (their own) might, unassailable, exalted by sacrifice; may those (gods) who, possessed of various wealth, (rain down) the beautiful water-cloud, acting in friendly wise, grant us (wealth) for our honour (among men).

4. They have sustained by their strength the leader of all (the sun), the luminaries of the firmament, heaven and earth, the outstretched firmament; honouring (their worshippers) like those who give food (to the poor), the generous gods bestowing wealth on man are glorified (at this sacrifice).

5. Worship the liberal Mitra and Varuna, the two royal deities who are never negligent in their thoughts, whose vast body is resplendent through their functions, upon whom the two solicitous worlds (heaven and earth) remain (dependent).

6. May that cow, the leader of the rite, which yielding her milk proceeds uncalled to the consecrated place (of sacrifice), may she, propitiated by me, yield her milk to (me), the offerer of oblations to liberal Varuna and the (other) gods.

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1 Sāyana "bringing riches into contact with the poor," as if from root prich, to touch.  
2 [Of illuminating the world, etc.]  
3 Two explanations of niddhast are given: one is "solicitous;" the other is "abounding in gods and men."  
4 [Or "strength," taking gayā as meaning the thunder, mādhyamikā vāk. Cf. VIII. 100, v. 11, Vol. V. p. 205.]  
5 Vivasvat would seem to be a proper name, but Sāyana
7. Pervading heaven (with their radiance), having 
Agni as their tongue, the augmenters of sacrifice, 
(these deities) sit contemplating the place of sacri-
ifice; sustaining heaven they have produced the 
waters by their power; having generated sacrifice, 
they have decorated their persons (with it). 1

8. The encompassing parents (heaven and earth), 
born of old, having a common dwelling, sit down 
upon the place of sacrifice; engaged in a common 
observance they sprinkle upon the adorable Varuṇa 
water mixed with butter.

9. The two showerers (of desires), Pārjanya 
and Vata, the two senders of water, Indra and 
Vāyu, Varuṇa, Mitra, Aryaman; we invoke the 
divine Ādityas, Āditi, and the gods, who dwell on 
the earth, or in heaven, or in the waters.

10. Desirous of wealth, we solicit that Soma, the 
friend of Indra, who for your welfare, Rishus, 
brings (hither) Tvashtri, Vāyu, the two divine 
sacrificers (the Aświna), Dawn, Bṛhaspati, and 
the wise slayer of the Vṛitra.

11. Generating food, 2 cows, horses, plants, trees, Varṣa XI. 
the earth, mountains and waters, elevating the sun 
in heaven, munificent, promoting sacred observances 
upon the earth, (they abide everywhere).

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explains it as mahyaṃ devaṃ varīharaṇa. It may be doubted 
whether ddevaḥ should be taken as an epithet of Varundya.

1 i.e. they partake of the oblation.

[Deriving brahma from vṛdham, to sustain, foster.]

VOL. VI. N
12. You, Aświns, extricated Bhujyu from calamity,¹ you gave to Vadhrimati² her son Śyāva; you gave Kāmadyu³ (as a wife) to Vimarad; you restored (the lost) Viśnāpu⁴ to Viśwaka.

13. May the armed and thundering (voice of mid-heaven), the upholdcr of heaven, Ṛṣa Ekapād, the ocean, the waters of the firmament, the universal gods and Sarasvatī, accompanied by sacred rites and abundant wisdom, hear my words.

14. May the universal gods, accompanied by sacred rites and abundant wisdom, adorable (at the sacrifice) of men, immortal, the knowers of truth, waiting on the oblation to be given, arriving together (at the sacrifice), omniscient, graciously accept all our praises and abundant food with well-sung hymns.

15. (Descendant of) Viśisṭha, I have glorified the immortal gods who preside over all worlds: may they this day bestow upon us widely-famed food; do you always cherish us with blessings.

¹ [i.e. from the sea. See Vol. I. p. 306, verse 3.]
² [See Vol. I. p. 310, verse 13. The son is there called Hiranyahasta (see Vol. I. p. 319).]
³ The circumstance has been repeatedly noticed: see Vol. I. pp. 294, 306, etc. The name is now first mentioned, and it may be an attributive “the light of love” kāmasya digbti.
⁴ See Vol. I. p. 313, verse 23. Query if the name should not be Viśnudīya, i.e. Viśnu+dīya.
1. I invoke for the success of the sacrifice the Varga XII. gods who bestow abundant food, the diffusers of light, the extremely wise who flourish mightily, abounding in all riches, having Indra as their chief, immortal, augmented by sacrifice.

2. We offer praise to the company of the Maruts, the attendants upon Mahavan, who, encouraged by Indra, and instructed by Varuna, have acquired a portion of the light of the sun; the wise worshippers beget the sacrifice.

3. May Indra with the Vasus guard our dwelling; may Aditi with the Adityas grant us felicity; may the divine Rudra with the Rudras make us happy: may Tvashtri with the wives of the gods be favourable to us for our prosperity.

4. Aditi, heaven and earth, the mighty Truth (Agni), Indra, Vishnu, the Maruts, the great sun—(these) we invoke for our protection, as well as the divine Adityas, the Vasus, the Rudras, and Savitri, the accomplisher of good works.

5. May Saraswati, (endowed) with intelligences, Varuna the observer of oblations, Pushan, Vishnu, the mighty Vayu, the Ashvins, (may these) the bestowers of food upon worshippers, immortal, the possessors of all wealth, grant us a habitation triply guarded from evil.1

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1 Sayaña would separate apakas, and regard it as an epithet.
Varga XIII. 6. May (our) sacrifice be the showerer (of benefits), may the gods who are worthy of sacrifice be the showerers (of benefits); may the priests, may the presenters of the oblation, be the showerers (of benefits), may heaven and earth receiving adoration be the showerers (of benefits); may Parjanya be the showerer (of rain), may those who praise (the gods) with showers be showerers.

7. I glorify for the obtaining of food the two showerers (of benefits), Agni and Soma, the many-lauded showerers (of benefits), may these two whom the priests have worshipped with divine worship bestow upon us a triply-guarded dwelling.

8. The (gods) observing obligations endowed with vigour, developers of sacrifice, possessed of abundant brightness, the defenders of sacrifices, having Agni for their priest, enjoying truth, unassailable, set free the waters at the combat with the Vritra.

of the deities, "the destroyers of enemies in the form of sin;" Śarman trivardham he takes as "a house with three courts," or the hall of sacrifice, containing the three Soma vessels, dṛṣṭa, dāhavaniya, and pūtabhrit.

1 Kṣatriyaḥ, according to the comment, may mean "of the Kṣatriya caste"; in which case probably dṛṣṭa should not be implied, though it is a curious fact that the gods were never claimed as belonging to the Brahman caste. [The proper Vaidik term for the kingly or military caste is Rajanya: see X. 90. 12; the word Kṣatriya meaning simply "strong": see Vol. V. p. 20, verse 8.]
9. The gods engendered the heaven and earth with their respective functions, the waters, the plants, the sacred trees; they filled the whole firmament (with lustre) for its protection; they graced the desirable (sacrifice) in their own persons.

10. May the uplifters of the sky, the radiant with truth, the well-armed deities, Vāra and Parjanya, (the utterers) of the mighty thunder, the waters, the plants, amplify our praises; may the liberal Bhaga and the Vājins come to my invocation.

11. May the flowing Sindhu, the atmosphere, the Varga XIV. firmament, Aja Ekapad, the rain-bearing thunder-cloud, and Ahirbudhnya hear my words; may the wise universal gods (listen to) my (praises).

12. May we men be (diligent in providing) for your food, (O gods); conduct our ancient sacrifice to a successful end, Ādityas, Rudras, and generous Vasus, graciously accept these hymns which are being recited.

13. I follow the two chief priests, the divine offerers of burnt sacrifices, (I follow) successfully

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1 Properly "the Ribhus"; sukṣaśād, "dexterous," is explained as "having their hands furnished with good weapons, thunderbolts and the like." The Vājins are explained in a passage cited by Sāyana from the Taittirīya Brāhmaṇa as Agni, Vāyu, and the sun.

2 i.e. Agni and Aditya; Sāyana takes sādhurya as epithet of panthām.
the path of sacrifice; we solicit (wealth of) the contiguous lord of the field, and the immortal and not heeding universal deities.

14. The Vāsishṭhas like their progenitor have uttered praise glorifying the gods like (former) Rishis for their well-being; having come to us, gods, at our desire, bestow wealth upon us like affectionate relations.

15. (Descendant of) Vāsishṭha, I have glorified the immortal gods who preside over all the worlds; may they this day bestow upon us widely-famed food; do you always cherish us with blessings.

Sūkta VII. (LXVII.)

The deity is Brāhmapati, the Rishi is Ayāśya of the race of Angiras, the metre is Trishtubh.

Varga XV.

1. This great seven-headed ceremony, born of truth, our father (Angiras) discovered; Ayāśya,

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1 It is said that once upon a time the rishi Angiras had a son named Brāhmapati, who became the Purohita of Indra, for the instruction of the gods. His cows were stolen by the Paśis, and taken to Vaלו's city, and put into three hiding-places. Being urged by Indra to go and look for them, Brāhmapati went after them, accompanied by the Maruts; and having begotten the sun for the purpose of lighting up the cave where the cows were hidden (events referred to in this Sūkta), took away the cows after killing the demon Vāla and the Paśis who followed him.

2 i.e. accompanied by seven bands of the Maruts, or having seven metres. Sāyaṇa explains dhiyam as reflecting on good works, i.e. Brāhmapati, and refers to Aitareya Br. III. 34.
the friend of all races, engendered the fourth (generation), reciting a hymn to Indra.

2. Reciting sincere praise, reflecting correctly, the Angirasas, the pious sons of the brilliant and powerful (Agni), upholding the intelligent base, the supporter of the sacrifice, praise from the beginning.

3. With his friends (the Maruts) clamouring like geese, throwing open the (Asuras') cattle-folds made of stone, Brihaspati calling aloud (desires to carry off) the cows; knowing all things he praises (the gods), and chants (their laudation).

4. Brihaspati purposing to bring light into the darkness drove out the cows standing in the cave in the place of darkness below by two (ways), and those above by one (way); he opened the three (doors of the Asuras).

5. Resting near it, demolishing the western city, Brihaspati wrested at once from Vala the three, the dawn, the sun, the cow; thundering like the heaven, he proclaimed the adorable (sun).

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1 i.e. his grandson. Indra further on may mean either the god or Brihaspati.

2 According to the comment padam refers to Brihaspati as supporting (ahdha), the sacrifice; but this is very fanciful.

3 Udaqyat "acts the part of the Udgatri." [Ludwig's translation gives better force to vidwad "er preis und sang, nachdem er sie gefunden."]

4 [Sāyaṇa understands sthhaddhydha, "resting-places."]

5 Lit. the ocean, i.e. Vala in the form of a cloud.

6 [This means that Brihaspati begetting the sun, which comes
6. Indra with his voice as with an (armed) hand clove Vāla the defender of the milch kine; desirous of the mixture (of milk and Soma) he with (the Maruts), who were shining with perspiration,¹ destroyed Pāṇi and liberated the cows.

Varga XVI. 7. Together with his true brilliant wealth-winning friendly (Maruts) he destroyed the detainer of the cows; Brahmaṇaspati,² with the showerers (of benefits), the conveyers of desirable (water), the frequenters of sacrifice,³ acquired wealth.

8. They with truthful mind searching for the cows resolved by their exploits to make him the lord of cattle; Brihaspati with his self-yoked (allies) mutually defending each other from reproach,⁴ set free the kine.

9. Magnifying the victorious Brihaspati, the showerer (of benefits), roaring in mid-heaven like a lion, let us praise him in the conflicts where heroes win, with auspicious praises.

into being after the time of dawn, brought the cattle out from the folds enveloped in darkness.]

¹ [Sāyaṇa, "dripping ornaments, or having streaming ornaments," kaharaddbharaṇaiḥ.]

² This is said to mean the lord of praise, i.e. of the three Vedas, the Rich, Yajush, and Sāman.

³ Or "those who go in lustre," or "dripping water."

⁴ [Sāyaṇa explains mitoacavyapebhīḥ as "those to whom the kine, to be protected from the Asura in the guise of sin, mutually resort." ]
10. When he acquires food of various kinds, when he ascends the sky or the northern stations, (the gods are) extolling Brihaspati, the showerer (of benefits), with their mouth, being in various (quarters), bearing light.

11. Make good our prayer for the bestowal of food; you protect through your movements even (me) your worshipper; may all our enemies be driven back again; heaven and earth, the delighters of all, hear this (our prayer).

12. Indra by his might has cleft the brow of the vast watery cloud, he has slain Ahi; he has made the seven rivers flow; do you, heaven and earth, along with the gods, protect us.

Śūkta VIII. (LXVIII.)
Deity, Rishi, and metre as before.

1. Like birds swimming in water when keeping vargaXVII. watch, like the sound of the roaring thunder-cloud, like sounding torrents falling from the clouds, the worshippers glorify Brihaspati.

2. The son of Angiras pervading him with his brightness has, like Bhaga, brought Aryaman to the cows; as Mitra (unites his radiance) with the

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1 i.e. Brihaspati. Indra and Brihaspati are confounded or identified throughout the Śūkta.

2 Sāyana expands this into the following: "As the emitters of water, the husbandmen, call out when keeping the birds off the ripe grain."
people, so has he united husband and wife; Brīhaspati, send (thy wide-spread rays to thy worshippers) as (a warrior sends his) horses to battle.

3. Brīhaspati brings unto (the gods), after extricating them from the mountains, the cows\(^1\) that are the yielders of pure (milk), ever in motion, the objects of search and of desire, well-coloured and of unexceptionable form, (as men bring) barley from the granaries.\(^2\)

4. Saturating (the earth) with water, scattering the receptacle of rain, the adorable Brīhaspati, raising up the cattle from the rock as (he raises) a meteor from the sky, rent the skin of the earth (with the hoofs of the cattle) as (Parjanya rends it) with rain.

5. Brīhaspati drove away the darkness from the firmament with light as the wind (blows) the śpāla\(^3\) from the water: guessing (them to be there), he swept the Vāla's cows together to himself as the wind (sweeps) the clouds.

6. When Brīhaspati demolished with rays burning like fire the weapon of the malignant Vāla, he

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\(^1\) Or ṣdā may mean "the rain water" and parvatebhyāḥ "the clouds."

\(^2\) [Sāyāṇa explains sthivibhāyaḥ as kuśidebhyāḥ "usurers," but the reading is defective. The Petersburg Dict. gives "Scheffel," Ludwig "Worfel." The translation in the text, following Sāyāṇa, loses the metaphor of nir ṣeṣa "sows" (as of seed).]

\(^3\) An aquatic plant; Sāyāṇa, paivīḍa, the Vallisneria.
devoured him (encompassed by his followers) as the tongue (consumes) that which is encompassed by the teeth; he made manifest the hiding-place of the kine.

7. When Bṛhaśpati had discovered that name Varga XVIII. of the lowing kine in their place in the cave; by his own strength he extricated the cattle from the rock as (breaking) the eggs of a bird (one extricates) the embryo.

8. Bṛhaśpati looked round upon the cows¹ shut up in the cave like fish in a dried-up pool; he seized Vāla with a shout, cutting him off like a bowl from a tree.

9. Bṛhaśpati found the dawn, the sun, Agni; he dispersed the gloom with light; he seized (the cattle from the rock) of Vāla surrounded by the kine as (one extracts) marrow from a bone.

10. As the trees (bemoan) their leaves carried off by the winter, so Vāla bemoaned his kine (carried off) by Bṛhaśpati;² he did that which

¹ Madhu, “honey;” hence Soma, or milk; here put for the yielders of milk.
² [Sāyana takes vandni as vananiyāni, “the desirable wealth of cows,” and confuses the passage. His interpretation would read, “As leaves are carried off by the winter, so the desirable cows were carried off by Vāla; Vāla had pity on Bṛhaśpati coming in search of the cows” (i.e. gave him the cows). His explanation of the next line is difficult, but the sense seems to be “He made this” (i.e. the mutual rising of the sun and
cannot be imitated, which cannot be repeated, whereby sun and moon mutually rise (day and night).

11. The protecting ¹ (deities) have decorated the heaven with constellations as (men decorate) a brown horse with golden trappings: they established darkness in the night and light in the day; Brihaspati fractured the rock and recovered the cows.

12. We have offered this homage to Brihaspati, who lives in mid-heaven, who recites in order many (sacred stanzas); may he bestow upon us food, with cows, with horses, with sons, with dependents.

moon) "which cannot be made afterwards, which cannot be made again," taking ydt as yat.

¹ Properly "the Pitris," or progenitors, the Angirasas, who, as we have before seen, appear to have been among the ancient astronomers, the inventors of the lunar asterisms (nakshatras).
Sūtra I. (LXIX.)

The deity is Āgni; the Rishi is Sumitra, the son of Vadhryāśwa; the metre of the first two verses is Jagati, of the rest Tristubh.

1. May Āgni's regards be benevolent to Vadhryāśwa, may his guidance be auspicious, his approaches (to the sacrifice) favourable; when the Sumitra people first kindle Āgni, then fed with butter and brilliantly blazing, he is glorified.

2. May gṛt be the augmenter of the Āgni of Vadhryāśwa, may gṛt be his food; may gṛt be his nutriment; sacrificed to with gṛt he expands exceedingly; he shines like the sun, when the clarified butter is poured out for him.

3. May that thy army of flame, Āgni, which Manu, which Sumitra has kindled, be the newest; do thou shine wealthily; do thou graciously accept our praises; do thou destroy the might (of our foes); do thou grant us abundance.

4. Do thou, Āgni, whom Vadhryāśwa propitiating thee formerly kindled, accept this; be the protector of our sacrifices, be the protector of our bodies; preserve this wealth which has been given to us by thee.

5. Kinsman of Vadhryāśwa, be the possessor of
food and our protector; let no one assail thee, (for thou art) the overcomer of men; like a resolute warrior (thou art) the over thrower (of enemies); I, SUMITRA, celebrate the names of the kinsman of VADHRYAŚWA.

6. Thou hast gained mountain-treasures beneficial to men, (thou hast defeated the hostilities) of strong men, Dāsas and Vṛitras, like a resolute warrior, do thou, Āgni, the over thrower (of enemies), overcome those who are desirous of battle.

Varga XX.

7. This Āgni to whom a long series (of sacrifices has been addressed), who is bright with many rays, covering thousands (in the form of gāh), the leader of hundreds (of burnt offerings), the mighty one, brilliant among the brilliant, (is) being glorified by the priests; shine (Āgni) upon the devout SUMITRAS.

8. In thee, JĀTAVEDAS, is the milch cow easy to be milked, yielding ambrosia as it were inexhaustibly in battle, thou art kindled, Āgni, by the devout SUMITRAS who are entitled to the sacrificial donation.

9. The immortal gods have proclaimed thy greatness, JĀTAVEDAS, VADHRYAŚWA (Āgni); when human beings came to inquire (who would slay the

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1 These epithets are amplified by the Scholiast; they are literally long-threaded, large-oxed, thousand-heifered, hundred-guider.

2 [Sāyāṇa explains ānupchatena samand as "united with the sun which has no association, i.e. is not joined to anything because it has no settled home."]
Asuras), then thou with (the gods), the leaders of all, fostered by thee didst overcome (those who impeded the ceremony).

10. Vadhryaswa honouring thee, Agni, placed thee upon the altar as a father (places) his son (upon his lap); pleased with his fuel, youngest (of the gods), thou didst slay the ancient obstructors (of the rite).

11. Agni by means of the priests of Vadhryaswa pouring out libations always conquers his foes; thou (Agni) shining with varied splendour; hast consumed the battle; (thy praiser) self-fostered has destroyed his powerful (assailant).

12. From a long period has this Agni the slayer of foes been kindled (by the oblation) of Vadhryaswa; (he is) to be addressed with reverence; do thou, (Agni, kindled in the) family of Vadhryaswa, overcome our enemies, both those who have no kinsmen and those who have many kinsmen.

Sūkta II. (LXX.)
The deities are the Apri,1 with the exception of Taniaprāt; the Rishi is Sumitra, the son of Vadhryaswa; the metre is Triṅśūbha.

1. Graciously accept, Agni, this my fuel (placed) varga XXI. on the place of libation (the altar); delight in the butter-laden (spoon); most wise, rise up upon the

1 [Cf. the previous Apri hymns; I. 13; I. 142; I. 188; II. 5; III. 4; V. 5; VII. 2; and IX. 5.]
lofty place of the earth for the propitiousness of the days through the worship of the gods.

2. May Narāṣamsa, the preceiver of the gods, come here with his horses of various forms; deserving of adoration, chief of the gods, may he effuse (oblations) to the gods by the path of the sacrifice with praise.

3. Men offering oblations adore the eternal Agni to (induce him to perform) the duty of messenger (to the gods); do thou with thy stalwart draught horses and thy well-turning chariots bear (our offering) to the gods, and sit down here as the ministrant priest.

4. May our (sacred grass) acceptable to the gods twining crookedly be stretched out, may it be long, lengthy, and fragrant; with mind free from wrath, divine Barhīs, offer worship to the gods desiring (the sacrifice), of whom Indra is the chief.

5. Be in contact, doors, with the lofty height of heaven, or expand according to the measure of the earth; desiring the gods, desiring a chariot, sustain with your might the shining chariot (that is mounted) by the mighty gods.¹

Varga XXII. 6. Radiant daughters of heaven, Dawn and

¹ What this may mean is not very obvious. M. Langlois has very ingeniously made sense of it, whether agreeably to Indian notions may perhaps be doubted: "recevez avec un pieux empresement le char divin qui arrive sur votre grand seuil avec les grand dieux."
Night, sit down on the place of sacrifice; O you, who are desirous and possessed of affluence, may the gods desirous (of oblations) sit down on your spacious lap.

7. (When) the grinding-stone is uplifted, the mighty Agni kindled, the acceptable vessels (ready) on the lap of earth; (then), most learned priests, who take the foremost place, bestow wealth upon us at this sacrifice.

8. Sit down, you three goddesses, upon this broad barhis, we have spread it out for you; Ilá, radiant (Sarásvatí) and bright-footed (Bháratí) accept our sacrifice and well-presented oblations as if they were Manu's.

9. Divine Tvashti, since thou hast attained to beauty (through our oblations), and hast become the associate of the Angirasas, do thou, the bestower of wealth, possessed of precious treasure, and knowing (to whom each portion belongs), offer the food of the gods (to them).

10. Vanaspati, who art intelligent, having fastened it with a rope, convey the food of the gods; may the divine (Vanaspati) taste it, may he take the oblations (to the gods); may heaven and earth protect my invocation.

11. Bring, Agni, to our sacrifice Varuṇa and

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1 [According to Sāyana the sacrificial post or stake (yápe). See Vol. III. p. 4, verse 1, and p. 243, verse 10.]
INDRA from heaven, and the MARUTS from the firmament; may the adorable universal gods sit down on the sacred grass, and may the immortal deities rejoice in (the oblation presented with) the Swáhá.

SÓHTA III. (LXXI.)
The deity is jñána, knowledge of the supreme BRAHMA;¹ the Rishi is BRIHASPÁTI of the family of ANGIRAS, the metre of the ninth verse is Jágati, of the rest Triśńubh.

VARGA XXIII. 1. That, BRIHASPÁTI, is the best (part) of speech which those² giving a name (to objects) first utter; that which was the best of those (words)³ and free from defect, (SARASWATI) reveals it though secretly implanted, by means of affection.

2. When the wise create Speech through wisdom winnowing (it) as (men winnow) barley with a

¹ The knowledge of Brahma is identical with the study of the Veda, so that the subject of this hymn is the eulogy of the understanding of the Veda as essential to divine knowledge. This mystification and panegyric of the Veda by the Veda itself clearly belongs to a period more recent than that of the earlier Manúṣalas of the Rig-veda.

² According to Sáyana this refers to children’s first utterances: he says BRIHASPATI says this to himself with a smile, having noticed that children know the meaning of the Veda. The first words are “tāta, tīta,” etc. [He compares the Aitareya Br. I. 14.]

³ Eśāṃ is not explained, but tāt is interpreted as “that knowledge of the Veda.”
sieve, then friends know friendship;¹ good fortune is placed upon their word.

3. (The wise) reached the path of Speech by sacrifice, they found it centred in the Rishis; having acquired it they dispersed it in many places; the seven noisy (birds)² meet together.

4. One (man) indeed seeing Speech has not seen her; another (man) hearing her has not heard her; but to another she delivers her person as a loving wife well-attired presents herself to her husband.³

5. They call one man firmly established in the friendship (of Speech), they do not exclude him from (the society of) the powerful (in knowledge); another wanders with an illusion that is barren; bearing Speech that is without fruit, without flowers.

6. He who has abandoned the friend who knows the duty of a friend,⁴ in his speech there is not a

¹ Sāyāṇa derives sahāyaḥ from sa and khyd samādhaṃ bhaktam, and explains this as "those who possess knowledge of the Śāstras," etc.

² The seven metres, Gadyatī, etc., are here referred to. The previous words refer to the diffusion of learning; those who have studied the Veda have afterwards taught it to others.

³ [i.e. according to Sāyāṇa, "he understands thoroughly the meaning of the Veda."]

⁴ Sachīvādham is explained by Sāyāṇa as "the teacher who is the friend of the Veda because he shows his gratitude to the Veda by preventing the destruction of tradition."
particle (of sense); what he hears, he hears amiss; for he knows not the path of righteousness.

7. Friends possessing eyes, possessing ears, were (yet) unequal in mental apprehension; some seemed like pools reaching to the mouth, others reaching to the loins, others like pools in which one can bathe.

8. Although Brāhmanas who are friends concur in the mental apprehensions which are conceived by the heart (of the wise), yet in this (assembly) they abandon one man (to ignorance of the sciences) that are to be known, others again who are reckoned as Brāhmanas (wander at will in the meanings of the Veda).

9. Those who do not walk (with the Brāhmanas) in this lower world nor (with the gods) in the upper world—they are neither Brāhmanas nor offerers of libations; they, devoid of wisdom, attaining Speech, having sin-producing (Speech), becoming ploughmen pursue agriculture.

10. All friends rejoice when the friendly (libation), the support of the assembly (of the priests),

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1 Sāyāna, "what he hears outside (contrary to) the Veda he hears false." This would imply the existence of schismatical doctrines.

2 [Sāyāna, "persons having equal knowledge."]

3 [Sāyāna, "who possess the investigated Brahma, consisting of knowledge, divine lore (gṛuti), thought and wisdom," i.e. "the learned."]

4 The text has only ardec and paras, "behind—in front."
has arrived (at the sacrifice); for (Soma), the remover of iniquity, the giver of sustenance, being placed (in the vessels), is sufficient for their invigoration.

11. One (the Hotri) is diligent in the repetition of the verses (of the Rishi); another (the Udgátri) chants the Gányatra (the Sáman) in the Śakvartí metre; another the Brahmá declares the knowledge of what is to be done; another (the Adhwaryu) measures the materials of the sacrifice.

ADHYAYA III.

MANDALA X.

ANUVĀKA VI. CONTINUED.

SÚKTA IV. (LXXII.)
The deities are the gods: the Rishi is Brihaspati, the son of Loka or Brihaspati, of the family of Angiras, or Aditi; the daughter of Daksáha: the metre is Aṇusṭupá.

1. Let us proclaim with a clear voice the generations of the gods (the divine company), who, when their praises are recited, look (favourably on the worshipper) in this latter age.

2. Brahmaṇaśpati filled these (generations of the gods) with breath as a blacksmith (his bellows);

1 The lord of food, according to the Scholiast; the same as Aditi.
in the first age of the gods the existent was born of the non-existent. ¹

3. In the first age of the gods the existent was born of the non-existent; after that the quarters (of the horizon) were born, and after them the upward-growing (trees).

4. The earth was born from the upward-growing (tree), the quarters were born from the earth; Daksha was born from Aditi, and afterwards Aditi from Daksha.²

5. Aditi, who was thy daughter, Daksha, was born;³ after her the gods were born adorable, freed from the bonds of death.

Varga II. 6. When, gods, you abode in this pool⁴ well-

¹ *Asataḥ* means that which at the primary creation of the gods was without name or form: there is an allusion to the popular text, "*asad va idam egra ditt tato vai sad ajāyata.*" [Sāyaṇa cites the Chhāṇḍogya Upanishad, VI. 2.]

² [Sāyaṇa remarks, "It may be objected that there is a contradiction here, since a self-produced effect cannot be the cause of itself. The venerable Yādava removing this objection has questioned and refuted the inconsistency. He says (Nirukta, XI. 28), "It may be objected, How can it be that Daksha was born from Aditi and afterwards Aditi from Daksha? The answer is, Either they were born together or by a divine law they reciprocally gave birth to each other and shared each other's nature.""

³ Sāyaṇa (apparently), "gave birth to (those Adityas)."

⁴ *i.e.* When the world was yet water, as it was before creation, and the gods were properly speaking uncreated.
EIGHTH ASHTAKA—THIRD ADHYAYA.

arranged, then a pungent dust\(^1\) went forth from you as if you were dancing.

7. When, gods, you filled the worlds (with your radiance) as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean.

8. Eight\(^2\) sons (there were) of Aditi who were born from her body; she approached the gods with seven, she sent forth Martanda on high.

9. With seven sons Aditi went to a former generation, but she bore Martanda for the birth and death (of human beings).\(^3\)

SUKTA V. (LXXIII.)
The deities are the Maruts; the Rishi is Gauriviti, the son of Sakti; the metre is Trikṣuṇā.

1. Thou hast been born, (Indra), for strength, Varga III. for slaying (enemies), powerful, adorable, most mighty, extremely proud; the Maruts animated

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\(^1\) Or "particle"; this refers to the sun mounting into the sky.

\(^2\) The comment gives the names; Mitra, Varuna, Dhatri, Aryaman, Apsa, Bhaga, Vivasvat, and Aditya (the sun). This is the myth of an earlier period; the Puranas made the Adityas twelve in number. Sayana cites the Taitt. Saph. VI. 5. 6. 1.

\(^3\) Sayana explains this as meaning that the life, death, etc., of sentient beings is dependent on the rising and setting of the sun; there is also a play of words in Martanda as derived from mrits "dead" and apa "egg," i.e. birth. He cites the Taitt. Saph. VI. 5. 3. 1. [This hymn is translated by Muir, Sanskrit Texts, part iv. p. 10.]
INDRA in the (Vṛitra-fight) when (his) sustaining mother \(^1\) sustained the hero.

2. The martial troop of (INDRA) the injurer encamped around INDRA, (accompanied) by the swift-moving (MARUTS): they animated him with abundant praise; like (cattle) penned up within a great stall, the embryonic (waters) issued from the (Vṛitra) who had arrived in the form of darkness.

3. Vast, (INDRA), are thy feet; when thou advancest, the VĀJAS, and whatsoever (deities are) there animated thee; thou, INDRA, holdest a thousand jackals in thy mouth, mayest thou bring back the AŚWINS.

4. Hastening in battle thou approachest the sacrifice; thou bringest the two NĀSATYAS to friendship (with us); thou, INDRA, possessee a heap of treasures, thousands (in number); the AŚWINS, hero, gave us riches.

5. INDRA rejoicing at the sacrifice accompanied by his swift-moving friends (the MARUTS, gave) wealth to the people; he has come with them against the DASYU to destroy his illusions; he has scattered the dark rain-clouds \(^2\) and the gloom.

Varga IV. 6. Thou hast expelled the two of the same name, thou hast destroyed the Vṛitra as (he destroyed)

\(^1\) Dhanishtā may be another name of Aditi. Yajur Veda, XXXIII. 64.

\(^2\) [Śāyana explains tasmṛdṛ as "causing to languish," i.e. by giving no rain.]
the cart of the dawn; thou advancedst with the mighty friends (the Maruts), who were eager (to slay the Vritra); thou demolishedst his precious limbs.

7. Thou hast slain the slave Namuchi endeavouring (to disturb) the sacrifice,\(^1\) making his illusions powerless against the Rishi; thou hast made easy for Manu the paths to the gods so as (to make) the ways straight.

8. Thou hast filled these waters, thou, Indra, who art the lord (of all) bearest (the thunderbolt) in thy hands; the gods glorify thee (who art endowed) with strength; thou hast made the clouds with their roots upwards.\(^3\)

9. When his thunderbolt abode everywhere in the firmament, it also subjugated the water to him; the water which is let loose upon the earth puts milk into cows and herbs.\(^3\)

10. Although (some) say he came from the horse (the sun), I know that he is the offspring of strength; he came from wrath, he stands in the

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\(^1\) [Or "desiring thy wealth." The probable meaning of makhasyu, "desiring to fight," seems unknown to Sāyana.]

\(^3\) i.e. thou hast turned them upside down (adhamsukhās, with their faces turned downwards). Sāyana takes evāvināh as clouds, or rays.

\(^3\) [The commentary is wanting. The translation in the text is based on the commentary on the same verse in the Sāma Veda, I. 4. 1. 4. 9.]
homes (of his enemies); Indra knows whence he was born.

11. The swift-moving well-flying (rays of the sun), loving sacrifices, discerning (the future), deserving knowledge, invested Indra; dissipate the darkness, fill out the light; release us like men bound with a net.

Sūkta VI. (LXXIV.)

Deities, Rishi, and metre as before.

Varga V. 1. Indra desiring to bestow (wealth) is attracted by the inhabitants of heaven and earth (for the acquisition) of riches, either by pious acts or by sacrifices; (he is attracted) either by those swift-moving (persons) who acquire wealth in battle or by those who being successful (inflict) successful injury.¹

2. The animating invocation of these (Angirasas) pervaded heaven; (the gods) with minds desirous of food kissed the earth; and there beholding (the lost cattle), the gods for their own benefit made illumination) like the sun by their own glorious radiance.

3. This (is) the praise of these immortal (gods),

¹ Sāyana's explanation is not clear: he takes vanum as himdham, and supraṣānaḥ as suprasiddham (very famous, or very successful).
² [Sāyana, simply "arrived." The subject of nīpaśa may be the Angirasas, who were sent by Indra to point out where the cattle of the worshippers was.]
who bestow wealth at the sacrifice; perfecting our praise and sacrifice, may they bestow upon us unequalled riches.

4. Thy men praised (thee) then, Indra, (those) who wished to break into\(^1\) the vast (stall) full of cattle; who milked the extensive once-generating earth,\(^2\) mother of many children, the showerer of thousands (of blessings).

5. Celebrators of holy rites, select for your protection Indra the unsubdued, the tamer of hostile hosts; mighty, opulent, much glorified, who, loud-shouting, is the bearer of the thunderbolt, which is friendly to man.

6. When Indra, the destroyer of cities, had slain the most mighty (Vritra), then he the Vritra-slayer filled the waters; he was manifest (to all), the subduer of enemies, the lord of all, the most opulent; may he do that which we desire to have done.

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\(^1\) Mahidhara (on Yajush, XXXIII. 28) explains \textit{śraṃ gomantam titritām} as "who desire to effuse the abundant (Soma) mixed with water."

\(^2\) Or "heaven." Śāyaṇa gives this alternative explanation in consequence of VI. 48. 22, "sakriddha dyau ejdyaça." Mahidhara says "giving gold, grain, etc., once."
Sóka VII. (LXXV.)
The deities are the Rivers; the Rishi is Sindhuksht, the son of Priyamedha; the metre is Jagati.

Varga VI. 1. Waters, the worshipper addresses to you excellent praise in the dwelling of the institutor of the rite; they flowed by sevens through the three (worlds); but the Sindhu surpasses (all) the (other) streams in strength.

2. For thy course, Sindhu, Varuṇa tore open a path, since thou hastenedst towards food; thou goest by a lofty road down upon the earth, by which (road) thou reignest in the sight of all worlds.

3. The sound goeth forth in heaven above the earth; (Sindhu) with shining wave animates his endless speed; as rains issue thundering from the cloud, so Sindhu (thunders) when he advances roaring like a bull.

4. Like mothers crying for their sons, (the other rivers) hasten towards thee, Sindhu, like milch cows with their milk; thou leadest thy two wings ¹ like a king going to battle when thou marchest in the van of the streams that are descending (with thee).

5. Accept this my praise, Gangá, ² Yamuná,

¹ [Sāyana's explanation, "thy flowing combatants," is not inconsistent with the meaning, "wings of an army."]
² [As to these rivers, see Roth's Lit. and Hist. of the Veda,
Sarasvatī, Sutudrī, Parushnī, Marudvridhā with Asiknī, and Vitastā; listen, Ārjikīyā with Sushomā. 1

6. Thou, Sindhu, in order to reach the swift-moving Gomati, hast united thyself first with the Trishāma: (now be united) with the Susartu, the Rasa, the Śveti, the Kubha, and the Mrhatnu, in conjunction with which streams thou dost advance.

7. Straight-flowing, white-coloured, bright-shining (Sindhu) bears along in its might the rapid waters; the inviolable Sindhu, the most efficacious of the efficacious, is speckled like a mare, beautiful as a handsome woman.

8. The Sindhu is rich in horses, rich in chariots, rich in clothes, rich in gold ornaments, well-made, rich in food, rich in wool,1 ever fresh, abounding

pp. 136–140. Parushnī is another name for Irāvati. Marudvridhā means increased by the Maruts or storm-gods. The Ārjikīyā is the same as the Vipdas, and the Sushomā is the Sindhu. See Nirukta, III. 26; referred to above, Vol. I. p. 88, note. See also Murr’s Sanskrit Texts, vol. ii. p. 355.]

1 A verse is inserted here in some MSS., but no notice is taken of it by Sāyana. “Those who are drowned at the confluence of the Sītā and Asitā go to heaven; the resolute people who abandon their lives (thus) enjoy immortality.”

2 [Sāyana takes saratham literally, “having mounted the same chariot with them.” Cf. infra v. 9.]

3 Of which, says Sāyana, blankets are made. The wool of the sheep on the west of the Indus has become (1859) a valuable article of the trade of Bombay.
in 
and the auspicious river wears
honey-growing (flowers).

9. SINDHU has harnessed his easy-going well-
horsed chariot, with it may he bring (us) food; the
might of this inviolable, great, renowned (chariot)
at this sacrifice is praised as mighty.

SÉKTA VIII. (LXXVI.)
The deities are the stones with which the Soma plant is crushed;
the Rishi is Jârâkarna Sarpajâti, son of Irâvat; the metre
is Jāgati.

Varga VIII. 1. I propitiate you at the commencement of
the food-possessing (dawns); you reveal Indra, the
Maruts, heaven and earth; both heaven and earth
being united attend on us in all the chambers
of sacrifice; (may they fill us) with wealth.

2. Pour forth this excellent libation; the stone
grasped by the hand is like a horse when the
grinder (effuses the Soma); the animating (worship-
per) acquires virile strength overpowering (his foes)
when (the stone) bestows horses for the sake of
great wealth.

3. May this (sacrificial) work of this grinding-
stone, the effusion of the Soma, spread as it went
formerly along the path to Manu; when the son

1 Sîlamâ plants, according to the statements of husbandmen,
furnish cordage for fastening ploughs.

2 [Properly udbhidd—at their opening (or commencement) and
ahani—the two halves of the day. Sâyaña also omits yathā.]
of Twashtri, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain), the worshippers had recourse at the sacrifices to the inviolable (upper grinding-stones).

4. Drive away the disturbing Rakshasas; keep off Nirriti; prohibit all malignity; effuse for us riches with male progeny; bear, stones, the praise that delights the gods.

5. (The Adhvaryu) praises you who are stronger even than heaven, quicker in work than Vibhwan,¹ more diffusive of the Soma than Vayu, more bountiful of food than Agni.

6. May the renowned stones bring us the effused Varga IX. (juice) of the Soma, (may they establish us) with brilliant praise in the brilliant (Soma-sacrifice), where the priests milk forth the desirable Soma-juice, crying out all around, and racing each other.

7. The swiftly-moving grinding-stones effuse the Soma; desiring praise, they milk forth its juice; they milk forth the juice for the sprinkling (of Agni); the leaders (of rites) purify the oblations with their mouths.²

8. Ye stones, leaders (of rites), you are the doers of good works; you who express the Soma for

¹ One of the Ribhus, the sons of Sudhanwan. See Vol. III. p. 339 note.
² By devouring the refuse; or (metaphorically) by the praise of their mouths.
INDRA, (make) all desirable wealth for the glory of heaven; you (give) all treasures to the earthly effuser.

SŪSTRA IX. (LXXVII.)

The deities are the MA'RUTS; the Rishi is Stūmaraśmi of the family of Bhrigu; the metre of the fifth verse is Jagati, of the rest Tristibh.

Varga X.

1. (The MARUTS), pleased with our praise like water-drops sent down by clouds, shower wealth; they are the generators (of the world) like sacrifices abounding with oblations; I have not praised the mighty band of MARUTS (adequately) for their honour or for their glory.

2. The destructive¹ (MARUTS) made ornaments for their decoration; many hostile hosts cannot overcome the band of MARUTS; the moving sons of heaven do not issue forth, the swift-going sons of ADITI do not increase (in glory).²

3. (The MARUTS), who through the might of heaven and earth have emerged from their own persons as the sun emerges from the cloud, (are) desirous of praise like powerful heroes, and radiant like men who overpower their enemies.

4. In your collision, as in the transit of waters, the earth is not shaken, is not shattered; this mani-

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¹ Or "human"; because the Maruts were at first men, but through their good works obtained immortality.
² Because, says the Scholiast, they are not praised by us.
fold sacrifice comes towards you; approach united as if laden with food.

5. You (move along) like horses harnessed to the chariot-poles with reins; at break of day you (are endowed) with radiance like the luminaries (of heaven); you are like hawks, like the destroyers of foes, desirous of renown; you cover the ground like travellers, you move everywhere.

6. When, Maruts, you come from a distance, then, Vasus, distributors of abundant, desirable, coveted wealth, do you scatter afar our concealed foes.

7. The worshipper who engaged in worship at the sacrifice, accompanied with praise, presents donations (to the priests) as if to the Maruts, he enjoys food with riches, and male progeny; may he be present at the god’s Soma-drinking.

8. May those protecting deities who are entitled to be worshipped at sacrifices, who under the name of Adityas are the bestowers of felicity, may they (the Maruts) accelerating their chariots, and desirous of the ample (oblation), upon their arrival at the sacrifice protect our praise.

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1 [Śaiva explains udṛchi yajña as “when the sacrifice has the praise perfected, i.e. when the sacrifice is complete,” or else “when the sacrifice is begun.” Grassmann separates udṛchi, translating it “in der Folge, fortan.”]

2 Or, by means of the water connected with Aditya (the sun).

VOL. VI.
Deities and Rishi as before; the metre of the second and last three verses is Jagati, of the rest Tatrthvam.

Varga XII.

1. They (the Maruts) are like Brāhmans sanctified by pious praises, they are institutors of holy rites like the propitiators of the gods by sacrifices; decked with various ornaments, and handsome like kings, devoid of sin like men (who are the lords) of habitations.

2. (You) who like Āgni (are endowed) with splendour, who have golden ornaments upon your breasts, who like the winds (are) self-yoked, swift-moving, who like the extremely wise (are) venerable and able guides, and like the Soma-juices the givers of delight, (do you come) to the (worshipper) going to the sacrifice.

3. (The Maruts), who like the winds cause (the foes) to tremble and move swift; blazing like the flames of fires, (who are) the achievers of heroic deeds like warriors clad in mail; munificent donors like the praises of ancestors.

4. Who (are) united to a common centre like the spokes (of the wheels) of chariots, brilliant like victorious heroes, sprinkling water like benevolent men, sweet-voiced like men who recite praise.

5. Who (are) most excellent and swift like horses, lords of cars and munificent like the possessors of wealth, swiftly moving like rivers with water flowing from a height, (accompanied)
everywhere with hymns like the multiform Angirasas.

6. Having streams for mothers like the grinding-stones which send forth moisture; ever destroying (enemies) like destructive thunderbolts; having tender mothers like sportive infants; (endowed) with splendour like a great crowd of men in a procession.

7. Who, radiant in sacrifices like the rays of the Dawn, shine with their ornaments like those expectant of good fortune, (who) swift-moving like rivers, having bright weapons, have traversed leagues like mares who have journeyed from far, (may they come to our sacrifice).

8. Divine Maruts, magnified (by our praise), render us, your praisers, prosperous and opulent; come to this friendly laudation, for your precious bounties have been long (bestowed upon us).

Sûkta XI. (LXXIX.)
The deity is Agni; the Rishi is either Agni Sauchika or Agni Vaiśwanara, or Sapti son of Vaijambhara; the metre is Trishtubh.

1. I have beheld the might of the adorable Varga XIV. (Agni) immortal in (the hearts of) mortal beings; his two jaws, divided asunder, shut together;

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1 [Sáyana, "clouds," apparently taking sindhumātaraḥ as meaning "mothers of rivers."]
devouring¹ without masticating consume much (fuel).

2. His head is deposited in a cavern;² his eyes are wide apart; with his tongue he devours the wood without masticating; (the priests) approaching on foot reverently offer him oblations amongst the people with uplifted hands.

3. Longing for the abundant creepers of the maternal (earth, longing for) their more excellent concealed (root), he creeps like a child; he has found the tree shining like ripe grain, upon the lap of the earth, tasting (the ether).

4. This (that) I declare unto you, heaven and earth, (is) the truth; as soon as born, the embryo devours the parents;³ I who am a mortal know not (the condition) of the deity; Agni, (O Vaśiśvānara), is discriminating, he is exceedingly wise.

5. He who quickly offers him food, makes oblations to him with dripping Soma-juices, and delights him (with food); (Agni) looks upon him with a thousand eyes; thou, Agni, art everywhere present.

6. What wrathful act, what sin hast thou committed among the gods? Ignorant I ask thee, Agni,

¹ [Śāyāna “feeding the worshipper.” Asinvat, “insatiable,” he explains by asankhāddantya, “not chewing.”]
² i.e. in the stomachs of men, referring to the fire of digestion. The “eyes” are the sun and moon.
³ i.e. fire as soon as lighted burns the two pieces of touchwood by which it was generated.
sporting (here) not sporting (there), golden-hued; eating what is to be eaten, thou cuttest (thy food) into pieces as the knife (cuts up) the cow.

7. Born in the woods, he has harnessed his steeds which move everywhere held in by straight-guiding reins; friendly and augmented by rays, he has distributed (wealth); he grows in strength nourished with logs of wood.

Sūkta XII. (LXXX.)

Deity and metre as before; the Rishi is Agni Sauchaka or Agni Vaiśvānara.

1. Agni gives (his worshipper) a food-acquiring Vāra XV. steed, Agni gives (him) a valiant son, renowned, assiduous in pious works; Agni travels beautifying heaven and earth; Agni (makes) a woman the bearer of male offspring (and) intelligent.

2. May the fuel of the efficient Agni be auspicious; Agni has penetrated the vast heaven and earth; Agni animates (the worshipper) alone in battles; Agni destroys numerous enemies.

3. Agni verily has protected Jaratkarna; he has consumed Jarútha with his flames; Agni rescued Atri in the hot fissure; Agni furnished Nṛmedha with progeny.

4. Agni sending forth flames bestows wealth; Agni (gives a son to) the Rishi who acquires a thousand cows; Agni spreads the oblation through

1 [See Vol. IV. p. 29.]  
2 [See Vol. I. p. 290.]
heaven, the forms of Agni are manifested in many places.

5. The Rishis variously invoke Agni with hymns; men when hard pressed in battle (invoke) Agni; the birds flying in mid-heaven (invoke) Agni; Agni circumambulates thousands of cattle.

6. The races who are of human birth praise Agni, so do the men descended from king Nahush; Agni (hears) the voice which is fit for the path of sacrifice; Agni’s path lies everywhere in ghat.

7. The Ribhus have fabricated praise for Agni; we have recited pious praise to the mighty Agni; Agni, youngest (of the gods), protect thy worshipper; Agni, bestow (on him) abundant wealth.

Sûkta XIII. (LXXXI.)
The deity is Viṣvakarma; the Rishi is Viṣvakarma, son of Bhuvana; the metre is Trishtubh.

Varga XVI. 1. The Rishi, the Hotri, our father who offering 2

1 Not the artificer of the gods, but, as appears from both text and comment, the maker of all, the creator, Parameswara. [The epithet is used of Indra, VIII. 9. 2. The whole of this Sûkta occurs in Yajur Veda, XVII. 17–23. See Muir, vol. iv. p. 5, vol. v. p. 32.]

2 i.e. “destroying at the pralaya, or dissolution of the world;” see Mahidhara on Yajur Veda, XVII. 17. Asidat means “has stopped,” or “has sat down in Agni.” The “wealth” desired by Viṣvakarma is heaven, which is to be obtained by hymns and the like. Agishd may mean “by the wish to become many,” or, “by the desire to create again and again.” Prathamachchhad may mean “assuming the principal form,” or “first investing
all these worlds¹ has taken his seat; desiring wealth by pious benedictions, the first inventor has entered inferior (beings).

2. What was the station? what was the material? how was (it done)? so that the beholder of all, ViṣwaKārman (was) generating and disclosed heaven by his might.²

3. Having eyes everywhere, and having a face everywhere, having arms everywhere, and having feet everywhere, he traverses³ (heaven) with his

Agni with the worlds.” In this somewhat enigmatical verse there is an awkward confounding of persons, the Rishi, and the deity; but both commentators consider the latter as Prānāmeśvara to be especially intended, quoting the usual texts, “ātmā vai idam eka evygra dis,” etc.

¹ [Śāyaṇa cites Yāska (Nirukta, X. 26) to the effect that ViṣwaKārman at a sarvamedha, or universal sacrifice, offered up all the worlds, and last of all offered up himself in sacrifice. The first line of this verse refers to the destruction of all things, and the second to their re-creation. Verses 1 to 4 are translated and commented on by Dr. Soherman, Phil. Hymn. p. 33.]

² In the first verse it is said that after the pralaya, the creator made all things anew. It is now asked—where was the scene of action, what were the materials, and how was the work performed? In this world, says the commentator, a potter must have his shop, his clay, his wheel: so what site, matter, and implements had Īśvara? Śāyaṇa intimates that the questions imply a negative answer, and says they mean that nothing of the kind was necessary.

³ Sandhamati properly means “he blows together,” or “inflates;” a curious metaphorical expression to denote the work of creation.
arms, (earth) with his swift-moving (feet), and exists a god without companion generating heaven and earth.

4. Which was the forest, which the tree, from which they\(^1\) fabricated heaven and earth? Inquire, sages, in your minds what (place) he was stationed in when holding the worlds.

5. Grant to thy friends, \textit{Viśwakarmāṇa}, at the oblation, thy best, thy worst and thy intermediate forms,\(^2\) and to these do thou thyself, possessor of the oblation, becoming augmented in person (by oblations), offer worship.

6. \textit{Viśwakarmāṇa}, magnified by the oblation,\(^3\) do thou of thyself worship earth and heaven; let other men (who offer no oblations) be everywhere confounded; may he, rich in oblations, be the granter of heaven at this our (sacrifice).\(^4\)

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\(^1\) \textit{i.e.} the makers of the world, directed by \textit{Parameswara}.

\(^2\) The best forms are the bodies of the gods, etc.; the intermediate forms are the bodies of men, etc.; the inferior forms are the bodies of worms, etc. The application of the concluding clause is not very clearly explained, and there is apparently a confounding of the creator \textit{Viśwakarmāṇa}, and \textit{Viśwakarmāṇa} as \textit{Tvaśhari}, or Agni. According to Mahādhara it means that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself.

\(^3\) [Or, "by me, \textit{Viśwakarmāṇa}, becoming an oblation." So, too, in the preceding verse, Śāyaṇa explained \textit{kaviśkhi}, "at the oblation," as "when I am made an oblation."]

\(^4\) This verse occurs in \textit{Sāma Veda}, II. 7. 3. 9. 1; \textit{Nirukta},
7. Let us this day invoke for our protection the lord of speech, the creator of all, who is swift as thought;¹ may he, the bestower of all happiness, the doer of good works, be propitiated by all our oblations, (so as) to grant us his protection.

Sūkta XIV. (LXXXII.)²

Deity, Rāsi, and metre as before.

1. The maker of the senses,³ resolute in mind, Varga XVII. engendered the water, (and then) these two (heaven and earth) floating (on the waters); when those ancient boundaries were fixed, then the heaven and earth were expanded.

2. Viśwakārman, of comprehensive mind and manifold greatness, is all-pervading, the creator, the arranger and the supreme supervisor; him in whom

X. 27; and Yajur Veda, XVII. 22. Yāska explains śārīḥ as prajñātāt, “knowing.” There is no comment on the word śārīḥ in the Śāman. Mahīdhara takes maṅghavṛ in its usual sense of Indra, and śāri as an epithet thereof, “may Indra be our adviser.”

¹ According to Mahīdhara all these epithets apply to Indra, understood. See Yajur Veda, VIII. 45, and XVII. 23.

² The whole of this Sūkta occurs Yajur Veda, XVII. 25–31.

³ Lit. “the father of the eye”—part put for the whole. Manasā śārīḥ means, according to the comment, “reflecting that there was no one equal to himself.” The priority of water in the creation is affirmed by both Śruti and Smṛiti: “āpe aśid idam āgre ‘pa eva eva sarvādāv.”
the desires of their (senses) are satisfied with food, they call (him) supreme beyond the seven Rishis.\(^1\)

3. He who is our preserver, our parent, the creator (of all), who knows our abodes (and knows) all beings, who is the name-giver of the gods—he is one; other beings come to him to inquire.\(^3\)

4. Those ancient Rishis who adorned (with light) these beings in the animate and inanimate world, offer to him wealth (of sacrifice) as praisers with abundant (laudation).

5. What was that embryo which was beyond the heaven, beyond this earth, beyond the gods, beyond the Asuras, which the waters first retained, in which all the gods contemplated each other?

6. The waters verily first retained the embryo

\(^1\) This verse is said by Sāyaṇa to admit of two applications—one to Aditya (the sun), the other to Paramātma, which is that followed in the text. Yāska also explains it in this double sense: see Nirukta, X. 26. Mahādhara confines it to Paramātma, but gives the whole a different turn. As applicable to Aditya, Sāyaṇa renders the second line, "Him in whom they delight their forms (or places) with water, him, those who are skilled in Mantras call the Aditya single, superior to the seven Rishis." Mahādhara renders the last part "the wise make the seven Rishis one with Viśvakarman." Yāska's interpretation is to the same effect, but he adds the legend that at the universal sacrifice Viśvakarman (with the epithet) Bhūvaṇa offered up all beings and then himself.

\(^3\) i.e. to ask "who is the supreme lord." Mahādhara says they ask what their offices are, and he appoints them their several functions.
in which all the gods were aggregated, single, deposited on the navel of the unborn (creator), in which all beings abode.¹

7. You know not him who has generated these (beings); (his life) is another, different from yours;² wrapped in fog, and foolish speech³ (do they) wander (who are) gluttonous and engaged in devotion.

¹ The “embryo” mentioned in this and the preceding verse is Viṣvakarman. With arpitam, Sāyaṇa says apādam must be understood, i.e. the mundane egg. Mahīdhara says evaṁ, seed. They both derive their notions from Manu.

² [Sāyaṇa somewhat amplifies this verse. He says, “The assertion that we know Viṣvakarman in the same way as men say ‘I am Devadatta, I am Yaśñadatta,’ is false, for the essence (tattva) of Viṣvakarman Paramēśvara is not endowed with conscious individual existence, but he is a different entity from you who are sentient beings, who have individual consciousness, and so forth.”]

³ Jāpyḍ, i.e. “saying I am god, I am man,” etc. The commentator’s explanation of asūtrīpaḍ is incoherent, -kiṁpyuçyäṇaṃ pradyāna tripyantaḍ (taking asu twice over), but he adds udarambhāḍ. He gives the general sense of this last clause as “You are merely anxious for enjoyment in this world and in the next, therefore you know nothing of Viṣvakarman,” taking ukthāpavac as implying singing hymns with a view to gaining felicity in a future state. Mahīdhara has a similar explanation: “you who are engaged in the enjoyments of this world or the next, being subject to false knowledge or ignorance, have no knowledge of the Truth.” This Sūkta is remarkable for its anti-Vedānta and anti-Sāṅkhya doctrines.
Śūtra XV. (LXXIII.)
The deity is Manyu; the Rishi is Manyu, the son of Tapas; the metre of verse 1 is Jagati, of the rest Triṣṭubh.

Vṛga XVIII.

1. He who worships thee, Manyu, the thunderbolt, the destroyer (of enemies), enjoys all might and strength, combined; may we overcome the Dāsa and the Árya with thee for our ally, invigorating, strong and vigorous.

2. Manyu is Indra; Manyu verily was a god; Manyu is the sacrificing priest (Agni), the omniscient Varuna; the people who are of human descent, praise Manyu; protect us, Manyu, well pleased along with Tapas.

3. Come to us Manyu, who art the strongest of the strong; with Tapas as thine ally overthrow our enemies; do thou who art the slayer of enemies, the slayer of adversaries, the slayer of foes, bring to us all riches.

4. Do thou, Manyu, who art possessed of overpowering strength, self-existent, irate, the overcomer of enemies, the beholder of all, enduring, vigorous, grant us strength in battles.

5. Sage Manyu, taking no part in the worship

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1 Manyu is the personification of, or the deity presiding over, anger; and the Sūkta is to be repeated at sacrifices for the destruction of enemies.

2 [So Sāyāna, taking sakṣaḍ as an adjective. Properly, "through thy vigorous vigour."]

3 Lit. "being without a share in thy acts (kritva)," i.e.
of thee, the powerful one, I have retreated (from before my foes); worshipping not, I was angry with thee; (yet) being (incorporated with) my body, approach me to give me strength.

6. I am thine, come to me, advancing to me, turned towards me, O resister (of foes), sustainer of all; MANYU, bearer of the thunderbolt, come up to me, let us slay the Dasyus, think upon thy kinsman.

7. Approach, be upon my right, let us slay a multitude of foes; I offer to thee the best juice of the Soma, the sustainer, let us both drink it first in privacy.

SūKRA XVI. (LXXXIV.)
The deity and Rishi as before; the metre of the first three stanzas is Trishtubh, of the rest Jagati.

1. May the leaders (of rites) wearing the form Varga XIX. of Agni, (ascending) the same car with thee, MANYU, who art accompanied by the Maruts, proceed to combat, advancing, exulting, indignant, armed with sharp arrows, whetting their weapons.

2. MANYU, blazing like Agni, overthrow (our foes), come as our general, enduring (MANYU) when invoked (by us) in battle; having slain the enemies divide (amongst us) the treasure; granting (us) strength, scatter (our) foes.

according to the commentator, "not sacrificing to thee at the sacrifice, and therefore being deprived of thy favour."
3. Overthrow, MANYU, our assailant; advance against our foes, wounding, killing, annihilating them; (who) can resist thy fierce might? O thou who art without companion, subjecting them thou leadest them subject.

4. Thou art praised, MANYU, as (the conqueror) alone of many; animate us to contend with all men; with thee, O thou of unshorn radiance, for our ally, we raise a loud shout for victory.

5. MANYU, the giver of victory like INDRA, irreproachable, be thou our protector at this (sacrifice); enduring one, we sing to thee acceptable praise; we know this to be the source whence thou hast become (mighty).

6. (MANYU), thou destructive thunderbolt, the overpowerer (of foes), twin-born with victory, thou possessest exceeding strength; be favourable to us, MANYU, in deeds, thou who art invoked by many in the shock of battle.

7. May VARUNA and MANYU bestow upon us wealth of both kinds, undivided and completely our own, and may our enemies, bearing fear within their hearts, be overcome and utterly destroyed.
EIGHTH ASHTAKA—THIRD ADHYĀYA.

ANUVĀKA VII.

ASHTAKA VIII. CONTINUED.

ADHYĀYA III. CONTINUED.

Sūkta I. (LXXXV.)

Soma is the deity of the first five stanzas; the marriage of Sūrya of the next 11; of the 17th the gods, of the 18th Soma and the sun, of the 19th the moon, of stanzas 20 to 28 marriage, of stanzas 29 and 30 the touch of a bride's clothes, of the 31st the destroyer of sickness, of stanzas 32 to 47 Sūrya. The Rishi is Sūrya the daughter of Savitri. The metre of verses 14, 19 to 21, 23, 24, 26, 36, 37 and 44 is Tristubh, of verses 18, 27 and 43 Jagati, of verse 34 Urodbhati, of the rest Anushubh.

1. Earth is upheld by truth; heaven is upheld

Varga XX.

by the sun; the Ádityas are supported by sacrifice,

Soma is supreme in heaven.

2. By Soma the Ádityas are strong; by Soma

the earth is great; Soma is stationed in the

vicinity of these Nakshatras.

3. He who has drunk thinks that the herb which

men crush is the Soma; (but) that which the

1 i.e. Brahman, the eternal soul.

2 i.e. by the Soma libations offered at sacrifices, or by the

portion of the moon of which the gods are said to partake.

The earth is nourished by the libations as the cause of rain,

or by the moon as the lord of plants. The Nakshatras may

mean the vessels that hold the libations, or may bear its usual

sense of lunar asterisms.
Brāhmans know to be Soma, of that no one partakes.\textsuperscript{1}

4. Concealed by means of coverings, protected by the Bárhat,\textsuperscript{2} O Soma, thou abidest listening to the grinding-stones; no terrestrial being partakes of thee.

5. When, O god, they quaff thee, then dost thou renew thyself again; Vāyu is the guardian of Soma, the maker of years and months.

Varga XXI.

6. Raibhi\textsuperscript{3} was her companion; Nárāsami her slave; Sūryā's lovely dress was adorned by Gāthā.

7. Chitti (Mind) was the pillow, the Eye was the collyrium; heaven and earth were the box when Sūryā went to her husband.

8. Hymns were the cross-bars (of the car); the Kurtra metre was the thong of the whip;\textsuperscript{4} the Aświns were Sūryā's groomsmen;\textsuperscript{5} Agni was the leader of the procession.

\textsuperscript{1} Sāyana understands this as "no one partakes of it unless he has sacrificed." If Soma be taken as the moon, "no one" here will mean "no one but the gods."

\textsuperscript{2} The Bhrat are the guardians of the Soma, Svadna, Bhṛdja, Anghārya, etc.

\textsuperscript{3} [The words Raibhi Nārāśami and Gāthā are personifications of song and praise. Sāyana cites the Ait. Br. VI. 32 on the derivation of Raibhi from redh "to sound."]

\textsuperscript{4} [Or "tuft of hair." Cf. go'opāṇa, VI. 53. 9.]

\textsuperscript{5} See Vol. I. p. 311, note 4, and p. 322, verse 6. Sāyana cites the Aitareya Brāhm. IV. 7, and says that Prajāpati Savitri (who are apparently identified) had offered his daughter Sūryā to Soma, and that this appears from verse 9.
9. Soma was desirous of a bride; the two Aświns were the two groomsmen when Savitri gave Sūryā, who was ripe for a husband, (to Soma endowed) with intelligence.

10. Mind was her chariot, and heaven was the covering, the two shining (orbs) were the oxen when Sūryā went to (her husband's) dwelling. ¹

11. Those two oxen yoked by the Rich and the Varga XXII. Sāman march equally; the two wheels were thy ears; the moving path (was) in heaven.

12. The two swift-moving wheels were thy pure (cars), Vāyu was the fastened axle, Sūryā mounted the chariot of the Mind, going to her lord.

13. Sūryā's bridal procession which Savitri despatched has advanced; the oxen are whipped along in the Maghā (constellations); she is borne (to her husband's house) in the Arjuna (constellations).

14. When, Aświns, you came in your three-wheeled car soliciting the marriage of Sūryā, then all the gods assented, and Pūshan (your) son chose (you as) his parents.

15. When, lords of water, you came to the giver-away (to get) Sūryā, where was the one wheel of your car, where did you stand to make the gift?

16. Sūryā, the Brāhmans know thy two-chariot Varga XXIII.

¹ [Śāyāna, "when Sūryā went to Soma."]

Vol. VI. Q
wheels in their season; the single wheel\(^1\) that is concealed, the sages know it also.

17. I offer this adoration to Súryá, to the gods, to Mitra and Varúna, (and to all those) who are considerate to created beings.

18. These two (the sun and moon) wandering in thought one after the other, youthful, sportive, approach the sacrifice; one (of them) looks over all worlds, the other regulating the seasons is born repeatedly.

19. New every day (the moon) is born; the manifesters of days he goes in front of the Dawns;\(^2\) he distributes their portion to the gods as he goes; the moon protracts a long existence.

20. Ascend, Súryá, the chariot made of good kíśmukha wood and of śabmali, multiform, decorated with gold, well-covered, well-wheeled; prepare the happy world of the immortals, thy marriage procession to thy husband.\(^3\)

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\(^1\) The two wheels being explained as the sun and moon, the third wheel is explained as the year. The whole passage (especially verse 13) seems to refer to some astronomical fact, theory or myth, which it is difficult to trace.

\(^2\) Some, the commentator observes, apply the first half of the stanza to the sun; with this the words 
\texttt{ahadś kataś} and 
\texttt{ushadś agram} better agree. But the moon is the manifesters of days in the sense of regulating the time by 
\texttt{tithiś} (lunar days).

\(^3\) Colebrooke's Essays, vol. i. p. 222; his version is a little different. The verse is to be repeated when the bride goes to the house of the husband. [It would be better to take 
\texttt{amritasya}}
21. Rise up from hence, for this (damsel) has a 
Varga XXIV. husband; I worship Viṣwāvasu¹ with reverence and with hymns; seek for another maiden still dwelling in her father's house, decorated with ornaments; that is thy portion, know this (to be thy portion, take it) from thy birth.

22. Rise up from hence, Viṣwāvasu; we worship thee with reverence; seek another maiden, one with large hips; leave the bride with her husband.

23. Smooth and straight be the paths by which our friends repair to the bride's father; may Aryaman, may Bhaga conduct us, and may the union of the wife and husband be easily accomplished, O gods.

24. I set thee free from the noose of Varuṇa, wherewith the adorable Savitri had bound thee; in the place of sacrifice in the world of good deeds I unite thee, unharmed, with thy husband.²

25. I set thee free from thence, not from hence;³ I place thee here firmly bound; grant, Indra,

¹ lokam, "the world of immortality," or "the abode of the Soma-juice," as the object of d rhā "ascend."
² Savitri, it is said, employs Varuṇa to make bonds. The verse is to be repeated when the bridegroom undoes the bride's girdle; this ceremonial is not, however, observed in the rituals described by Colebrooke. [Nor is it mentioned in Aṣvamedya's Grihya-sūtras; see M. Müller's Rig-veda, vol. vi. Introd. p. 14.]
³ i.e. from the father's family, not from the bridegroom's.
showerer, that this (damsel) may have excellent children, and be very fortunate.

Varga XXV. 26. May Pūshan lead thee hence, taking thee by the hand; may the Āśwīns convey thee away in their car, go to the dwelling (of thy husband) as thou art the mistress of the house; thou, submissive (to thy husband), givest orders to his household.

27. In this thy (husband’s family) may affection increase with offspring, be watchful over the domestic fire in this house; unite thy person with this thy husband; and both growing old together govern your household.

28. Blue and red is (her form); Kṛītyā¹ devoted (to her) is left behind; her kinsmen prosper, the husband is bound in bonds.

29. Put away the garment soiled by the body; give wealth to the Brāhmans; this Kṛītyā having become endowed with feet, enters the husband’s heart as his wife.

30. The (bridegroom’s) body is lacking in beauty; shining with this wicked (Kṛītyā), when he wishes to clothe his own limbs with his wife’s garments.

Varga XXVI. 31. May the adorable gods drive back again to the place whence they came the diseases which follow from (other) people² the wife’s golden bridal procession.

¹ Kṛītyā is the goddess practising magic, or Magic personified.
² [Śāyāṇa, “From the person who opposes us,” or “from the person called Yama.”]
32. Let not the robbers who approach the husband and wife reach them; may they by easy roads pass the difficulty; may enemies keep aloof.

33. Fortunate is this bride, approach, behold her; having given her your congratulations, depart to your several homes.

34. This (garment) is inflaming, it is pungent; it is like stale Soma; it is like poison; it is not fit to eat; the Brāhman, who knows Sūryā, verily desires the bridal (garment).

35. Behold the forms of Sūryā, the āpasana (border-cloth), the viṣasana (head-cloth), the adhi-vikartana (divided skirt); of these the Brāhman relieves her.

36. I take thy hand for good fortune, that thou mayest attain old age with me as thy husband; the gods Bhaga, Aryaman, Savitri, Purandhi have given thee to me, that I may be the master of a household.

37. Pūshan, inspire her who is most auspicious, in whom men may sow seed, who most affectionate

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1 The explanation given of these terms is very unsatisfactory. Āpasana is explained as tūshādhāna, the receptacle of the fringe, and that, says Sāyaṇa, is of a different colour. Viṣasana is that which is to be placed on the head, that which is to be placed at the end of the fringe (or border); Adhivikartanam, the garment which they cut into three pieces. Grassmann treats these words as relating not to dress, but the cutting up of an animal. Ludwig follows Sāyaṇa.
may be devoted to us, and in whom animated by
desire we may beget progeny.

38. (The Gandharvas) gave Sūryā to thee,
Agni, with her bridal ornaments; do thou, Agni,
give (us) husbands our wife back again with male
offspring.

39. Agni gave the wife back again with life and
splendour; may he who is her husband enjoying
long life live a hundred years.

40. Soma first obtained the bride; the Gandharva\(^1\) obtained her next; Agni was thy third
husband; thy fourth (husband) is born of man.

41. Soma gave her to the Gandharva; the
Gandharva gave her to Agni; Agni has given her
to me and wealth and sons.

42. Abide here together; may you never be
separated; live together all your lives, sporting
with sons and grandsons, happy in your own home.

43. May Prajāpāti grant us progeny, may
Aryaman unite us together until old age; free
from all evil omens enter thy husband’s abode,
be the bringer of prosperity to our bipeds and
quadrupeds.\(^3\)

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\(^1\) See Colebrooke’s Essays, vol. i. p. 210: he always renders
Gandharva in this Śūkla as the Sun.

\(^3\) According to the Scholiast, the three following stanzas are
to be repeated when the bridegroom, on returning home with
his bride, offers sacrifice with fire; see also Colebrooke, vol. i.
p. 220.
44. (Look upon thy husband) with no angry eye, be not hostile to thy lord, be tender to animals, be amiable, be very glorious;¹ be the mother of males, be devoted to the gods, be the bestower of happiness, be the bringer of prosperity to our bipeds and quadrupeds.

45. Indra, showerer, make her the mother of sons, pleasing (to her husband); give her ten sons; make her husband the eleventh.

46. Be a queen to thy father-in-law, be a queen to thy mother-in-law, be a queen to thy husband’s sister, be a queen to thy husband’s brothers.

47. May the universal gods unite both our hearts; may the waters unite them; may Matariśwana, Dhatri and the bountiful (Saraswati) unite both our hearts.²

¹ Colebrooke, “be beautiful in thy person.” The literal meaning is “very glorious,” but there is possibly an allusion to the more than human power exercised by a truly virtuous wife; see the story of Satyavati in the Mahābhārata.

² Colebrooke translates the last half dozen words—“May the god of love, may the divine instructress, unite us;” as if he read samuddeshrī for sam ud eshtri. At the end of this hymn the following Khila occurs:—

1. Mayest thou not be a widow for a hundred years, but for more than that mayest thou be an obedient wife, faithful to thy vows, and radiant, and illustrious.

2. May she bear many sons, and nowhere meet with misfortune: may thy husband, drinking Soma, ever be devoted to duty.

3. Be the mother of eight sons, be beloved by and faithful to
The deity is Indra; the Rishi of verses 1, 8, 11, 12, 14, 19 to 22 is Indra; of verses 2-6, 9, 10, 15-18 Indrâni; of verses 3, 7 and 13 Vrishakapi, the son of Indra; the metre is Pankti of five padas.

Varga I. 1. [Indra speaks:] They have neglected the pressing of the Soma, they have not praised the divine Indra at the cherished (sacrifices); at which the noble Vrishakapi becoming my friend rejoiced: (still) I, Indra, am above all (the world).¹

thy husband, ever delighting the hearts of thy husband, father, and brother.

4. As Indrâni is to Indra, as Sûrya to Vishnu, as Gauri to Sankara, so be thou to thy husband.

6. As Anusûya is to Atri, as Arundhati to Varisêtha, as Sâri to Kuśika, so be thou too to thy husband.

6. Be confident, be cherished; Brihadapati has given thee to me; being made the mother of progeny by me thy husband, live with (me) a hundred years.”

This is manifestly not Vaidik; besides the style, which is sufficient in itself, the mention of Gauri and Sankara is decisive.

¹ Sâyana observes that the Middhavabhattas [see M. Müller, vol. vi. Introd. p. xxv] ascribe this verse to Indrâsi, the wife of Indra, deprecating the preference given to Vrishakapi. Sâyana assigns it to Indra; verses 2 to 7 are clearly attributable to Indrâsi. [Ludwig attributes verse 3 to Indra.]
2. [Indrāṇi speaks:] Thou, Indra, much annoyed, hastenest towards Vṛisṭhākapī; and yet thou findest no other place to drink the Soma; Indra is above all (the world).

3. What (favour) has this tawny deer Vṛisṭhākapī done to thee that thou shouldest like a liberal (benefactor) bestow upon him wealth and nourishment; Indra is above all (the world).

4. This Vṛisṭhākapī whom thou, Indra, cherishest as thy dear (son)—may the dog which chases the boar (seize) him by the ear (and) devour him; Indra is above all (the world).

5. The ape¹ has spoiled the beloved gṛha-adorned (oblations) made to me (by worshippers); let me quickly cut off his head, let me not be the giver of happiness to one who works evil; Indra is above all (the world).

6. There is no woman more amiable than I am, nor one who bears fairer sons than I; nor one more tractable, nor one more ardent; Indra is above all (the world).

7. [Vṛisṭhākapī speaks:] O mother, who art easy of access, it will quickly be as (thou hast said); may my (father) and thou, mother, be united; may it delight my (father) and thy head like a bird: Indra is above all (the world).

¹ There is a play here on the word "kapī," as "ape," and as a shorter form of Vṛisṭhākapī.
8. [Indra speaks:] Thou who hast beautiful arms, who hast beautiful fingers, long-haired, broad-hipped, why art thou angry with our Vrishakapi, O thou wife of a hero; Indra is above all (the world).

9. [Indrani speaks:] This savage beast (Vrishakapi) despises me as one who has no male (protector), and yet I am the mother of male offspring, the wife of Indra, the friend of the Maruts; Indra is above all (the world).

10. The mother who is the institutress of the ceremony, the mother of male offspring, the wife of Indra, goes first to the united sacrifice to battle, (and) is honoured (by the praisers): Indra is above all (the world).

Varga III.

11. [Indra speaks:] I have heard that Indrani is the most fortunate amongst these women, for her lord Indra, who is above all (the world), does not die of old age like other (men).

12. I am not happy, Indrani, without my friend Vrishakapi; whose acceptable oblation here, purified with water, proceeds to the gods; Indra is above all (the world).

13. [Vrishakapi speaks:] O mother of Vrishakapi, wealthy, possessing excellent sons, possessing excellent daughters-in-law, let Indra eat thy bulls,

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1 Vrishakapayin may also mean "wife of Indra"; Vrishakapi being a name of Indra, as the showerer of benefits.
EIGHTH ASH'TAKA—FOURTH ADHYAYA. 235

(give him) the beloved and most delightful gīt; INDRA is above all (the world).

14. [Indra speaks :] The worshippers dress for me fifteen (and) twenty bulls: I eat them and (become) fat, they fill both sides of my belly; INDRA is above all (the world).

15. [Indrānt speaks :] Like a sharp-horned bull roaring amongst the herds, so may thy libation please thy heart, INDRA, (thy libation) which she who desires to please thee is expressing for thee; INDRA is above all (the world).

16. The man who is impotent begets not progeny, but he who is endowed with vigour; INDRA is above all (the world). 1

17. [Indra speaks :] He who is endowed with vigour begets not progeny, but he who is impotent; INDRA is above all (the world).

18. [Indrānt speaks :] Let this VRISHAKAPI, INDRA, take a dead wild ass, 2 (let him take) a knife (to cut it up), a fire-place 3 (to cook it), a new saucepan, and a cart full of fuel; INDRA is above all (the world).

1 This is the purport of the stanza, which I have not translated literally.

2 Sāyana explains parasvam as parasuram, i.e. "one who who is of his own nature" (query, in this case an ape "kapi," see note 1, p. 234).

3 [On the different meanings of sand, see Manu III. 68, referred to by M. M. Rig-Veda, vol. vi. p. 16.]
19. [Indra speaks:] Here I come to the sacrifice looking upon (the worshippers), distinguishing the Dása and the Aarya;¹ I drink (the Soma) of the (worshipper), who effuses (the Soma) with mature (mind); I look upon the intelligent (sacrificer); **Indra** is above all (the world).

20. Go home, **Vṛishākapi**, to the halls of sacrifice (from the lurking-place of the enemy), which is desert and forest (how many leagues are there from there?), and from the nearest (lurking-place); **Indra** is above all (the world).

21. Come back, **Vṛishākapi**, that we may do what is agreeable to thee; thou, who art the destroyer of sleep,² comest home again by the road; **Indra** is above all (the world).

22. Rise up and come home, **Vṛishākapi** and **Indra**; where is that destructive beast, to what (region)³ has (that beast), the exhilarator of men, gone? **Indra** is above all (the world).

23. The daughter of **Manu**, **Paršu** by name, bore twenty children at once; may good fortune, O arrow of Indra, befall her whose belly was so prolific; **Indra** is above all (the world).⁴

¹ [See, on the distinction between the Aryan and Dasyu in the Rig-Veda, Muir’s Sanskrit Texts, vol. ii. p. 374.]
² [i.e. the sun. See Nirukta, XII. 28.]
³ Nirukta, XIII. 3.
⁴ This is a somewhat unintelligible Sūkta. The **Indra** of the burthen is according to Yáska (Nirukta, XIII. 3) the Sun.
Sûkta III. (LXXXVII.)

The deity is Agni the slayer of Râkshasas; the Rishi is Pâru of the race of Bharadvâja; the metre of the first twenty-one stanzas is Trishtubh, of the remaining four Anuvâsaka.

1. I offer clarified butter to the powerful Agni, Varga V. the slayer of Râkshasas, I approach the most spacious dwelling, the friend (of worshippers); Agni sharpening (his flames) is kindled by pious men; may he guard us from malignant spirits by day and by night.

2. Jâtavedas, who hast teeth of iron, consume the Yâtudhânas' flame when kindled, destroy the destructive (spirits) with thy tongue, cut up the eaters of flesh, and put them in thy mouth.

3. Agni, the destroyer (of the Râkshasas), who hast two (rows of teeth), sharpening them both, apply them to (the Râkshasas, and preserve) both the upper and the lower (world); and march, radiant (Agni, against the Râkshasas) in the firmament, seize the Yâtudhânas with thy jaws.

4. Agni, do thou, bending thy arrows by means of our sacrifices and praise, and sharpening the javelins with thy splendid, pierce with them the

_Vrishâkapî_ also seems sometimes to bear the same meaning; in the vocabularies the name is applied to Vishnu, Siva, and Agni; perhaps here Agni is intended as identified with Aditya.

1 *i.e.* Râkshasas.
Yátudhánas to the heart, break their arms when raised against thee.

5. Agni JátaVEDás, cut through the skin of the Yátudhána, let thy destructive thunderbolt destroy him with its fire; sever his joints, may the flesh-desiring flesh-eater devour his mutilated body.

6. Wherever thou now beholdest him, Agni JátaVEDás, whether standing or moving, or passing along the paths in the firmament, do thou, O shooter, sharpening (thy arrows), transfix him with thy shaft.

7. And defend me, JátaVEDás, with thy darts when I am seized, (defend me) from the Yátudhána who has seized me; anticipating him, do thou, Agni, blazing fiercely, slay him; may the swift flying vultures,¹ the flesh-eaters, devour him.

8. Agni, youngest of the gods, announce (to me present) at this (thy sacrifice), which is thy Yátudhána who does this;² destroy him with thy kindled flame; beholder of men, consume him with thy brilliance.

9. Protect this sacrifice, Agni, with thy sharp glance; lead it sage (Agni) forward to (the acquisition of) riches; let not the Yátudhánas harm thee, beholder of men, the destroyer of Rákshasas blazing fiercely.

¹ Kávinská. Sáyána, "noisy," or "a kind of bird."
² i.e. impedes our sacrifice.
10. Regard, beholder of men, the Rákshasa amongst the people; cut off his three heads; cut off his flanks with thy might; cut off the triple foot of the Yáttudhána.

11. Agní Játavedas, let the Yáttudhána, who defeats thy truth with falsehood, come thrice into the confinement of thy flames; crushing him with thy might, drive him from the presence of (me) thy worshipper.

12. Cast, Agní, upon the two roaring (Rákshasas) that eye wherewith thou beholdest the Yáttudhána striking with his hoof;¹ like Atharvan with celestial radiance burn down the ignorant (Rákshasa), who assails truth with falsehood.

13. To-day, Agní, when the married pair curse each other, when the praisers produce bitter words (in anger against each other), do thou pierce the Yáttudhánas through the heart with thy arrow, which is generated from thy wrathful mind.

14. Destroy the Yáttudhánas with thy scorching fire; destroy the Rákshasas, Agní, with thy heat; destroy with thy radiance those who believe in vain gods, fiercely blazing, destroy the insatiable.

15. Let all the gods to-day destroy the murderous (Yáttudhána); let our sharp imprecations encounter him; may the arrows hit the speaker of falsehood in a vital part; may the Yáttudhána go into the bondage of the all-pervading Agní.

¹ Sáyana, "with nails like hoofs."
16. The Vātudhāna who fills himself with the flesh of man, and he who fills himself with the flesh of horses or of other animals, and he who steals the milk of the cow—cut off their heads with thy flame.

17. The milk of the cow is annually produced, let not the Vātudhāna consume it, O beholder of men; whichever of them would like to satiate himself with the ambrosia, do thou, Agni, pierce that contending (Rākshasa) with thy flame in a vital part.

18. Let the Vātudhānas drink poison from the cattle; let the (Rākshasas) hard to overcome be cut to pieces for the sake of Aditi; may the divine Savitri give them over (to destruction), may they be deprived of the food of herbas.

19. Thou, Agni, hast from old time opposed the Vātudhānas; the Rākshasas have never overcome thee in battles; burn the murderous flesh-eating (Rākshasas) one by one; let them not escape thy divine weapon.

20. Do thou, Agni, protect us on the south, on the north, on the west, and on the east, may these, thy undecaying, scorching, blazing (flames), consume the perpetrator of wickedness.

21. Royal Agni, who art a sage, protect us by

1 [So Sāyaṇa; but it might mean “who smears himself.”]
2 [Sāyaṇa, “may they take the food of herbas.”]
3 Sāma Veda, I. 1. 2. 3. 8.
thy wisdom on the west, on the east, on the south, on the north, do thou, O friend, who art undecaying, (preserve me), thy friend, to old age; do thou, who art immortal, (protect) us who are mortal.

22. We meditate, strength-born Agni, on thee, the accomplisher (of rites), the sage, of fearful form, the destroyer of the treacherous day by day.¹

23. Consume, Agni, the treacherous Rakshasas with thy all-pervading sharp flame, with thy flame-pointed darts.

24. Consume, Agni, these pairs of Yatudhanas and Kimtidin;² I whet thee, O sage, the invincible one, with my praises; wake up.

25. Destroy, Agni, with thy flame, the impetuous might of the Yatudhana; break the strength of the Rakshasa.³

Sūtra IV. (LXXXVIII.)
Agni in the form of Vaiṣwănåra and Sūrya are the deities conjointly; the Rishi is Mûrdhâvat of the race of Angiras, or of the race of Vâmadeva; the metre is Trishtubh.

1. The Soma oblation, undecaying and agreeable Varga X. to the gods, which is offered to Agni, who is cognizant of heaven, who touches the sky—for its

¹ Yajur Veda, XI. 26.
² [A kind of Rakshasas. The name is thus derived by Yâska (Nirukta, VI. 11), "those who wander about saying kim iddam ‘what now?’ or kim idam ‘what’s this?’"]
³ Sâma Veda, I. 1. 2. 5. 5.
nourishment, existence and support the gods supply
(Agni) the giver of happiness with food.\footnote{Nirukta, VII. 25.}

2. The whole world swallowed up, hidden in
darkness, was made manifest when Agni was born;
the gods, heaven and earth, the waters and the
plants rejoiced in his friendship.

3. Sent by adorable gods I praise the undecaying
and mighty Agni, who by his radiance has spread
forth the earth and this heaven, the two worlds and
the firmament.

4. Who propitiated by the gods was the first
offerer of oblations, whom his worshippers anoint
with clarified butter—he, Agni Jatavedas, quickly
made that which can fly, that which can walk, that
which is stationary, that which is movable.\footnote{Nirukta, V. 3.}

5. Inasmuch as thou abidest, Agni Jatavedas,
on the brow of the universe, together with the
sun, we have come to thee with praises, with
hymns, with prayers; thou art adorable, the
satisfier of heaven and earth.

6. Agni is the head of all beings by night; then
the sun rising early is born; (the wise know) this
to be the wisdom of the adorable gods, that the
swift-moving sun being intelligent moves through
the firmament.\footnote{Nirukta, VII. 27. [Apas may mean karma “function”;
\textit{mdyd}, qu. “illusion” in the ordinary \textit{laukit} sense.]}

\textit{Varga XI.}
7. He who shines visible to all through his greatness radiant, having his station in the sky, resplendent in him, Āgni, the universal gods, the guardians of men’s bodies, have presented an oblation with the voice of praise.¹

8. The gods first generated the words of the hymn, then Āgni, then the oblation; he is the (object of the) sacrifice of these deities, the protector of the body; him the heaven knows, him the earth and the waters know.

9. Āgni whom the gods generated, in whom all beings have offered oblations—he, the straight-going, has warmed by his radiance, by his might, the earth and this heaven.

10. The gods have by praise engendered Āgni in the sky, who fills heaven and earth by his functions, they appointed the joy-bestowing Āgni to his threefold condition,² he brings the manifold plants to maturity.

11. When the adorable gods placed him and Vṛṣṇi, the son of Aditi, in heaven; when the swift-moving pair (Āgni and Vaishvānara)³ appeared, then all beings beheld them.

¹ [Sūktavākana may mean “with the words idam ādved-prithivi” (the words at the beginning of I. 185. 11).]
² That is, either to his place at the three daily sacrifices, or his position in heaven, the firmament, and earth, as the sun, lightning, and fire. Yāska (Nirukta, VII. 28) cites a Brāhmaṇa to the effect that Āgni, in his third capacity in heaven, is the sun.
³ Yāska says the dawn and the sun, Nirukta, VII. 29.
12. The gods made Agni Vaiśwánara, the indicator of days, for the sake of the whole world, who stretched out the radiant dawns, and as he moves along scatters the darkness with his light.

13. The wise and adorable gods engendered the imperishable Agni Vaiśwánara; he overcame (with his light) the ancient swift-moving Nakshatra, the overseer of the adorable (deity), mighty and great.

14. We glorify daily with praises the brilliant and sage Agni Vaiśwánara, the god who overcomes by his might both heaven and earth, (burning) both below and above.

15. I have heard that there are two paths for Pitríś, gods and mortals; all this universe which is between the paternal (heaven) and the maternal (earth) proceeds on its way by these two (paths).

16. The associated two (heaven and earth) support (Agni) moving, born from the head, sanctified by praise; diligent, rapid, radiant, he appears in the presence of all beings.

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1 Yakshasyādhyaksham is of very uncertain purport. The Scholiast explains yaksṛyas as in the text, and adhyaksham as the perceptible, or the lord. Langlois renders it plausibly enough "the moon, the lord of the Yakshas," but query his authority for such a rank being assigned to Chandras; the lord of the Yakshas is Kuvera.

2 Yajur Veda, XIX. 27; the two paths, the pitriyadisa and the devaydna, are described, Bhagavadgītā, VIII. 24 to 26, which Sāyana cites.

3 Or born from Aditya, the head, or chief, of all things.
17. When the lower and upper (fire)\(^1\) disputed "which of us twain leaders of sacrifice knows the work best?" then the friends (the priests) were competent (to offer) sacrifice, they came to the sacrifice; who declares this?

18. How many\(^2\) fires are there, how many suns, how many dawns, how many waters? I address you, O Pitrí, not in rivalry, I ask you, sages, in order to know (the truth).

19. As long, Mátariśvan, as the swiftly-moving (nights) cover the face of the dawn, (so long) the Bráhman, the inferior sitting down (to perform the work) of the Hotrí, approaching the sacrifice supports (the ceremony).

Súkta V. (LXXXIX.)
The deity is Indra, the Rishi Bṛṇu of the family of Vivasvatara, the metre is Tristambha.

1. Praise Indra, the chief leader (of rites), whose Varga XIV. glory surpasses the lustre (of others), and the ends of the earth; the sustainer of man, who exceeding the ocean in magnitude, fills (heaven and earth) with radiance.

2. The heroic Indra causes numerous rays of light to revolve as a charioteer (effects the rotation

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\(^1\) The lower fire is Agni, or the terrestrial fire; the upper is Śvayam, or the intermediate fire.

\(^2\) [Śaśiśa cites VIII. 58. 2. See Vol. V. of this translation, Hymn X. of the Appendix, p. 426.]
of) the wheels of the chariot; he destroys by his radiance the black darkness like a restless active horse.

3. Sing along with me a new song, unceasing, surpassing heaven and earth, to him who like the prishtha (praises), born at sacrifices, overcomes his enemies, Indra who desires no friend.

4. I will utter praises to Indra in unceasing flow, (I will send) waters from the depth of the firmament (to him) who has fixed heaven and earth on both sides by his acts as the wheels of a chariot (are fixed) by the axle.

5. Appeasing wrath, striking quickly, intimidating foes, doer of great deeds, armed with weapons, possessing the stale residue, Soma nourishes all the Atasa woods, they oppose no impediments against Indra.

Varga XV. 6. Of whom neither heaven and earth, nor the water, nor the firmament, nor the mountains (are the obstructions) for him doth the Soma exude, when his wrath reaching his enemies destroys the strong and breaks the firm.

7. (Indra) slew Vritra as an axe (cuts down) a tree; he demolished the cities (of the foes), he dug out the rivers; he shattered the cloud like a

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1 Or "Indra." This verse is obscure, partly because the words are unusual, partly because there is a confusion between Indra and Soma. Yaska (Nirukta, V. 12) does not afford much aid.
new pitcher; with his allies (the Maruts) he recovered the cattle.

8. Thou, Indra, who art wise, punishest the guilt (of worshippers); thou cuttest off their sins as a sword (cuts off) the limbs (of victims); (thou cuttest off) the people who (ignorantly) injure the supporting (function) of Mitra and Varuna, (which is) as it were their close friend.

9. Against those who sinfully offend against Mitra, Aryaman, thy companions (the Maruts) and Varuna, against these thy enemies sharpen, Indra, showerer (of benefits), thy rapid showering radiant thunderbolt.

10. Indra rules over heaven, Indra rules over earth, over the waters, and over the clouds; Indra rules over the great and over the wise; Indra is to be invoked for the acquirement and preservation (of wealth).

11. Indra is vaster than the nights, vaster than Varga XVI. the days, vaster than the firmament or the receptacle of the ocean, vaster than the wind, or space or the ends of the earth; Indra exceeds the rivers and mankind.

12. May thy unbroken weapon, Indra, proceed (against thy foes), like the banner of the shining dawn, like a stone cast down from heaven, pierce those whose friendship is deceitful with thy consuming loud-sounding (weapon).

13. The months attend upon Indra as soon as born, the forests attend upon him, the plants, the
mountains, the affectionate heaven and earth, and the waters (attend upon) him.

14. Where was thy (shaft), Indra, (which ought) to be hurled (against thy enemies) when thou didst cleave the Rákshasas hastening to war, and when the Mitrakrús\textsuperscript{1} lay on the ground there in confusion like cattle at the place of immolation?

15. May those adversaries, Indra, who press upon us, fiercely opposing us, and assembled in numbers, be overwhelmed with thick darkness, and may the bright (days) and nights overpower them.

16. Many oblations and praises of men exhilarate thee; do thou, praising this invocation of the Rishis, who hymn thee, and disregarding all other worshippers, come to us with thy protection.

17. May we, the descendants of Vīśvāmitra, sincerely praising thee, Indra, by day for thy protection, obtain thy protecting (favours), may we obtain thy recent (favours).

18. We invoke in this conflict for our protection the pure, the opulent Indra, the most heroic in the fight, hearing (our prayers), fierce, slaying the Vritras in battles, the despoiler of their wealth.

\textsuperscript{1} [Probably a kind of demon. Sāyāṇa, "those who treat their friends with cruelty." ]
Sūkta VI. (XC.)

Purusha or soul is the deity; the Rādī is Narayana; the metre is Anushṭubh, except in the last verse, in which it is Tristubh.

1. Purusha, who has a thousand heads, a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers.

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1 This Sūkta, commonly known as the Purusha-sūkta, has been translated by Colebrooke, Misc. Essays, vol. i. p. 167, and by Burnouf, Introd. to the Bhāgavata-Purāṇa, vol. i. p. cxxiii. It occurs entire in the Yajur Veda, XXXI. 1 to 16, and the Atharva Veda, XIX. 6. See, further, Muir's Sanākrit Texts, vol. i. pp. 6-11; vol. v. p. 36. Colebrooke renders purusāsa "embodied spirit." Sāyaṇa and Mahīdhara concur in identifying it with Vīrāy, the aggregate of all living beings, spirit embodied in the egg of Brahma, i.e. the universal spirit animating all creation.

2 As one with all creatures, Purusāsa or Vīrāy may be said to have a thousand, or thousands of heads, eyes, etc., a thousand being put for an infinite number.

3 Mahīdhara gives the same explanation as Sāyaṇa, but adds that it may also mean that the human soul, extending from the navel, takes up its abode in the heart—a doctrine to be found in the Upanishad. Hence Colebrooke renders it "stands in the human breast"; compare Burnouf's version, "il occupe dans le corps de l'homme une cavité haute de dix doigts qu'il dépasse encore." All, however, that seems intended is that the supreme soul, having animated the universe, is moreover present in man, either in a minute form or of definite dimensions, a doctrine taught in the Upanishads and by the Vedāntists.
2. Purusha is verily all this (visible world), all that is, and all that is to be; he is also the lord of immortality; for he mounts beyond (his own condition) for the food (of living beings).\footnote{Literally, “since he rises beyond by food.” This may well admit of different explanations. Colebrooke has “he is that which grows by nourishment.” Muir, “that which expands by nourishment.” Burnouf has, “Car c’est lui qui par la nourriture (que prennent les créatures) sort (de l’état de cause) pour se développer (dans le monde);” which follows Sāyāna rather closely. Sāyāna explains *annema as *prāśīndam bhogyena √nnema nimittabhiṣena, and lower down adds, “Inasmuch as he assumes the condition of the world in order that sentient beings may enjoy the fruit of their acts (prāśīndas karmaphala-bhogdya), that is not his true nature.” The notion is that the supreme spirit, which in its own state is inert and undiscernible, becomes the visible world, that living beings may reap the fruit of their acts; and inasmuch as they may thereby acquire *mokṣha, or final liberation, the supreme spirit is the lord or distributor of immortality. The word *annema, “food,” which constitutes the chief difficulty here, is used in the Upanishads in a very vague and mystical sense; see, for example, the *Māṇḍaka, I. 8 [where it is translated “matter” by Max Müller, Sacred Books of the East, vol. xv. p. 28].}

3. Such is his greatness;\footnote{i.e. the greatness of Purusha is as vast as the world of past, present, and future beings.} and Purusha is greater even than this; all beings are one-fourth of him; his other three-fourths, (being) immortal, (abide) in heaven.

4. Three-fourths of Purusha ascended; the other fourth that remained in this world proceeds re-
peatedly,¹ and, diversified in various forms, went to all animate and inanimate creation.

5. From him² was born Virāj, and from Virāj Purusha;³ he, as soon as born, became manifested, and afterwards (created) the earth (and) then corporeal forms.

6. When the gods performed the sacrifice⁴ with Varga XVIII. Purusha as the offering, then Spring was its gH, Summer the fuel, and Autumn the oblation.

7. They immolated as the victim upon the sacred grass Purusha, born before (creation); with

¹ Either in individuals by death and birth, or in the world by its temporary dissolution and renovation. The word sādusāsana means those who eat and those who do not; that is, the two classes of created things, those capable of enjoyment, etc., as gods, men, animals, or incapable thereof, as mountains and rivers—conscious and unconscious creation. Sāyaṇa and Mahādhara concur in this explanation.

² [Taumāda probably means “from that one-fourth.” Sāyaṇa explains it as “from the Adipurusha.”]

³ Colebrooke has “the first man,” reading probably adīpurusha. Sāyaṇa and Mahādhara explain purusha as meaning the presiding male or spirit, “life,” the supreme spirit who by his delusion (according to Vedānta phraseology) created the body of Virāj, i.e. the egg of Brahma, and entered into it in the form of life. Burnouf reads adīpurusha, and leaves the word untranslated. The Vedāntists identify Purusha and Paramātmā, the Vaiṣeshikas oppose the two terms.

⁴ According to Sāyaṇa the sacrifice here was imaginary, or mental (mddasam). This verse is verse 14 in the Yajusha and in Colebrooke’s translation.
him the deities who were Sādhyas\(^1\) and those who were Rishis sacrificed.

8. From that victim, in whom the universal oblation\(^2\) was offered, the mixture of curds and butter was produced, (then) he made those animals over whom Vāyu presides,\(^3\) those that are wild, and those that are tame.

9. From that victim,\(^4\) in whom the universal oblation was offered, the Rishas and Sāmans were produced; from him the metres were born; from him the Yajush was born.

10. From him were born horses and whatsoever animals have two rows of teeth; yea, cows were born from him; from him were born goats and sheep.

\textit{Varga XIX.}

11. When they immolated Purusha, into how

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\(^1\) Sādha, meaning "competent to create," \textit{i.e.} Prajāpati and the rest.

\(^2\) Burnouf, "le sacrifice où celui qui est le monde devient."

\(^3\) Vārāyās. Sāyana cites the Taitt. Brahm. III. 2. 1. 3. Colebrooke translates it, "who are governed by instinct." Burnouf, "aux animaux dont Vāyu est la divinité."

\(^4\) In this and the preceding verse the text has \textit{tasmdā yajñādā}, which Burnouf translates simply "de ce sacrifice." Colebrooke, in the first place, has "from that simple portion surnamed the universal sacrifice" (\textit{sārdhutaś}), meaning Purusha as the world, which is no doubt more correct; yajña, as in verse 7, meaning yajñāadhana, the material of sacrifice, \textit{i.e.} the victim. Purusha is the spiritual cause and effect of material creation; it is from him, not from the ideal or real sacrifice, that all things originate.
many portions did they divide him? What was his mouth called, what his arms, what his thighs, what were his feet called?

12. His mouth became the Brāhmaṇa, his arms became the Rājanya, his thighs became the Vaisya; the Sūdra was born from his feet.¹

13. The moon was born from his mind; the sun was born from his eye; Indra and Agni were born from his mouth, Vāyu from his breath.²

14. From his navel came the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ear, so they constituted the world.

15. Seven were the enclosures³ of the sacrifice.

¹ Muir translates as follows: “The Brahman was his mouth; the Rājanya was made his arms; that which was the Vaisya was his thighs; the Sūdra sprang from his feet.” See his remarks, Sanskrit Texts, vol. i. p. 9. [Prof. Wilson had followed Muir, in the first half of the verse, but I have followed Śāyana, seeing no difficulty in kṛitaḥ, which by attraction agrees with rājanaḥ instead of bāḥū.—Ed.]

² The reading of the Yajush differs here, and is followed by Colebrooke, “air and breath proceeded from his ear and fire rose from his mouth.”

³ Septa paridhayas is explained by Śāyana as the seven metres, Gāyatri, etc., and also as meaning the shallow trenches, three of which were dug round the Ḡāvantiya fireplace, three round the northern altar, and the seventh ideally dug round the sun to keep off evil spirits. Hence Colebrooke renders the word “moats,” and Burnouf “fosse.” Mahādharma gives also another explanation, “the seven oceans,” and this is the sense
thrice seven logs of fuel were prepared, when the gods, celebrating the rite, bound Purusha as the victim.

16. By sacrifice the gods worshipped (him who is also) the sacrifice; those were the first duties. Those great ones became partakers of the heaven where the ancient deities the Sādhyas abide.

ANUVĀKA VIII.

ADHYAYA IV. CONTINUED.

Sūkta I (XCI.)
The deity is Agni; the Rishi is Aruna, the son of Viśhnu; the metre of the last verse is Trishûk, of the rest Jagati.

Varga XX. 1. Damūnas, being glorified by his diligent (worshippers), desiring food upon the footmark of Ilā, is kindled in the chamber (of sacrifice), the offerer of every oblation, the object of veneration, the lord, the resplendent, friendly to him who desires his friendship.

2. Of manifest glory, he resorts as a guest to every house (of his worshippers) to every forest;

adopted by the Persian as translated by Du Perron. The thrice seven pieces of fuel may typify the twelve months of the year, the five seasons, the three worlds and the sun, or it may mean the three classes of seven metres each.

1 [Dāmunas is an epithet of Agni, and is explained by Sāyana as "generous," or "submissive." ]
friendly to man; like one repairing to all men, he disregards them not; kind to all, he dwells amongst all men, (he presides over) every one.

3. Thou, Agni, art vigorous with vigour, thou art active with acts (of piety), thou art wise with wisdom, knowing all things. Thou art the dispenser of wealth, thou abidest alone, thou art lord of the treasures of heaven and earth.

4. Sagacious Agni, thou sittest at thy station suited to the sacrifice and anointed with butter at the foot-mark of Ilá. Thy quick-moving rays are manifested like those of the dawns, beautiful as those of the sun.

5. Thy glories, Agni, like the lightnings of the rain-cloud, are manifested many-tinted, like the manifestations of the dawn, when quitting the plants and the forests, thou gatherest on all sides food for thy mouth.¹

6. The plants bear him as the embryo (conceived) in due season; the maternal waters bring forth Agni; yea, the trees and the pregnant creepers bring him forth daily like to themselves.²

7. When, agitated by the wind and quickly

¹ Vama vama figriya takavavr va may be, “he lurks in every forest like a robber,” as Langlois renders it.

² Sáma Veda, II. 3. 2. 7. 1.

³ Sáma Veda, II. 9. 2. 3. 1. Sáyaṇa explains amdrnam as “equal to (or like) themselves, since he enters them as an embryo.”
moving through the beloved (trees), thou spreadest about devouring the food, the imperishable energies of thee, 
\(\text{Agni}\), the devourer, rush forth like charioteers.\(^1\)

8. (The priest) selects thee, \(\text{Agni}\), the giver of intelligence, the accomplisher of the sacrifice, the invoker of the gods, the chief overcomer of foes, the councillor, alike verily at the lesser and at the greater oblation, and none other than thee.\(^3\)

9. The performers of sacred rites, devoted, \(\text{Agni}\), to thee, select thee as the ministrant priest at sacrifices in this world, when the devout worshippers bearing oblations and strewing the clipt sacred grass offer thee food.

10. Thine, \(\text{Agni}\), is the function of the \(\text{Hotri}\), thine the duly-performed function of the \(\text{Potri}\), thine the function of the \(\text{Neshtri}\), thou art the \(\text{Agni}\)\(^2\) of the sacrificer, thine is the office of the \(\text{Praestyri}\), thou actest as \(\text{Adhvaryu}\), and thou art the \(\text{Brahman}\) and the lord of the mansion in our abode.

Varga XXII. 11. The mortal, \(\text{Agni}\), who presents to thee, the immortal, fuel at the offering of the oblation—thou art his \(\text{Hotri}\), thou goest on his errand (to

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\(^{1}\) Sáma Veda, II. 3. 2. 7. 2.

\(^{2}\) Sáma Veda, II. 3. 2. 7. 3.

\(^{3}\) [Properly “thou art the fire-kindler, or \(\text{Agnidhara}\).” See Vol. II. p. 209, where this verse occurs, but the translation slightly differs.]
the gods), thou directest (the ceremonial), thou offerest the sacrifice, thou actest as the officiating priest.¹

12. May these laudatory words, these eulogistic verses, these voices (proceeding) from us, reach him the giver of wealth, JátaVEDAs; these wealth-desiring (words) in which when they are perfected, the perfecter delights.

13. I will address this new laudatory hymn to the ancient Ágni, who is gratified (by praise). May he hear us. May I be in the centre of his heart, to touch it, like a loving well-attired wife (in the heart) of her husband.

14. I offer² graceful praise with all my heart to Ágni, the drinker of water, whose back is sprinkled with Soma, the ordainer (of the rite), to whom vigorous horses and bulls and barren cows and sheep are consigned as burnt offerings.

15. The oblation has been poured, Ágni, into thy mouth, like butter into the ladle, like Soma-juice into the spoon. Bestow upon us riches conferring food, (comprehending) male progeny, excellent, renowned and abundant.

¹ i.e. Ágni is the Brahman, the Yujamde and the Adhwyru.
² The Yajush (XX. 78) reads janaya “offer,” being addressed, according to Mahídhara, to the Adhwyru.
SÓKTA II. (XCII.)

The deities are the Viśvadevas; the Rishi is Sáryáta, the son of Manu; the metre is Jagati.

Varga XXIII. 1. Ye (gods, adore) the charioteer of the sacrifice, the lord of men, the invoker of the gods, the guest of night, the resplendent (Agni). Blazing amid the dry (bushes) preying upon the green, the showerer of desires, the banner (of light), the adorable, he reposes in heaven.

2. Both (men and gods) have made Agni the speedy protector, the upholder of duty, the accomplisher of the sacrifice; they have recourse to him (who is) vast as the sun, the precursor of the dawn, the son of the brilliant (Vāyu).

3. We desire that our notions of that adorable (Agni) may be true, and that our oblations may be to him for food. When his formidable (flames) attain immortality, then may our priests scatter (oblations for the benefit) of the divine being.

4. The vast heaven, the spacious firmament, the glorious unbounded earth, (do) homage (to the Agni) of the sacrifice; and Indra, Mitra, Varuṇa, Bhaga, and Savitri, whose strength is purified, unite to recognize (his excellence).

5. The rivers flow along with the rushing (son

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1 [Sāyana explains aṁjaspdm as aṁjard rakṣakam = speedily protecting. It is more probably "the drinker of the juice (or butter)." ]
of) Rudra, they sweep over the boundless earth; and with them the circumambient (Indra) sweeping over a wide space, roaring in the belly (of the firmament), sprinkles the whole world.

6. The Maruts, the sons of Rudra, mixing with men, the hawks of the sky, the inhabitants of the cloud, (are) performing (their functions); with those horse-owning deities, Varuna, Mitra, Aryaman, and Indra, the lord of horses contemplates (the rite).

7. Those who praise him find protection in Indra; (those who praise him find) universal vision in the sun; (those who praise him find) manly vigour in the vigorous (Indra); those worshippers who diligently offer adoration to Indra (acquire) the thunderbolt as their ally in the dwellings of men.

8. The sun urging his steeds (in obedience to) his (commands) delights (in his presence); every (god) is in fear of the powerful Indra; from the belly of the formidable sighing showerer (of benefits) the all-enduring irresistible (deity) thunders day by day.

9. Address praise to-day with reverence to Rudra, the powerful, the destroyer of heroes, (who is ac-

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1 [Sāyāna takes yebhīḥ as referring to the Maruts, the sons of Rudra, alluded to in the first line of the verse.]
2 Or, possessing the Soma.
3 This is Sāyāna’s explanation, transposing the inflexions.
4 [Sāyāna refers to the Twitiṭiya Up. II. 8.]
compounded) by the mounted (Maruts), the granters of wishes, together with whom he, propitious, possessing kinsmen, besprinkles (the worshippers) from heaven.

10. Inasmuch as Brihaspati, the showerer (of benefits), and the kindred of Soma (the Vishadevas), bestow food (for the support) of people, Atharvan was the first to invigorate (the gods) with sacrifices; with strength the gods and Bhrigus discovered (the cattle).

Varga XXV. 11. They, the heaven and earth, abounding with waters, the Narasamsa rite with its four fires, Yama, Aditi, the divine Twashtri, (Agni) the giver of wealth, the Ribhus, Rodasi, the Maruts, and Vishnu are worshipped (by us).

12. And may the wise Ahi of the firmament hear the copious (praise) of us eager (worshippers) at the offering of oblations; may the revolving sun

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1 [i.e. with the strength acquired from the sacrifice which they had eaten. This seems to be the meaning of the words which Sāyaṇa adds, “Having gone to the sacrifice made by Atharvan, they discovered the cattle.” He refers to I. 83. 5. See above, Vol. I. p. 212.]

2 [Sāyaṇa carelessly takes this as locative, as M. Müller says (p. 17), “excelling himself,” (or out-Sāyaṇaing Sāyaṇa), Notice, however, the even greater recklessness of his explanation of verse 7 above, where I have left Prof. Wilson’s translation, reflecting Sāyaṇa’s blunders, remain unaltered, as it would have been impossible to translate that verse correctly without throwing Sāyaṇa overboard altogether.]
and moon dwelling in heaven, the earth and sky, comprehend by their intelligence (the purport) of this (our praise).

13. May Púshan protect all our moveable (property), may Váyu, the friend of the Viśwadevas, the grandson of the waters, preserve us for the celebration of the sacrifice. Worship the wind, the soul of all, (to obtain) excellent (food); Aświns, who are worthy to be invoked, hear us on your way.

14. We glorify with praises Agni, the self-famous, who dwells amongst these fearless beings; we praise the irresistible Aditi, together with all the wives (of the gods); we praise the young (lord) of night (the moon), we praise the friend of man (the sun), we praise (Indra) the lord (of all).

15. Anéiras, the prior in birth, praises (the gods) here; the uplifted stones behold (the Soma of) the sacrifice: through which (stones) the sage Indra has been exalted, (and his) thunderbolt brings forth excellent water, (producing) food on the watery way.
Sūkta III. (XCIII.)

Deities as before; the Rishi is Tānvā, the son of Pṛithvī; the metre of the second, third, and thirteenth verses is Anushūbhī, of the ninth Aksharasankhyayād Pankti, of the eleventh Nyankudrīśā, of the fifteenth Purastddbrīhāti, of the rest Prastārapankti.

Varga XXVI.

1. Heaven and earth, be great and spacious; mighty Rodasī, be ever with us like wives; with these (your protections), protect us from (the foe who is) stronger (than we), with these protect us in the might (of our enemies).

2. That man pleases the gods at every sacrifice who, being most versed in protracted texts, worships them with gratifying (oblations).

3. Lords of all worlds, (give us) the abundant wealth of the gods; for (you) all are endowed with great glory, (you) all are to be worshipped at the sacrifices.

4. They are the lords of the ambrosia, adorable, —Aryaman, Mitra, the circumambient Varuṇa, Rudra, who is hymned by the priests, the Maruts, Pūshan, Bhaga.

5. And (you two Āświns) showering wealth, (ye) sun and moon, (lords) of the waters, equally rich, (come) by night to our abode, when1 Ahirbudhnyā sits down in their company in the firmamental (clouds).

Varga XXVII. 6. And may the divine Āświns, the lords of

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1 [Sāyaṇa takes yad as “who,” referring to Ahirbudhnya.]
pure (water), and Mitra and Varuna protect us with their bodies; he (whom they protect) acquires ample riches, (and passes) through misfortunes as (a traveller through) a desert.

7. And may the Rudras, the Aświna, make us happy, (may) the universal gods, the lord of chariots, Bhaga, Ribhu, Vája, Ribhuksana, the circumambient (Váyu), and the omniscient (deities make us happy).

8. The mighty (Indra) is resplendent (through the sacrifice), the joy of the worshipper is resplendent; vigorous are the two horses of thee rapidly approaching, whose hymn is unassailable (by the Rákshasas); (this) sacrifice is apart,¹ not human.

9. Make us, divine Savitri, free from shame; thou art praised (by the priests) of the opulent; may Indra, accompanied by the bearers (of water),² unite the strength of us men here, like the chariot-wheel and reins.

10. Heaven and earth, grant to these our sons great renown, extending over all mankind; grant sustenance for the acquisition of strength, sustenance together with wealth for the overthrow (of enemies).

11. Mighty Indra, do thou, who art well affected towards us, ever protect this worshipper wherever he may be, so that he may attain his desire; instruct me, Vasu, by thy wisdom.

¹ i.e. it is from heaven. ² Sāyaṇa adds "the Maruta."
12. May (the priests) strengthen this my hymn, the destroyer of the enemies (of the gods), of brilliant path like the rays in the sun, as the carpenter (sends forth) the upright car.

13. Those whose (praise) arrives, accompanied by wealth, of them it is (as) a golden (ornament), like manly powers in battle reaching the conclusion, as it were, without an effort.

14. This I proclaim in the presence of Duḥṣīma, Pṛithavāna, Vena, the mighty Rāma, and (other) opulent (princes): those who (come), having yoked five hundred (chariots), their affection for us is renowned on the road.¹

15. Amongst them Tānwa promptly demanded seven-and-seventy (cows), Pārthya ² demanded promptly, Māyāva demanded promptly.

Sūktā IV. (XCIV.)
The deities are the stones used for bruising the Soma plant, and so extracting the sap. The Rishi is Arbuda the serpent, the son of Kadri. The metre of the fifth, seventh, and fourteenth verses is Trīṣṭubh, of the rest Jagati.

Varga XXIX. 1. Let these (stones) speak; let us reply to the

¹ [Śāyana takes asmaya as nom. pl. and vipaṛdvi either as a noun or as an adjective agreeing with stotram understood. Both Grassmann and Ludwig take asmaya as used in the sense of a substantive. Cf. honestum, bonum, etc., in Latin.]

² The Scholiast here adds, of the family of Yauandīva, which makes the Rishi of the regal order. All three names probably refer to the same person, called in the anukramaṇi Tānva Pārthya.
speaking stones, and do you (priests) utter (praise); when, ye solid, quick-moving stones, you utter the noise of praise together to Indra, (then you become) full of the Soma juice.

2. They roar like a hundred, like a thousand (men); they cry aloud with green-tinted faces; obtaining the sacrifice, the pious stones through their piety partake of the sacrificial food, even before (Agni), the invoker (of the gods).

3. They speak, they received into their mouth the sweet (Soma juice), they roar (like the eaters of flesh) over the roasted meat: chewing the branch of the purple tree, the voracious bulls have bellowed.

4. They cry aloud calling upon Indra with the intoxicating effused (Soma), they took the sweet juice into their mouth, seized by the sister (fingers) the bold stones danced, filling the earth with shouts.

5. The well-gliding stones made a noise in the firmament; they danced (like) the black deer in the stall; they exude down from the upper stone the expressed (juice); white as the sun they yield abundant moisture.

6. Bearing the burthen of the sacrifice, yoked with (the Soma), they exerted themselves like spirited horses; when panting and extracting (the Soma), they cried aloud, their snorting is heard like that of horses.

7. Worship (priests), those imperishable (stones)
which have ten workers, ten girths, ten yokes, ten agents, ten encompassers, which are possessed of ten burdens, which bear (the sacrifice).

8. These stones, having ten reins, swiftly moving, their delightful whirling goes round; they first tasted the ambrosia of the fragment of food of the expressed Soma.

9. These devourers of Soma kiss Indra's horses, milking forth the juice they repose upon the cow, Indra having quaffed the sweet Soma juice milked forth by them increases, waxes broad, grows vigorous.

10. The Soma is your showerer (at the sacrifice); you are unharmed, (like those) abounding in food, you are constantly feeding; like the wealthy (possessed) of splendour, you, O stones, are beautiful (at the sacrifice of him) whose sacrifice you delighted in.

Varga XXXI. 11. Splitting, but unsplit, you, O stones, are untiring, unrelaxing, immortal, free from disease, undecaying, rising and falling, powerful, unthirsting, not generating thirst.

12. Your progenitors (the mountains), stable from age to age, desirous of repose, seek not to mix with (religious) assemblies; exempt from decay, enjoying

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1 Dashramihyaḥ, etc., are governed by archata. Sāyana takes yuktidaḥ also as governed by archata, and takes dhūraḥ as instrumental dependent on yuktidaḥ. The "ten workers," etc., are the ten fingers. See Yāṣaka, III. 9.
the *Soma*, flowing green (with *Soma*), they made heaven and earth resound with their clamour.

13. The stones proclaim it with their clamour at the issue of the *Soma*-juice, like the quick-protecting (chariots) on the road; like cultivators sowing the seed, they, devouring the *Soma*, mix it, and do not hurt it.

14. (The *Soma*) being effused at the sacrifice, they made a noise like (children) at play, striking their mother. Proclaim the praise of (the stone), which has effused (the *Soma*-juice); let the honoured stones revolve.

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**ADHYAYA V.**

**ANUVÁKA VIII. CONTINUED.**

**Súkta V. (XCV.)**

The subject is a dialogue between Purúravas and Urváši, who are therefore the *Rishis* severally of the verses ascribed to them; the *devatá* is the purport of the remarks of both *Rishis*; the metre is Trishtubh.¹

1. (Purúravas speaks:) Ho indignant wife, Varga I.

¹ According to the legend narrated by Sáyana, Mitra and Varuna, excited by the charms of Urváši, gave birth to Agastya, pronouncing at the same time an imprecation upon the nymph and condemning her to descend to earth and cohabit with a mortal. *Ila*, a Rája, having gone out hunting with the sons of Manu, came to a place where Uma, the daughter of the mountain, with her attendant nymphs, was worshipping Śiva. In punishment for his intrusion he was changed into a woman.
with mind (relenting), stay awhile, let us now interchange discourse. These, our secret thoughts,

Having prayed to Śiva to be restored to manhood, he was referred to Devi, who allowed him to be alternately male and female, six months at a time. In the latter condition Budha, the son of Soma, became enamoured of her, and had a son by her, who was called Purūravas, and was Rāja of Pratishthānas. Purūravas became enamoured of Urvasi, who became his mistress on condition that if he should be ever naked in her sight except in bed she should return to heaven; he was also to take charge of two pet rams belonging to her. They lived together four years, when one night, hearing the bleating of the rams as they were being carried off by the gods, Purūravas sprang from the bed in pursuit, when a flash of lightning exhibited him to Urvasi naked. She consequently left him. Purūravas went in quest of her, and wandered about like one distracted, until he at length discovered her sporting with her fellow nymphs. He implored her to return, but she refused, calling him by various opprobrious names, as horse, brute, and the like [Sāyaṇa merely says seiva]. This is the occasion of the dialogue of the Sūkta, in which, however, Urvasi does not express herself in such unlady-like language, nor are the other particulars of the legend adverted to, beyond an allusion to the past cohabitation of the Rāja and the nymph, and the unwillingness of the former to let his mistress depart. Sāyaṇa's story is that of the Purāṇas, which is evidently different from that of the Veda. The story also of the drama, the Vikramorvasi, differs from the Purāṇa [being itself derived from the Mahābhārata, Vol. I. p. 113; see Professor Cowell's Translation of the Vikramorvasi, Introd. p. iv. note.] Sāyaṇa quotes the Vājasaneyaka, or White Yajush, for the story, which varies apparently in some particulars, though not essentially. No Sūkta, or portions of a Sūkta, corresponding with the present, are found in the Vājasaneyi Samhitā.
whilst unspoken, did not yield us happiness even at the last day.

2. [Urvāśī:] What can we accomplish through such discourse? I have passed away from thee like the first of the dawns. Return, Purūravas, to thy dwelling. I am as hard to catch as the wind.

3. [Purūravas:] The arrow is not to be cast from the quiver for glory. I am no longer the impetuous despoiler of the cattle (of the enemy), nor of their hundredfold (riches). My prowess having lost its strength, (my might) no longer flashes forth; (my warriors) the terrifiers (of the foe) hear not my shout in battle.

4. [Urvāśī:] If, Ushas, this Urvāśī, offering food and wealth to her father-in-law, loves (her husband), she has repaired from the neighbouring house¹ to her husband's home, where she loved (her lord), being delighted night and day by his embraces.

5. Thrice a day, Purūravas, hast thou embraced me,² thou hast loved me without a rival; I have

¹ [The word antigrīha is apparently a ἀντιγρίθα λειχόμενον. The Petersburg Dictionary explains it as "the space in front of the house." Sāyaṇa says it is "the house of dining (bhojanagrīham) of the father-in-law, who" (?) "which," reading yaṣaḥ for yaś) "is in the vicinity of the house of dining of her husband."]

² An allusion is probably intended to the three diurnal phases of the sun, his rising, culminating and setting, in which case Purūravas typifies the sun, and Urvāśī either the sky or the day.
followed (thee) to thy dwelling, thou, hero, hast been the sovereign of my person.

6. [PURÚRAVAS:] Sujúrṇi, Śreni, Sumna-Āpi, Hradechakshus, Granthini, and the swift-moving (Urvasī who arrived) they, decorated and purpletinted, did not go first, they lowed like milkkine for protection.

7. [Urvasī:] As soon as he was born the wives (of the gods) surrounded him, the spontaneously flowing rivers nourished him, for the gods reared thee, Purúravas, for a mighty conflict, for the slaughter of the Dasyus.¹

8. [Purúravas:] When, becoming their companion, (Purúravas) the mortal associated with these immortal (nymphs) who had abandoned their bodies, they fled from me like a timid doe, like horses harnessed to a chariot.

9. When a mortal mixing with these immortal nymphs has converse with them with words and actions, they (becoming) ducks do not show their bodies,² like playful horses champing (the bit).

10. (Urvasī) who shone like flashing lightning, bringing me the desirable dews (of heaven, has

¹ Nirukta, III. 47.
² [Properly "they clean their bodies like ducks." It is curious to observe that as occurs three times in this verse, and is differently explained by Sāyana on each occasion, the first as "and" (nakdraḥ samuchchhayārdikāḥ), second as "not," and third as "like."]
appeared); a son able in act and friendly to man has been born; Urvasī has prolonged my lengthened existence.¹

11. [Urvasī:] Thou hast been born thus to protect the earth; thou hast deposited this vigour in me; knowing (the future) I have instructed thee (what to do) every day; thou hast not listened to me; why dost thou now address me, neglectful (of my instruction)?

12. [Purūravas:] When shall a son (born of thee) claim me as a father, and, crying, shed a tear on recognizing (me)? What son shall sever husband and wife who are of one mind, now that the fire² shines upon your husband’s parents?

13. [Urvasī:] Let me reply. (Thy son) will shed tears, crying out and calling aloud when the expected auspicious time arrives;³ I will send thee

¹ Nirukta XI. 36.
² Sāyaṇa explains Agni as “the fire in thy heart, the embryo in the form of light,” meaning perhaps the future son of Urvasī by Purūravas.
³ [Sāyaṇa explains ṇāhyē as ṇāhīyē rōastumī, “the expected thing,” ṇāhīyē sīdvīyē is, of course, dative. Perhaps the true translation is “Let me forbid him as he sheds tears (i.e. I will forbid him to shed tears); calling out he shall not weep for the fortunate solicitude (of his father).” It would seem that Purūravas urges as an argument for Urvasī’s return that the son expected to be born (or? already born) will long for his father, and, if separated from him, will weep, to which Urvasī replies that the son will not weep because she will send him to Purūravas.]
that (child) which is thine in me,\(^1\) depart to thy house, thou canst not, simpleton, detain me.

14. [PURÚRAVAS:] (Thy husband) who sports with thee may now depart, never to return, (depart) to proceed to a distant region. Either let him sleep upon the lap of NIRĪTI,\(^2\) or let the swift-moving wolves devour him.

15. [URVĀŚI:] Die not, PURÚRAVAS, fall not, let not the hideous wolves devour thee. Female friendships do not exist, their hearts are the hearts of jackals.

16. When changed in form I wandered amongst mortals, I dwelt (with them) four delightful\(^3\) years. I ate once a day a small quantity of butter; satisfied with that I now depart.

17. [PURÚRAVAS:] I, VASISHṬHA,\(^4\) bring under subjection URVĀŚI who fills the firmament (with lustre) and measures out the rain. May (PURÚRAVAS), the bestower of the auspicious rite, abide near thee; come back—my heart is burning.

18. [URVĀŚI:] These gods said to thee, AILA.

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\(^1\) i.e. let him die; NIRĪTI being either the earth or the goddess of ill.

\(^2\) [i.e. which thou hast placed in my womb.]

\(^3\) [Reading praramayir ś in Sāyaṇa. Max Müller has pāramayir, i.e. satisfying. The correct translation of rātrī, etc., is, “I spent my nights there during four years.”]

\(^4\) According to the scholiast, VASISHṬHA here is an epithet, “preëminently the giver of dwellings.”
since thou art indeed subject to death, let thy progeny propitiate thy gods with oblations, thou shalt rejoice (with me) in heaven.

Súkta VI. (XCVI.)

The deities are Indra’s two bay horses. The Rishi is Baru of the race of Angiras, or Indra’s son Sanvahari; the metre of the twelfth and thirteenth verses is Trishtubh, of the rest Jagati.

1. I glorified thy bay horses, Indra, at the great Varga V. sacrifice, I solicit the agreeable exhilaration of thee, the destroyer. May my praises attain to thee, whose form is yellow, who, with thy horses, showerest (water) like beautiful butter.

2. Ye, who have praised the horse, the seat of Indra, urging the horses so that (Indra may reach) the divine assembly; do ye worship the horse-possessing might of Indra, whom men delight with the golden-tinted Soma-juices as milch kine (with their milk).

3. That is his thunderbolt, yellow, made of iron; the destroyer (of foes), desirable, the destroyer (of foes), it is in his hands; (he is) possessed of riches.

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1 The main object of this Súkta is to ring the changes upon the words hari, harita, and the derivatives of kri, to take, and harrya, to desire. They are not always explained; but when they are, the explanations have no warrant but the conjectures of the commentator. Thus the vajra is harita, or it is hari, both explained as haritavarpa “green-tinted,” or it is hari in the sense of patrásya handi.
handsome-jawed, possessed of a shaft and anger which destroys (his foes)—many golden-tinted forms are mixed in Indra.

4. He has been placed (by his worshippers) in the sky, like the banner (of light, the sun). His desirable bolt reaches (the foe) as the bay horses (of the sun reach their aim) through speed. The iron (thunderbolt), with yellow jaws, which smote Ahi, (he, Indra), lord of horses, shone with a thousand lustres.

5. Indra, with yellow looks, when praised by ancient worshippers, thou didst desire the oblation; thou who art manifested of a golden hue desirest thy universal praise, thy peculiar and delightful (sacrificial) food.

6. These two delightful bay horses bring the thunderer, the rejoicing and laudable Indra, in his car to the exhilaration (of the Soma); for him the beloved one many libations of the yellow-tinted Soma-juices are stored up.

7. Yellow-tinted (Soma-juices) are stored up sufficient for his desires, the yellow-tinted juices urge his two swift bay horses for the stalwart

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1 [Sāyāṇa takes haritaḥ twice over, first as singular—haryataḥ, and second as plural—haritavardhaḥ, or advadharidraḥ, "devouring the way."]

2 [Sāyāṇa, "having horses whose hair is green." I have throughout substituted "bay," or "golden-tinted," or "yellow," for Sāyāṇa's harita.]
(Indra). His (chariot) which rushes with spirited bay horses to the conflict, has reached his desire (the sacrifice) in which the Soma is presented.

8. The yellow-bearded, yellow-haired, iron-hearted Indra, the drinker of the yellow (Soma-juice), who has been invigorated by the Soma which has to be quickly quaffed, who is rich in sacrificial food through his swift bay horses, may he drive his two bay horses safe through all difficulties.¹

9. He whose bay horses alight (upon the Soma) like two ladies, whose yellow jaws tremble (with eagerness) for the sacrificial food, (is praised) when having drunk of the delicious exhilarating beverage in the prepared cup, he rubs down his bay horses.

10. The dwelling of the gracious (Indra) is in heaven and earth; exhilarated by the Soma he rushes impetuously as a charger to battle.² The earnest prayer desires (Indra endowed) with might; thou bestowest ample food on the devout (worshipper).

11. Thou (Indra) who art the object of desire Varga VII. (fillest) heaven and earth with thy greatness, thou desirest grateful praise ever new and new; O

¹ [Sáyâna explains asmâkam ārītāni, i.e. "our sins."]
² [More correctly, "He neighed after the food like a horse." Sáyâna explains ārīvâna as "possessing horses."
powerful one, make manifest the desirable dwelling of the water\(^1\) to the water-seizing sun.

12. Let thy horses yoked to the chariot bring thee, **Indra**, the yellow-jawed, desiring (the sacrifice), to (the vicinity) of the worshippers; when thou, desiring the sacrifice, prepared by the ten fingers, drinkest of the collected sweet-flavoured **Soma**, (let them bring thee) to the battle.

13. Lord of horses, thou Didst drink of previous libations, this sacrifice\(^2\) is for thee alone; exhilarate thyself, **Indra**, with the sweet **Soma**; showerer of copious rain, shower it into thy belly.

**Sūkta VII. (XCVII.)**
Medicinal plants or herbs are the deities; the Rishi is **Bhrasht** (the physician), the son of **Atharvan**; the metre is **Anushṭubh**.

**Varga VIII.**
1. I think of the hundred and seven applications of the brown-tinted plants, which are ancient, being generated for the gods before the three ages.\(^3\)

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1 Or, "of the cattle."

2 *i.e.* the noon-day libation, which is for **Indra** only, the previous or morning offering he has shared with other divinities. Sāyaṇa refers to IV. 35. 7; see above, Vol. III. p. 191.

3 The word **āhāmāni**, which Sāyaṇa explains as the places to which herbs may be applied by way of unction, friction, sprinkling, etc., is explained by Yāsaka (Nirukta, IX. 28) as meaning either places, names or births. **Devebhyaḥ** may mean "the shining seasons." **Trikṛṣṇa** may mean "the three seasons, spring, the rains, and autumn." This hymn occurs, with verses 20 and 21 transposed, in the Yajush, XII. 75–96, 101.
2. Mothers (of mankind) a hundred are your applications, a thousandfold is your growth; do you who fulfil a hundred functions make this my (people) free from disease.

3. Rejoice, plants, bearing abundant flowers and fruit, triumphing together (over disease) like (victorious) horses, sprouting forth, bearing (men safe) beyond (disease).

4. "Plants!" thus I hail you, the divine mothers (of mankind). I will give \(^1\) to thee, oh physician, a horse, a cow, a garment—yea, even myself.

5. Your abode is in the Aśvattha, your dwelling is established in the Palāsa,\(^2\) you are assuredly the distributors of cattle,\(^3\) inasmuch as you bestow them on the physician.

6. Where, plants, you are congregated like Vṛga IX.

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\(^1\) Sāyaṇa explains sāneyaṁ by daddmi. Mahiddhara (XII. 78) explains it by sambhajeyam "may I possess," and explains puruṣa as yajña puruṣa, "thou who presidest over the sacrifice."

\(^2\) The Aśvattha and Palāsa trees bear a chief part in sacrifices, and are therefore said to be the abode of plants. Mahiddhara (XII. 79) says the vessels in which the offerings are presented are made of the wood of these two. The Aśvattha is the Ficus Religiosa and the Palāsa (in the text Vṛga) is the Butea Frondosa.

\(^3\) Sāyaṇa explains goḍhājaḥ as gavām bhājayitraydī. Mahiddhara renders go by Adityas "you are partakers of the sun, i.e. plants offered to fire (or the offering thrown into the fire) approaches the sun."
princes (assembled) in battle, there the sage is designated a physician, the destroyer of evil spirits, the extirpator of disease.

7. The Aśavatī, the Somavatī, the Urjayantī, the Udojasa— all these plants I praise for the purpose of overcoming this disease.

8. The virtues of the plants which are desirous of bestowing wealth issue from them, man, (towards) thy body like cattle from the pen.

9. Verily Ishkritī is your mother, therefore are you (also) Nishkritis; you are flying streams; if (a man) is ill you cure him.

10. The universal all-pervading plants assail (diseases) as a thief (attacks) a cow-shed; they drive out whatever infirmity of body there may be.

11. As soon as I take these plants in my hand

Varga X.

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1 These, says Sāyana, are the four principal plants. Mahādhara explains them as "the giver of horses (or of wealth), the yielder of Soma, the giver of strength (or life), the restorer of vigour." The last two might be termed "tonic" and "stimulant."

2 [Lit. "for this person for his preservation."]

3 Ishkritī is, according to Sāyana, the same as Nishkriti, the unmaker or remedier of disease. Mahādhara (XII. 83) quotes the Prātiṣākhya for a rule for dropping the a of an upasarga, nish becoming iṣā.

4 Both commentators explain reṇaḥ as pṛđaḥ "sin"; because disease is the consequence of sin either in this or in a previous existence.
making (the sick man) strong, the soul of the malady perishes before (their application) as (life is driven away from the presence) of the seizer of life.\(^1\)

12. From him, oh plants, in whom you creep from limb to limb, from joint to joint, you drive away disease like a mighty (prince) stationed in the midst of his host.\(^2\)

13. Fly forth, sickness, with the jay, with the blue jay, with the velocity of the wind, perish along with the iguana.\(^3\)

14. Let each of you, plants, go to the other, approach the one (to the vicinity) of the other; thus being all mutually joined together, attend to this my speech.

15. Whether bearing fruit or barren, whether flowering or flowerless, may they, the progeny of Brīhaspati, liberate us from sin.

16. May they liberate me from the sin produced by curse, from the sin caused by Varuṇa, from the fetters of Yama, from all guilt caused by the gods.

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\(^1\) Sāyaṇa gives an alternative explanation "as (lives are destroyed) from the seizing of lives, i.e. from the hunting of birds," etc.

\(^2\) Mahādhara (XII. 86) gives an alternative explanation "as Rudra pierces the world with the central point of his trident."

\(^3\) Mahādhara (XII. 87) takes kikidvind as an epithet of śādeapa, "making the cry kiki." He thinks there is an allusion to the several diseases arising from vitiated bile phlegm and wind.
17. The plants, falling from heaven, said, "The man, whom living we pervade, will not perish."

18. The plants which have the Soma for their king, and are numerous and all-seeing, of them thou (O Soma-plant) art the best; be very bountiful to the affectionate heart.

19. Plants, which have the Soma for your king, who are scattered over the earth, the offspring of Bṛhaspati, give vigour to this (infirm body).¹

20. Let not the digger hurt you, nor (the sick person) for whom I dig you up; may all my bipeds and quadrupeds be free from disease.

21. Both the plants that hear this (prayer), and those which are removed far off, all coming together, give vigour to this (infirm body).

22. All the plants, together with Soma their king, declare, "We save him, O king, to whom the Brāhmaṇ administers (us)."

23. Thou (Soma) art the best of the plants, to thee (all) trees are prostrate; may he be prostrate to us, who attacks us.²

¹ Mahādīhara (XII. 93) "to this drug that I have taken."
² Mahādīhara interprets this "May the trees shelter you, and may he who is our foe become our own servant." The Yajush has four additional stanzas on the same subject (XII. 97–100).
Sūkta VIII. (XC VIII.)

Bṛhaśpāti and the other gods are the deities; the Rishi is Devāpi, the son of Rishītishna; the metre is Tristubḥ.

1. Repair, Bṛhaśpāti, on my behalf to the gods, Varga XII. whether thou art Mītra, or Vaṭuna, or Pūshan, or art associated with the Ādityas, the Vasus, or the Maruts—do thou cause Parjanya to send down rain for Śantana.

1 The origin of this Sūkta is a legend quoted by Sāyana from the Nirukta (II. 10 et seq.). Devāpi and Śantana were sons of Rishītishna, of the Kuru family: the younger Śantana became Rāja, Devāpi having made choice of a life of penance. In Śantana’s kingdom there was no rain for twelve years—the consequence, according to the Brahmans who were consulted, of Śantana’s having improperly assumed the government while his elder brother, the more legitimate Rāja, was living. He was desirous of resigning his authority, but Devāpi declined to accept the throne, saying, “Let me be your Purohita, and conduct your religious rites.” The story is told in the Viṣṇu Purāṇa, IV. 20. 7; Wilson, pp. 457, 458; in the Mahābhārata (Ādi Parva, 3760); in the Bhāgavata Purāṇa, IX. 22. 14–17; and other Purāṇas, sometimes with the addition that Devāpi had disqualified himself from ascending the throne by the adoption of doctrines contrary to the Vedas, and consequently Śantana remained Rāja. According to the Bhāgavata and Mātṛya Purāṇas, Devāpi is still alive at a place called Kalipagrama. This Sūkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the Purohita, or family priest, and Hotri or sacrificing priest, of the other who is the Rāja. [See Muir’s Sanskrit Texts, vol. ii. pp. 148–150. Muir gives a translation of this hymn, verses 1–9.]

2 [Sāyana, “Rain down the pleasing cloud for Śantana.”]
2. Let a divine messenger quick and intelligent sent, Devali, by thee come to me. Come, Brihaspati, to me, turning towards me; I have in my mouth a brilliant eulogium for thee.

3. Put, Brihaspati, in my mouth a brilliant eulogium, prompt and free from defect, by which we two may obtain rain from heaven for Santanu, the sweet drop (sent by thee) has entered (our voice).

4. May the sweet drops of rain fall upon us; grant us, Indra, a thousand chariot-loads. Sit down, Devapi, to thy duties as Hotri; in due season sacrifice to the gods, worship them with oblations.

5. The Rishi Devapi, the son of Rishtishena, knowing how to propitiate the gods, has sat down to his functions as Hotri. He has brought down from the upper to the lower ocean the rain waters of heaven.

6. In this upper ocean the waters stood dammed up by the gods; set free by Devapi, the son of Rishtishena, they were sent forth over the plains.

Varga XIII.

7. When Devapi, the Purohita for Santanu, engaged in his functions of Hotri, compassionating (him), solicited Brihaspati, to whom the gods listen, who begs for rain, (Brihaspati) being pleased gave him a voice.\footnote{According to Yaska (Nirukta, II. 12), this means "Brihaspati communicated to him the address to Agni which follows."}
8. Agni, whom the mortal Devāpi, the son of Rishṭishena, lighting thee, has kindled, do thou, being propitiated with all the gods, send down the rain-laden cloud.

9. Thee have ancient sages approached, with hymns; thee, O invoked of many, all worshippers (address) at sacrifices; (give) us thousands of chariot-loads, come to our sacrifice, lord of red horses.

10. These ninety-and-nine thousands of chariot-loads have been offered, Agni, to thee; with them, O hero, nourish thy many bodies; and thus solicited send us rain from heaven.

11. Give, Agni, these ninety thousands to the showerer, Indra, as his share; knowing the paths traversed by the gods in due season place the Aulana (Ṣantana) in heaven amongst the gods.

12. Demolish, Agni, our enemies, demolish their strongholds, drive away disease, drive away the Rākshasas: from this ocean, from vast heaven, send down upon us here abundance of rain.

Sūkta IX. (XCIX.)

The deity is Indra; the Rishi is Vamra, the son of Viṅkhanasa; the metre is Trishtubh.

1. What marvellous (wealth), comprehensive and Varga XIV. laudable, dost thou, Indra, knowing (what is needed), bestow upon us for our advantage? What gift (has been made to us) upon the development
of his strength? He fabricated the Vṛitra-slaying thunderbolt, and let the waters flow.

2. Armed with the bright lightning he repairs to the (scene of) adoration; endowed with might he has seated himself on the spacious place (of sacrifice). He (is) triumphant with his companions (the Maruts); the wiles of his seventh brother¹ do not (prevail) at the rite.

3. Going to the battle, marching with easy gait, desiring the spoil, he set himself to the acquisition of all (wealth). Invincible, destroying the Phallus-worshippers,² he won by his prowess whatever wealth (was concealed in the city) with the hundred gates.

4. The victorious Indra, coming amongst the clouds, quickly moving, offers the abundant waters on the rich (plains) where his associates (the rivers) footless, and without conveyances, having pitchers for horses, pour out water like ḡhī.

5. May he, our unsolicited benefactor, the mighty one, from whom blame is far removed, come with

¹ [Śāyaṇa does not take ṛṛđituk as brother, but as one who has to share in distribution.] The seventh is the seventh of the Adityas, Dādirī, etc. Perhaps the Rākṣasas Heti is meant.

² The expression ghnau piṣṇaduvda is very remarkable, both as denoting the contemporary worship of the Linga and its opposition to Brahmanism. Śāyaṇa explains the word piṣṇaduvda as meaning incontinent, licentious. [See Muir's Sanskrit Texts, vol. iv. p. 346.]
the Rudras, having quitted his dwelling. I think of the two (parents) of Vamra, who are free from fever. Having obtained (the enemy's) food, he called aloud whilst stealing it.

6. The sovereign Indra attacking him overcame the loud-shouting, six-eyed, three-headed Pansa, and Trita, invigorated by his strength, smote the water-laden (cloud)\(^1\) with his iron-tipped finger.

7. Raising himself on high, he launched his Varga XV. arrow against the malignant aggressive foe. He, the chief leader of men, manifested favourably for our (aid), laudable, slew the bodies (of the enemies) in the slaughter of the Dasyus.

8. Like the aggregated cloud desiring to pour water on the pasturage, he found the way to our dwelling: when he approaches the Soma with his limbs, like a hawk with heel of iron he smites the Dasyus.

9. Let him overthrow\(^2\) the mighty with powerful (weapons); he destroyed Sushna for the sake of the liberal Kutsa; he humiliated Kavi,\(^3\) who praised him, who was the giver of form to Indra and his men.

\(^1\) Lit. "the boar."

\(^2\) [Asya is properly "his," and goes with savardnavh. But Sayaṇa explains it as asyatu, "let him throw."]

\(^3\) Sayaṇa says, Kavi here means Usana, the son of Kavi. In what sense he gave form to Indra is not explained. He is nowhere mentioned as one of the Prajapaties.
10. Bountiful (to his worshippers) with his (Maruts) friendly to men, wonderful with his brilliancies, having magical power like Varuṇa, he was known as desirable, protecting the seasons, he destroyed Ābāru,¹ who was four-footed.

11. Rujīśwan, the son of Uśiṅa with Indra’s praises shattered the cow-pen of Pipru with the thunderbolt; when, having expressed (the Soma), the venerable sage recited his praises, (Indra) proceeding against the cities (of the enemy) triumphed with his body.

12. In this manner, O mighty (Indra), Vamraka approached Indra on foot, to bring an ample oblation. May he, being approached, grant us prosperity, may he bring us food, drink, a secure dwelling and all (good things).

ANUVĀKA IX.

ADHYĀYA V. CONTINUED.

Śūtaka I. (C.)
The deities are the Viśwadevas; the Rishi is Duvalṣyu, the son of Vādana; the metre is Jajati, except in the last verse, in which it is Trishtubh.

Varga XVI. 1. Consume, affluent Indra, (the foe that is) like thee (in might); praised on this occasion, do thou who art the drinker of the libation be favourable

¹ According to Sāyana, an Asura.
to our advancement. May Savitri, with the gods, defend our sacrifice; we long for the universal Aditi.

2. Offer to (Indra) the cherisher (of all) the share suited to the season; (offer it) to Vayu, the drinker of the pure (Soma), who clamours as he travels, who obtains a draught of white milk; we long for the universal Aditi.

3. May the divine Savitri generate well-dressed food for our sincere yajamana as he offers the libation, so that we may be in good favour with the gods; we long for the universal Aditi.

4. May Indra be favourably disposed towards us every day, may the royal Soma accept our praise, so that they may bestow upon us friendly treasures; we long for the universal Aditi.

5. By his laudable strength Indra supports my limb; thou, Brihaspati, art the prolonger of my life. May the sacrifice, the sage Manu, (being) our protector, (grant) us happiness. We long for the universal Aditi.

6. The divine force of Indra is well constructed; Agni (abides) in our dwelling, the praiser of the gods, the receiver of oblations, the sage, and is worthy of sacrifice at the altar, beautiful, and most nigh (to us). We long for the universal Aditi.

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1 Sarvatditi is explained by Sāyana as meaning "all," tāti being a pleonastic affix, or as "all-pervading," from tā, to extend.
Varga XVII. 7. We have not done any great evil in secret from you, nor any open (action) causing the anger of the gods, O ye givers of wealth; let not, O gods, (the possession) of an unreal form be our (lot). We long for the universal Aditi.

8. May Savitri drive away (our) disease, may the mountains keep off our most heinous (sin), where the stone (the effuser) of the sweet juice is abundantly praised. We long for the universal Aditi.

9. May the stone be uplifted, gods, when I make the libation; disperse all my secret adversaries; the god Savitri is our adorable protector. We long for the universal Aditi.

10. Eat abundant fodder in the pasture, O cows, who are anointed in the hall of sacrifice in the cowstall; may (your) body be the remedy for (our) body. We long for the universal Aditi.

11. Indra is the fulfiller of pious acts, the glorifier of all, the guardian of the offerers of

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1 According to the Scholiast this means, "Let us not have a human body after this life."

2 i.e. may the body of the cow offered in sacrifice be the expiation for the body of the sacrificer, enabling him to attain swarga. Or may the milk be the corrective of the Soma." [The simple translation "may the body itself be the body's cure," seems more correct, as giving the force of eva; but the connexion of thought with the first line of the verse is not obvious.]
libations, the auspicious forethought, for his libation the divine pitcher is filled (with Soma). We long for the universal Aditi.

12. Thy splendour, Indra, is wonderful, fulfilling our pious acts, desirable; thy efforts replenishing the wealth of thy worshippers are irresistible; (therefore) Duvastu hastens in front of the victim cow, (leading it) with a straight cord.

Śūkta II. (Cl.)
The deities are the Viśwadevas, or the subject of the hymn is the praise of the Ṛṣi ṛṣvijas; the Ṛṣi is Budha, the son of Soma; the metre of verses 9 and .12 is Jagati, of 4 and 6 Gadyatri, of 5 Brihati, of the rest Trikṣubh.

1. Awake, friends, being all agreed; many in Varga XVIII. number, abiding in one dwelling, kindle Agni. I invoke you, Dadhiκra, Agni, and the divine Ushas, who are associated with Indra, for our protection.

2. Construct exhilarating (hymns), spread forth praises, construct the ship which is propelled by oars, prepare your weapons, make ready, lead forth, O friends, the herald, the adorable (Agni).

3. Harness the ploughs, fit on the yokes, now that the womb of earth is ready sow the seed therein, and through our praise may there be

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1 Lit. "in one nest"; Sāyana, "in one hall." It might be thought that some convent-like institution is intended.

2 Mahādharma (Yajush, XII. 68) connects girī with the first line, "Sow the seed with praise, with a prayer of the Veda"; he explains prushti as rice, and other different kinds of food.

VOL. VI.
abundant food; may (the grain) fall ripe towards the sickle.

4. The wise (priests) harness the ploughs, they lay the yokes apart, firmly devoted through the desire of happiness.¹

5. Set up the cattle-troughs, bind the straps to it; let us pour out (the water of) the well, which is full of water, fit to be poured out, and not easily exhausted.

6. I pour out (the water of) the well, whose cattle-troughs are prepared, well fitted with straps, fit to be poured out, full of water, inexhaustible.

Varga XIX.

7. Satisfy the horses, accomplish the good work (of ploughing), equip a car laden with good fortune, pour out (the water of) the well, having wooden cattle-troughs, having a stone rim, having a receptacle like armour, fit for the drinking of men.

8. Construct the cow-stall, for that is the drinking-place of your leaders (the gods), fabricate armour, manifold and ample; make cities of iron and impregnable; let not the ladle leak, make it strong.

9. I attract, O gods, for my protection, your adorable, divine mind, which is deserving of sacrifice and worship here; may it milk forth for us, like a large cow with milk, giving a thousand streams, (having eaten) fodder and returned.

¹ Mahidhara (Yajush, XII. 67) takes sumasayd in a less selfish sense, "to give pleasure to the gods."
10. Pour out the golden-tinted Soma into the bowl of the wooden cup, fabricate it with the stone axes, gird it with ten bands, harness the beast of burden to the two poles (of the waggon).

11. The beast of burden pressed within the two waggon-poles, moves as if on the womb of sacrifice having two wives. Place the chariot in the wood, without digging store up the juice.

12. Indra, ye leaders, is the giver of happiness, excite the giver of happiness, stimulate him, sport with him for the acquisition of food, bring down here, O priests, Indra, the son of Nishtigri,¹ to drink the Soma juice.

Sûkta III. (CII.)

The deity is Drushaya or Indra; the Rishi is Mugalaa, the son of Bharayasa; the metre of the first, third, and twelfth verses is Brihatt, of the rest Trishtum.

1. May (Indra) by his prowess protect thy Varga XX. waggon (Mugalaa) that has no companion,² defend us, O invoked of many, in this memorable conflict in the recovery of our wealth.

2. The wind raised her vesture when she won a thousand waggon-loads. Mugalanî was the

¹ Nishtigri is said to be a name of Aditi.
² According to the legend the oxen of Mugalaa were carried off by thieves, except one old ox. This the Rishi harnessed to his waggon, and set out in pursuit, casting, as he went, his club in front of him. It conducted him to the robbers, and he got back his cattle.
charioteer in the quest of the cattle, the army of Indra recovered (the spoil) taken in battle.

3. Restrain, Indra, the thunderbolt of the malignant threatening (foe); ward off, Maghavan, the secret weapon (of our foe), be he Dasa or Arya.

4. Rejoicing, he drank up the pool of water, he cleft the mountain peak, he went against the enemy; endowed with vigour, eager for fame, assailing the quick-moving (foe), he seized him with his two arms.

5. Approaching the bull, they made him roar in the midst of the battle. I, Mudgala, have thereby gained in war hundreds and thousands of cattle well-pastured.

6. The bull has been yoked for the destruction of the enemy; his long-haired yoke-fellow made him roar; rushing on with the waggon of the irresistible yoked (bull), the warriors coming forth went to Mudgala.

Varga XXI.

7. The sage (Mudgala) has fitted up the frame of the waggon, he has harnessed the bull, training him to his work: Indra protected the lord of the inviolable (cows), the buffalo rushed along with speed.

8. Wielding the goad (Indra) with the braided hair proceeded happily, fastening the strap to the wood (of the waggon); distributing riches to many people, caressing the oxen he acquired vigour.

9. Behold this club, the ally of the bull, resting
in the midst of the conflict, with which I, Mudgala, have won hundreds and thousands of cattle in war.

10. Who has thus beheld the evils nigh at hand? The (bull) which they yoke, they stop; to him they bring neither fodder nor water. Being above (the bull) he bears the chariot-pole announcing (victory to his lord).

11. As a wife who has been abandoned rejoices to find her husband, as a cloud expanding when pouring forth rain with the aid of the earth's disc; with her eager (to recover the cattle) for our charioteer, may we win (the prize), may good fortune, together with food, be given to us.

12. Thou, Indra, art the eye of the eye of the whole world, when, showerer (of benefits), urging on thy two vigorous steeds, harnessed to the car, thou engagest in battle.

Súkta IV. (CIII.)
The deities are various, Brihaspati is that of the fourth verse, Apala, the goddess presiding over sin, of the twelfth, Indra of the rest, or the Maruts may be the deities of the thirteenth; the Rishi is Apratiratha, the son of Indra; the metre of the last verse is Anushthu, of the rest Tristhuh.

1. The fleet-going Indra, like a formidable bull Versa XXII. sharpening (his horns), the slayer of foes, the

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1 The whole of this Súkta occurs in the Yajush, XVII. 33–44 and 46, and in the Sáman, II. 9. 3. 1. 1 and following verses. The last phrase is also given by Yásha, Nirukta, I. 15.
exciter of men, loud-shouting, ever-vigilant, the chief of heroes overthrew at once a hundred hosts.

2. With Indra the loud-shouting, the vigilant, the victorious, the warlike, the unconquerable, the daring, the hurler of arrows, the showerer, (as your ally) conquer ye warriors, ye leaders, that (hostile host) and overcome it.

3. Indra, with the arrow-bearing (Maruts), armed with swords, the subduer, the warrior, who encounters a multitude (of foes), who conquers those who encounter him, the drinker of the Soma, the strong-armed, having a powerful bow, who shoots with well-aimed arrows (conquer with his help).

4. Come with thy chariot, Brihaspati, who art the slayer of Rakshasas, discomfitting thy enemies, crushing (hostile) hosts and demolishing (them), victorious in battle, be the defender of our chariots.

5. Known by his strength, mighty, heroic, overpowering, vigorous, enduring, fierce, attended by heroes, attended by mighty men, the offspring of strength, the possessor of water, do thou, Indra, ascend thy triumphant chariot.

6. Imitate in heroism, ye kindred warriors, follow,

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1 So Sāyana supplies the ellipsis; Mahādhara supplies "may he protect us."

2 Mahādhara explains savi as "knowing or accepting the song of praise."
friends, in prowess this Indra, who is the breaker of mountains, the acquirer of water, armed with the thunderbolt, conquering the swift (foe), destroying (the enemy) by his might.

7. May Indra, bursting open the clouds with Varga XXIII. force; pitiless, heroic, with hundredfold anger, invincible, the over thrower of armies, irresistible, protect our armies in battles.

8. May Indra be the leader of these (hosts), may Br̥haspati, Dakshinā, 2 Yajña, and Soma go before, let the Maruts march in the van of the destroying and victorious armies of the gods.

9. (May) the mighty force of the showerer Indra, of the royal Varuṇa, of the Ādityas and Maruts (be ours). The shout of the magnanimous and victorious deities, the subverters of worlds, has arisen.

10. Excite, Maghavan, my weapons, (excite) the spirits of my heroes: slayer of Vṛitra, let the speed of the horses be accelerated, let the noises of the chariots be increased.

11. When the banners are intermingled, may Indra be our (defender), may those arrows which

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1 Or of clouds; or, according to Mahādhara, of Gotras (a race of Asuras). Gotrabhit properly means “breaking into the cow-stall.”

2 According to Mahādhara this is not a proper name; he interprets “May the Yajña-puruṣa (i.e. Vishnu) go on the right and Soma go before.”
are ours be victorious, may our warriors be triumphant; gods, protect us in battles.

12. Bewildering the mind of our foes, Apivā,\(^1\) seize their limbs and depart, proceed against them, burn in their hearts with sorrow, let our enemies be covered with thick darkness.

13. Advance, warriors, and conquer; may Indra grant you happiness, may your arms be strong, so that you may be invincible.

SÓKTA V. (CIV.)

The deity is Indra; the Rishi Ashṭaka, the son of Viṣvāmitra; the metre Trishtubh.

Varga XXIV. 1. The Soma has been effused for thee, (Indra), the invoked of many, come quickly to the sacrifice with thy two bay horses; our praises recited by the wise, moving quickly, are addressed to thee; drink, Indra, of the libation.

2. Lord of bay steeds, drink at this ceremony of the juice that has been shaken up with the water, fill thy belly with the libation offered by the priests, which the grinding-stones desired to express for thee, Indra; do thou who art carried by hymns enhance thy exhilaration with these (hymns).

3. Lord of bay steeds, showerer (of benefits),

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\(^1\) According to Sáyana Apivad is a goddess; according to Mahābhārata it means sickness or fear. Yáska derives it from apavi “who deprives of enjoyment.” [See Weber’s Indische Studien, IX. 482, referred to by M. Müller.]
I send thee strong good drink that thou mayest proceed; Indra, who art glorified for thy prowess, be exhilarated at this (ceremony) with praises, with all rites.

4. Powerful Indra, they stood in the dwelling of the man (who instituted the rite), enjoying food together with offspring, through thy protection and prowess, desiring thee, knowing the ceremonies, glorifying thee, and partaking of the exhilaration.

5. Lord of bay horses, by the right guidance of thee who art deservedly praised, the bestower of happiness, the illustrious, the men thy praisers, O Indra, have acquired thy most gracious assistance for excelling (other suppliants) through thy favours.

6. Lord of bay horses, come with thy two bays Varga XXV. to our adorations to drink of the effused Soma-juice; the sacrifice, Indra, reaches to thee who art enduring; cognizant of the sacrifice, thou art the donor of the reward.

7. Our praises celebrate the irresistible Indra, the dispenser of abundant food, the overcomer of enemies, the delighter in the libation, the possessor of opulence, the well-praised; the adorations of the worshipper glorify (him).

8. The seven divine meandering rivers with which thou, Indra, the destroyer of cities, re-

1 [Sāyana takes praśvast from the second line as an epithet of vayaḥ, "food having progeny." ]
plenishedst the ocean, flow unimpeded; thou didst discover the nine-and-ninety flowing rivers (and their) path for gods and men.

9. Thou didst release the great waters from the malignant (obstructor), thou wert the only god who watched over them; with those waters which thou hast employed for the destruction of Vṛittra, mayest thou, all-vivifying Indra, cherish thine own person.

10. Indra is the chief of heroes, the doer of great deeds, to whom praise is well offered; yea, and the voice of praise lands him the invoked of many. He slew Vṛittra, he created light; Śakra, the conqueror, has overcome (hostile) hosts.

11. We invoke for our protection the opulent Indra, distinguished in this combat; the leader in the food-bestowing strife, hearing (our praises), terrible in battles, the destroyer of foes, the conqueror of wealth.¹

¹ [Sāyaṇa apparently reads viṣṇudhipṣ for viṣṇudvīṇ, and interprets "with all those waters which," etc.]

² See III. 30. 22, Vol. III. p. 42. It is the burden of several Sūktas, as noticed by Langlois—of those which are connected with Viṣṇudmītra.
Sūkta VI. (CV.)

The deity is Indra; the Rishi Durmitra or Sumitra, the son of Kutsa; the metre of the first verse is Gāyatri or Uṣṇik, of the second and seventh Pipālikamadhyā, of the last Triṣṇukha, and of the rest Uṣṇik.

1. When, Vasu, (will our) praise (reach) thee Varga XXVI. desiring it? (when) will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain)?

2. (O Indra), to whom belong the two bay horses, well-trained, active, swift, courageous, brilliant as the two worlds, do thou, who art lord (of bay horses), bestowing (wealth upon us), desire (our praises).

3. Indra repelled (him), being like a mortal tired and affrighted in (the combat with) the offspring of iniquity (Ṛitisṛtra), when being associated with the forces (of the Maruts), he has been prepared for splendour.

4. Indra, the friend of man for his exhilaration, comes mounted in his chariot, granting him favour,

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1 This stanza occurs in the Sāman, I. 3. 1. 4. 6, and is well described by Benfey as "dunkel." The comment is not very satisfactory, but the notion apparently intended to be expressed is that although the worship of Indra may be impeded by delay, as water is checked by an embankment (ṛṣeṣṭā-kulyd), yet it will take effect at last, and the water or the rain will spread abroad. See also Nirukta, V. 12.
the hero Indra, (the driver) of the two neighing and prancing (steeds).

5. He who has mounted the two long-maned and all-pervading steeds for the nourishment (of the sacrificer) asks (for the Soma) with his two jaws, possessing mighty jaws.

Varga XXVII. 6. Of glorious strength (associated) with the glorious (Maruts) he was renowned; the hero abiding in the firmament wrought with his strength as the Ribhus with their wonderful works—

7. The golden-bearded (Indra), lord of bay horses, who made the thunderbolt for the easy destruction of the Dasyu, who has irresistible jaws like the vast firmament.

8. Comminute, Indra, our iniquities, may we, by our hymns, exterminate those who offer no hymns. The sacrifice, unaccompanied by prayer, distinct (from that which is performed with prayer), is not grateful to thee.

9. When the ceremony of the three fires is instituted for thee by those who support (the burthen of the rite) in the hall of sacrifice, accompanied by the sacrifice, thou, the friend of man, (ascendest) the vessel of thy glory.

10. May the spotted cow yield milk for mixing with thy (Soma), may the ladle for the mixture wherewith thou pourest it into thine own vessel be free from defect.

11. When thou, mighty (Indra, gavest) hundredfold (riches), Sūmitra praised thee thus, Durmitra
praised thee thus, when at the slaughter of the Dasyus thou didst protect Kutsa's son, when at the slaughter of the Dasyus thou protectest Kutsa's darling.

ADHYAYA VI.

ANUVAKA IX. CONTINUED.

ŚŪKTA VII. (CVI.)

The deities are the Aświns; the Rishi is Bhūtāṇa, the son of Kaṇyapa; the metre is Triśṭupā.

1. You both demand the oblation (Aświns), you spread out the ceremonials as two weavers (stretch) cloths; (the institutor of the rite) praised you associated together to attain (his desires); like two fortunate days you bestow food.

2. Like two longing oxen (to the pastures), you have recourse to those who fill you (with oblations); you approach like two horses prepared for the fray, employed to bring treasure: you are like two (royal) messengers renowned among the people; turn not away (from our oblation) like two buffaloes from the drinking-trough.

3. Connected together like the two wings of a bird, you came to the sacrifice like two choice animals; radiant as Agni (at the offering) of the
devout (worshipper), like two perambulating priests you celebrate worship\(^1\) in many places.

4. You are kinsmen to us, like parents (to) sons, like two fierce shining fires, like two princes hastening (to give protection), like two bestowers of food are you for the nourishment (of men), like two luminaries for the enjoyment (of your worshippers), like two quick (horses) you came to our invocation.

5. You are like two pleasantly moving well-fed (hills) like Mitra and Varunā,\(^2\) the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).

6. You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nirvāsa destroying (foes), and cherishing (friends); you are as bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.\(^3\)

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\(^1\) This, according to the Scholiast, means that the Āświns are the Ādityāngus of the gods.

\(^2\) Lit. "like two Mitrae."

\(^3\) The epithets of which the verse consists, as well as the objects of comparison, are most unusual terms, and some of them have evidently perplexed the Scholiast. Sṛṣayd is derived from sṛṣa, a goad, the animals requiring a goad, i.e.
7. Fierce (Aświns), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Ribhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.

8. With your bellies full of the Soma, like two saucepans,¹ preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).

9. Like two big (men) in deep waters you find a resting-place, like two feet crossing a ford you find (the fording-place), like two ears you recognize (the voice) of the reciter of your praises, like two shoulders (supporting the sacrifice), come to our desirable rite.

10. Like two loud-sounding (clouds), you send forth the sweet (rain); like two bees (you deposit milk) in (the udder of) the cow which has its opening turned downwards; like two labourers you

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¹ Yāska (XIII. 15) agrees with one of Sāyaṇa's explanations of naiṣed, viz. the sons of Nirṛta. Sāyaṇa gives two contradictory interpretations of parpharikā, "cherishing (friends)" and "destroying (foes)." [Ludwig says verses 5 to 8 of this Sūkta are too obscure to be translated.] ¹ [Sāyaṇa, "like two mighty heroes."]
are dripping with perspiration, like a tired cow eating sweet herbage, you attend (the sacrifice).

11. May we increase our praise, (O Aświns), may we offer you food, come hither in the same chariot to our worship; and accept the sweet food prepared from within the cows. Bhūtamsa has fulfilled the desires of the learned.

Sūkta VIII (CvII.)

The Dakṣiṇa, or present to be made by the institutions of a religious ceremony (or yajamānas) to the priests entertained by them, is the subject or deity; as personified Dakṣiṇā is called the daughter of Prajāpati; the yajamānas (or givers of daksīna) may also be regarded as the devata; the Rishi is Divya of the race of Aniruddha, or Dakṣiṇā the daughter of Prajāpati; the metre of verse 4 is Jagati, of the rest Trishtubh.

Varga III. 1. The great (splendour) of Maghavan* has become manifest (for the rites) of these (worshippers); all life has been extricated from dark-

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1 i.e. with rain.

2 This Sūkta is remarkable for unusual words, as admitted by Sāyaṇa, who remarks at the close that all the words of this Aśvin-sūkta, though difficult of derivation, have been explained by him within a short compass (ṣimākram pra- darsitam), and that the learned must deduce the different meanings of the words by means of etymology, grammar, etc.

3 Maghavan is here identified with the sun, at whose rising and at midday the daksīna is to be given, not at sunset. Sāyaṇa refers to Rig-veda, V. 77. 2; see above, Vol. III. pp. 364, 365.
ness; the vast light bestowed by the progenitors has arrived, a spacious path for the _dakshinā_ has been displayed.

2. The donors of the _dakshinā_ have mounted high in heaven; those who are givers of horses dwell with the sun; the givers of gold obtain immortality, the givers of raiment, O _Soma_, prolong their life.

3. The divine nourishing _dakshinā_, which is part of the sacrifice to the gods, is not for those who go wrong, for they do not gratify (the gods with worship), but many men through fear of incurring sin liberally extending the _dakshinā_ gratify the gods.

4. They see (to the offering of) the oblation to _Váyu_ of the hundred streams, to the all-conscious sun, to the men-beholding (deities); they who please (the gods) and offer (oblations) at the festival, let flow the _dakshinā_, the mother of seven.

5. Summoned (by the priests) first advances the _dakshinā_-bearing (sacrificer); the head of the village bearing the _dakshinā_ goes in the front. I regard him as a king amongst men who first introduced the _dakshinā_.

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1 According to Sáyana, “the givers of clothing (abide with thee) _Soma_; (they all) prolong their life.”

2 _i.e._ which has the seven _saptahā_ as its children, the _Agniśthoma_, etc.; or that which has seven mothers or regulators ( _nirmātarāḥ_), the _Hṛṣi_ and other priests.
6. They call him the Rishi, the Brāhmaṇa, the leader of the sacrifice, the chanter of the hymn, the reciter of the prayer, he knows the three forms of light who first worshipped with the dakshinā.

7. Dakshinā gives horses, Dakshinā gives cows, Dakshinā gives gold and also silver, Dakshinā bestows food. Our spirit discriminating (all things) puts on Dakshinā for armour.

8. The givers of enjoyment do not die, they do not go to destruction, they suffer no injury, the givers of enjoyment suffer no pain. Dakshinā gives them all this world and the entire heaven.

9. The givers of enjoyment first won the cow the source (of food), the givers of enjoyment have won a bride who was beautifully attired, the givers of enjoyment have won deep potations of wine, the givers of enjoyment have conquered those who without being challenged advance to meet them.

10. For the giver of enjoyment they deck out a fleet horse, to the giver of enjoyment is presented a maiden beautifully adorned, to the giver of enjoyment belongs this dwelling, adorned like a lake full of lotus flowers, delightful as a dwelling of the gods.

11. Horses capable of bearing heavy burdens

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1 The last three epithets denote the Adhvaryu, the Udgātri, and the Hotri respectively.

2 i.e. Agni, Vāyu, and Aditya.
bear the giver of enjoyment, a well-constructed chariot rolls along (for the giver) of the dakshinā; O gods, protect the giver of enjoyment in combats; may the giver of enjoyment be the victor over his foes in battles.

Śūkta IX. (CVIII.)
This hymn is a dialogue between Sāramā and the Paṇīṣ, who are therefore alternately Devātā and Rishi; the metre is Tristubh.

1. [The Paṇīṣ:] With what intention has Varga V. Sāramā come to this place? Verily the way is long and difficult to be traversed by the persevering. What is the motive of thy coming to us? What sort of wandering was thine? How hast thou crossed the waters of the Rasā?

2. [Sāramā:] I come, the appointed messenger of Indra, desiring, Paṇīṣ, your great hidden treasures; through fear of being crossed the (water) helped us, thus I passed over the waters of the Rasā.

3. [The Paṇīṣ:] What is Indra like, O Sāramā?

1 According to the legend here narrated, the cows of Bṛihṣapati had been stolen by the Paśis, the followers of the Adīśa Vāla. At Bṛihṣapati’s instance Indra sent Sāramā in search of them. She having crossed a large river arrived at Vāla’s stronghold and discovered the cattle. The Paśis trying to make friends with her, the dialogue contained in this Śūkta then ensued. See Vol. I. pp. 16, 167, 193, and Vol. II. p. 16.

2 The river of the firmament, according to the Scholiast.
What is the appearance of him as whose messenger you have come to this place from afar? [They then say to one another:] Let her approach: let us make friends with her, and let her be the lord of our cattle.

4. [SARAMÁ:] I do not believe that he can be subdued; he as whose messenger I have come to this place from afar subdues (his enemies). The deep rivers do not conceal him; you, Paniś, slain by INDRA, will sleep (in death).

5. [The Paniś:] These are the cows which thou, auspicious SARAMÁ, coming to the extremities of the sky, demandest. Who will give them up to thee without a combat? and our weapons are sharp.

6. [SARAMÁ:] Your words, Paniś, are not in the place of armies; your sinful bodies will not be equal to arrows.¹ Let your path be difficult to follow, let BRIHASPATI show no favour to either (your words or your persons).

7. [The Paniś:] This treasure, SARAMÁ, secured in the mountain is composed of cows, horses and riches: the Paniś protect it who are good watchers; thou hast come to this lonely² spot in vain.

¹ [Sāyaṇa explains aemyd as uendhrd̐ honey dhvavanti, “your words are not equal to armies, i.e. your words are not to be feared,” anihavyd̐ he explains iñhvardh̐ ni na santu pordhrama-rakhityena, “let them not be equal to arrows through your absence of prowess.”]

² [Sāyaṇa, “resounding with the lowing of the oxen.”]
8. [Saramá :] Excited by the Soma, the Ṛishi, the Angirasas of the nine months' rite, headed by Ayásya,¹ will come hither; they will partition this herd of cattle, then the Paṇis will retract² their words.

9. [The Paṇis :] Thou hast indeed come hither, Saramá, constrained by divine power; we will make thee our sister, do not return, we will share the cattle with thee, auspicious one.

10. [Saramá :] I recognize not fraternity nor sisterhood; Indra and the terrible Angirasas know (my kindred); my (masters) desiring the cattle overshadowed (your habitation) when I came; depart hence, Paṇis, to a distant (spot).

11. Go hence, Paṇis, to a far-off distant (spot), let the cattle come forth in due order, bursting through (the door) the concealed cattle which Brihaspati, the Soma, the grinding stones and the wise Rishi have found.

¹ [Or “unwearying.” See Vol. I. p. 168, for another explanation of the term ayásya by Sáyana.]
² Lit. “vomit,” i.e. reject.
Sūkta X. (CIX.)

The deities are the Viśvadevas; the Rishi is Juhū, the wife of Brahmā, or Urdhwanābha, the son of Brahmā; the metre of the sixth and seventh verses is Anushūbha, of the rest Tristubh.

Varga VII.

1. These spoke first about Brahmā’s sin, the boundless (sun), the water-god (Varuṇa), the wind-god (Vāyu), the fierce, wide-consuming fire, the source of happiness, (Soma), the divine waters, the first-born sons of the truthful (Brahma).

2. First, the royal Soma, without being ashamed, restored Brahmā’s wife (to Bṛhaspati), Varuṇa was the inviter, and Mītra Agni as the ministrant priest taking her by the hand, led her (to her husband).

3. And (the gods) said (to Bṛhaspati), “This pledge of hers is to be taken by the hand, this is the wife of Brahmā; she has not made herself

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1 A curious and not very intelligible legend is said to form the subject of the Sūkta. Juhū is considered as the same with Vāch ‘speech,’ the wife of Brahmā. But Vāchaspati, the lord of speech, being the same with Bṛhaspati, he also is said to be the husband of Juhū or Vāch; in fact, Bṛhaspati and Brahmā are identified. On some occasion his sin resulted in her losing her husband’s affections, and he deserted her. Afterwards the gods consulted together as to the means of expiation of Bṛhaspati’s sin, and restored her to her husband.

2 [According to Sāyaṇa, “he was the rejoicer of the Soma,” somam anumodayitd, or “he showed pity, saying, ‘always take her to wife.’”]
known to the messenger sent (to seek her), so is
the kingdom of a Kshatriya protected."

4. The ancient deities spoke about her, the
seven Rishis who were engaged in penance. The
terrible wife of BRAHMA has been brought back (to
her husband); (penance) elevates sin to the highest
heaven.

5. He leads the life of a Brahmacharin, even
adoring all the gods; he becomes a portion of the
gods; therefore BRIHASPATI obtained his wife (for-
merly) brought him by SOMA, as the gods receive
an offering.

6. The gods gave her back again, men also gave
her back, and kings confirming (the gift) gave
BRAHMA's wife back again.

7. The gods having given back BRAHMA's wife,
and made her free from sin, having partaken of the
food of the earth, sat down to (the sacrifice of) the
widely-hymned BRIHASPATI.

\[1 \text{i.e. being without a wife.}\]
Sūkta XI. (CX.)

The deities are the Aśvins; the Rishi is Jamadagni, the son of Bharadva, or his son Rama, known as Parashurama; the metre is Triśabdha.

Varga VIII.

1. Kindled to-day, Jātavedas, in the dwelling of the worshipper, thou who art divine, sacrificest to the gods. Bear (the oblation), thou who respectest thy friends, who art intelligent; thou art the wise, far-seeing messenger (of the gods).

2. Pure-tongued Tanūnapāt, flavour the paths of the sacrifice which lead (to success), moistening them with the sweet (Soma-juice); elevating our praises and our rite by understanding, convey our sacrifice to the gods.

3. Agni, who art the invoker (of the gods), and art to be solicited and praised, come, being propitiated, along with the Vāsus; thou, O mighty (Agni), art the invoker of the gods, do thou, who art most entitled to worship, solicited by us, offer them adoration.

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1 The whole of this Sūkta is explained by Yāska (Nirukta, VIII. 5–21). See also the Yajush, XXIX. verses 25, 26, and 28 to 36. The former inserts some additional stanzas.

2 Sāyaṇa gives a new etymology for this name of Agni; taw may mean a cow that has calved and yields milk, whence comes butter, and from butter fire—Agni being thus the grandson of the cow. Mahīdhara gives the usual derivation, "grandson of the waters"—for from rain come the trees, and trees supplying fuel propagate Agni.
4. In the beginning of the day the sacred grass, pointing eastwards, is strewn with the prescribed (text) as a covering for the earth (of the altar); they spread it out far and wide as a pleasant (seat) for the gods and Aditya.

5. Expanding wide, let the Doors give access as gracefully decorated wives give access to their husbands, divine Doors, spacious and admitting all, be easy of entry for the gods.

6. May the adorable Day and Night, the givers Varga IX. of sound repose, having approached, sit down in the place (of sacrifice), two divine females, majestic and richly ornamented, bearing beauty of a bright form.

7. Divine ministers, prior (to those of earth), repeaters of pious praise, instituting the sacrifice at which men are to worship, (sit down) stimulating (the priests) at the sacrifices, makers (of praises), indicating the eastern fire with the prescribed (text).

8. May Bharati come quickly to our sacrifice, and Ilā thinking (of what she has to do), like a human being; may Saraswati also—the three gracious goddesses, sit down upon this pleasant sacred grass.

9. To the divine Twashtri, who decked the

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1 The Ahavanīya. The two divine ministers, or Hotris, are Agni and Aditya.
parental heaven and earth and all the worlds with living forms, to him, O priest, who art venerable and wise, being solicited by us, offer oblation here to-day.

10. Offer\(^1\) of thine own will in due season the food (and other) oblations of the gods besmearing it. Let \textit{Vanaspati, Samitri},\(^2\) the divine \textit{Agni}, sweeten the oblation with honey and butter.

11. As soon as he was born, \textit{Agni} constructed a sacrifice, he was the preeder of the gods; may the gods partake of the oblation presented with the \textit{swaha} through the voice of him the \textit{hotri} of the sacrifice at the eastern station.

\textbf{Sūkta XII. (CXL.)}

The deity is \textit{Indra}; the \textit{Rishi} is \textit{Ashvadamantra}, the son of \textit{Virupa}; the metre is \textit{Trishtubh}.

\textbf{Varga X.}

1. Offer, worshippers, to \textit{Indra} praise agreeable to the thoughts of men; let us incite \textit{Indra} hither with sincere adoration, for he, the hero, capable (of granting our wishes, is)\(^3\) desirous of laudation.

2. Sustainer of the abode of the water, (the

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\(^1\) Sāyapa says this is addressed to \textit{Vanaspati}, the deified \textit{yupa}, or sacrificial post. Mahīdhara says it is addressed to the priest.

\(^2\) \textit{Samitri} is the immolator of the victim. The post, the immolator, and the fire are here deified as the chief instruments or agents of the sacrifice.

\(^3\) \textit{Viddha} is simply explained by \textit{jindna samarthata}.
firmament), he shone brightly; the bull, the offspring of a cow which has only borne once, met the cows, with a loud roar he sprung up, he pervaded the vast worlds.

3. On hearing our praise Indra knows our wishes; victorious, he opens a path for the sun; making himself Menā, he came (to the sacrifice), he was unassailable, the lord of cattle, (the lord) of heaven, eternal, unsurpassed.

4. Praised by the Angirasas, Indra has by his might injured the functions of the mighty cloud; he has sent down abundant rains, he who (at other times) has supported the supporting (cloud) in heaven.

5. Indra, the counterpart of heaven—and—earth, is cognizant of all sacrifices, he is the slayer of Sūshya; he spread out the spacious heaven with the sun (to light it up); best of proppers, he propped up (the heaven) with a prop.

6. The slayer of Vṛitra, thou hast laid him low Viṣṇa XI. with the thunderbolt; resolute Indra, thou hast now overcome by thy powerful (bolt), the devices of the impious (Asura), confiding in his own strength; thou, Maghavan, wast strong-armed.

7. When the dawns are associated with the sun,

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1 See Vol. I. p. 139.
2 [Satyaatīta is explained by Sāvāna as "that which is stretched out by the true ones, the gods," or treating -atīta as a mere suffix, "that which is true," i.e. heaven.]
his rays acquired wonderful beauty; but when the
constellation of heaven is not seen, no one really
knows (his rays) as he moves.
8. The first of those waters, which issued forth
at Indra's sending, went very far. Where, waters,
is your beginning, where your root, where is your
centre, where indeed is your termination?
9. Thou hast set at liberty the streams which
had been swallowed by Ahi; they rushed forth
with rapidity; the waters which longed to be
liberated were set free, and now the pure (streams)
ever stop.
10. They hasten associated together to the ocean,
like loving wives (to a husband); (Indra), the
witherer of foes, the demolisher of cities, is their
impeller of old; may our oblations, the treasures of
earth, and our copious praises, proceed, Indra, to
thy dwelling.

Sûkta XIII. (CXII.)
The deity is Indra; the Rishi Nabhanprabhedana, the son of
Virupa; the metre is Trishtubh.

Varga XII.
1. Drink, Indra, at will of the effused libation,
for it is poured out at the morning sacrifice, and
is first drunk by thee; exult, hero, in slaying thy
foes, we will glorify thy heroic exploits with hymns.
2. Come, Indra, to the Soma-drinking with thy
chariot, which is swifter than thought; let thy
bays, the vigorous steeds with which thou goest
along rejoicing quickly, hasten hither.
3. Decorate thy person with most beautiful forms with the golden radiance of the sun; invoked by us thy friends, Indra, sit down and be exhilarated, accompanied by the Maruts.

4. Thou whose greatness (manifested) in thy exhilarations the vast heaven and earth, do not separate; come, Indra, with thy beloved bay horses harnessed to thy chariot, come to our dwelling to (partake of) the (sacrificial) food that is agreeable to thee.

5. That Soma, drinking constantly of which, Indra, thou hast destroyed the enemies (of the worshipper) with an inimitable weapon,—that Soma prompts thy powerful, abundant (laudation), it is effused, Indra, for thine exhilaration.

6. This thy cup, Indra, has been long since provided by us, drink the Soma from it, Satakratu; the goblet is full of the sweet Soma-juice, which all the gods desire.

7. Indra, showerer of benefits, men in several places offering acceptable sacrificial food, invoke thee; these our sacrifices to thee are most full of the sweet (Soma): take pleasure in them.

8. I will proclaim now, Indra, thy ancient first-achieved exploits; resolved to send rain, thou didst cleave the cloud, thou madest the cow easily discoverable for the Brahman.¹

¹ Sāyana "for Brihaspati." See above, p. 310, note 1.
9. Lord of the companies (of the Maruts), sit down among the companies (of the worshippers), they call thee the most sage of sages; without thee nothing is done in the distance; have in honour, Maghavan, our great and various adoration.

10. Render us, Maghavan, who are thy suitors, illustrious; comprehend, friendly (Indra), who art the lord of wealth, (the wishes of) thy friends; make war (for us), thou warrior endowed with real strength, give us a share in the undivided riches.

ANUVAKA X.
ASHTAKA VIII. CONTINUED.

ADHYAYA VI. CONTINUED.

Sūkta I. (CXIII.)
The deity is Indra; the Rishi Sataprabheda, the son of Vīṇṭa; the metre of the last verse is Trishtubh, of the rest Jagati.

Varga XIV. 1. May the concurring heaven and earth, together with all the gods, preserve that strength of Indra, whereby achieving (great deeds), he obtained the greatness that is appropriate to him, and having drunk the Soma, he, eminent for his prowess, increased (in strength).

2. Viṣṇu offering the portion of the Soma, glorifies by his own vigour that greatness of his.
Indra, the lord of wealth, with the associated gods having slain Vritra, became deserving of honour.

3. When thou didst encounter the indestructible Vritra, wielding thy weapons for combat, thou acquiredst renown; all the associated Maruts of their own accord magnified thy great might appropriate to Indra.

4. As soon as born he discomfited his assailants; the hero contemplated his own manly prowess in war; he divided the cloud, sent forth the flowing waters, and with the determination to do a good deed, upheld the vast heaven.

5. Indra advanced with vast (armies); he overcame with his might (his foes stationed between) heaven and earth; confident, he wielded his iron thunderbolt (to do) good to Mitra, Varuna, and the donor (of the oblation).

6. Then (the waters) rushed forth to proclaim Varga XV. the might of Indra, shouting loudly, and crushing (his foes), when fierce he cut Vritra to pieces by his strength—(Vritra who) obstructed the waters, and was encompassed by darkness.

7. (In the midst of) the first exploits to be performed by them which (Indra and Vritra) achieved striving with their utmost might, Vritra being slain, the thick darkness was destroyed, and Indra in his might came at the first challenge.

1 Ahi, lit. "the dragon," or "Ahi," but Sāyana explains it (as once before) ahantavyena "not to be slain."
8. Then all the gods magnified thy exploits with praise, accompanied with libations of Soma; (and people) quickly devoured Vṛitra, the obstructer of water, wounded by Indra's slaughtering (weapon), as Agni devours food with his teeth.

9. Celebrate the numerous benevolent (acts of Indra) with clever affectionate praises, together with texts; Indra subduing (the Asuras) Dhuni, and Chumuri for (the Rishi) Dabhiti bears the praises made to him with a desire for adoration.

10. Do thou; Indra, grant me ample riches and excellent horses with which I may honour (the gods) proffering praises; with well-acquired (riches) let us cross over all iniquity, accept our praise to-day with the might.¹

Sūkta II. (CXIV.)

The deities are the Viṣṇadevas; the Rishi is Sāheni, the son of Viśupa, or Gharma, the son of Tapas; the metre of the fourth verse is Jagati, of the rest Tristubh.

Varga XVI.

1. The two sources of heat (Agni and Aditya) spreading to the limit (of the horizon), have pervaded the three-fold (universe); Mātarīswan has come to give them pleasure; (when) the shining (rays) reached the adorable (sun), having the

¹ [More probably, continuing the notion of crossing over a river, "find us to-day a ford far and near," i.e. help us to cross over with ease.]
brilliance of the Sáman, sustaining (the universe), they attained the water of heaven.

2. The three Nírmitrás do obeisance for the gift (of oblations), for (the gods), the far-famed sustainer (of the universe), know (their obeisance); the wise have ascertained the primary cause of these (divinities) who (exist) in the conspicuous (or) in the hidden observances.

3. The quadrangular (altar) youthful, handsomely decorated, bright with oblations, clothes herself in pious rites; the two birds, the showerers of oblations, have sat down thereon where the gods receive their share.

4. One of the birds has entered the firmament; he contemplates this whole world: with mind mature I beheld him nigh at hand; him the mother licks, he licks the mother.

5. The wise seers through their praise make into many forms the bird which is (only) one; and

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1 According to the Scholiast nirriti means the earth, and nirmitih the three regions, earth, mid-air, and heaven, or rather the three deities (Agni, etc.) presiding over those regions.

2 The husband and his wife, or the yajamána and the Brahmin.

3 i.e. the mddhyamiká udch, the sound of mid-heaven, the thunder, which is the mother or source of rain. The deity referred to as the bird who has taken his station in the firmament is Ágni, or else Váru.

4 [This is the other of the two birds mentioned in verse 3. Sáyana forgets his explanation of that verse, and says the bird referred to is the supreme soul (paramātmā).]
holding the (seven) metres at the sacrifices, they measure twelve bowls of Soma.

6. Filling thirty-six and four vessels, and holding the metres as far as twelve, measuring out the rite by their intelligence, the sages complete the sacrifice with the Rich and the Sáman.

7. There are fourteen other great developments of him; seven sages conduct him by prayer. Who may declare the expanded place of sanctity at this (rite), the path by which they drink of the libation.

8. The fifteen chief forms (are found) in a

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1 Grahas, or small cups of wood, or earthenware, for holding the Soma-juice or other fluids offered at sacrifices. Forty are specified as used at the Agnieshtoma sacrifice; they are detailed in the fourth Prapáthaka of the Black Yajush: see also Váj. Samhitá, VII. and VIII. The thirty-six grahas are enumerated by Sáyaña as follows: the Upánu and Antaryáma, the three grahas each devoted to the worship of two gods and called Aindraváyava (belonging to Indra and Váyu), etc.; the Šukrā and Manthin; the Agrayána, the Ukthya, and the Dhruva; the twelve Ritugrahás, the Aindrágna and the Vaiśwadeva, the three Marutwatýyas; the Máhendra; the Aditya and the Sávitra; the Vaiśwadeva (again), the Pátnivata and the Háriyojana. The four grahas are enumerated as the two An śwadábhyaś, the Dadhigraha, and the Shojaśin. The names indicate either appropriation to particular deities or particular rites.

2 The 14 lokas; referring to Paramrúsha the supreme being, personified as Vajña, or sacrifice.

3 According to Sáyaña the place between the chátávda (or hole dug in the ground for sacrifice) and the heap of rubbish.
thousand places; as heaven and earth are, so verily is *that*; the thousand great (functions) are in a thousand places;¹ as *Brahma* is variably developed, so is Speech.²

9. What grave person knows the application of the metres? Who utters the words appropriate to the functions (of the) different priests? Whom do they call the eighth of the priests, the independent? Who has done honour to the two bay horses³ of *Indra*?

10. Some (horses) proceed to the limit of the earth; they stand still harnessed to the yoke of the chariot; (the gods) apportion among them the alleviation of fatigue, when the charioteer⁴ is placed (ready to drive them) to their dwelling.

¹ [i.e. each action or function (as sight, hearing, etc.) has its own *vishaya*, or object.]
² i.e. everything has a name. There is perhaps a reference to the notion of the identity of the First Cause and all created effects.
³ The *Rīkṣ* and the *Sāman* are intended, according to the Scholiast.
⁴ Sāyaṇa explains *yama* as *niyanté* restrainer, i.e. *sūrya*, the sun.
SṚṢṬA III. (CXV.)

The deity is Ṛgni; the Rishi Upastuta, son of Vṛṣṭihavya; the metre of the eighth verse is Tristubh, of the ninth Ṣakvari, and of the rest Jagati.

Varga XVIII. 1. Wonderful is the conveyance of (the oblation by) the tender infant, who does not come to his parents¹ to drink, although the udderless (world) gave him birth: he immediately bears (the oblation to the gods) fulfilling the important office of their messenger.

2. The most active Ṛgni, the giver of wealth, is nourished with ghṛt² (by the worshippers), he who with flaming tooth devours the forests; devoutly worshipped with the uplifted goblet (he is nourished) like a lordly well-fed bull amidst (fresh) pasture.

3. (Glorify) him, (worshippers), the divine, like a bird seated upon a tree, demanding sacrificial food, clamorous, wood-consuming, water-shedding, like one bearing (the oblation) in his mouth, mighty with radiance, simultaneously illuminating the paths, like the great functionary (the sun).

4. O imperishable Ṛgni, the invincible winds spread around thee (who art) rapid in movement, and desirous of consuming (the forest); like com-

¹ Heaven and earth, or the two sticks for kindling fire.
² [So Śāyana takes ndma ḍhāyī, which should be rather translated "is applied to him as a name." Cf. ndmadhoya.]
batants (the priests) calling aloud, anxious to bestow (the oblation), glorify thee, the mighty, stationed in the three (altars).

5. Agni, the most earnest of eulogists, the friend of those who praise him, the lord, the destroyer of enemies, whether far off or nigh, may Agni protect those who adore him, may Agni (protect) those who offer oblations, may Agni give to us who are both these protection.

6. O Agni, who hast fair ancestors, (I have) arrived quickly to (praise) thee, the most bountiful bestower of food, the overcomer (of foes), the Játa Vedás, (I who offer) the best to thee, the most mighty being, the protector in calamity, with thy capable (bow).

7. In this manner, Agni, the son of strength, is glorified by (us his) worshippers, together with pious mortals, for the sake of wealth—(his worshippers) who, like delighted friends, desiring the sacrifice, like shining (ones), overcome (hostile) men through his might.

8. “Offspring of food! vigorous (Agni),” thus the praise of UpaStuta, showering forth oblations, glorifies thee. “Let us praise thee; through thee let us obtain excellent male progeny, enjoying long protracted life.”

9. Thus, Agni, the Rishis, the UpaStutas, the sons of VrishThavva, celebrated thee, and do thou protect them and the pious worshippers. With uplifted faces, calling out vashaṭ! vashaṭ! they
reached thee; with uplifted faces they reached thee, calling out namas! namas!

Sūkta IV. (CXVI.)

The deity is Indra, the Rishi Agniyuta (or Agnirupa), the son of Sthūra; the metre is Tristubh.

Varga XX.

1. Drink (Indra) the Soma for the invigoration of thine organs, drink, most mighty one, for the death of Vṛitra; drink when invoked for wealth, for strength; drink of the exhilarating beverage, and, being satisfied, Indra, shower down (blessings).

2. Drink, Indra, thy excellent portion of this renowned Soma effused and poured forth; the giver of prosperity, be delighted in thy mind, (be) turned towards us to bestow riches and happiness.

3. May the celestial Soma exhilarate thee, Indra; may that which is effused at terrestrial rites exhilarate thee; may that exhilarate thee through the influence of which thou hast bestowed wealth; may that exhilarate thee whereby thou scatterest foes.

4. May Indra, who deserves the twofold adoration (of praise and prayer), who goes everywhere, the showerer of benefits, come to the offered sacrificial food with his two bay horses; O slayer of enemies, (exhilarated) at our sacrifice (by drinking) of the Soma-juice effused upon the cow-hide and
poured (into the cups), rush like a bull upon the
dispirited (foe).\footnote{So Sāyana; properly "shower always upon thy mallet the Soma juice effused," etc.}

5. Brandishing thy sharp, shining weapons,
pierce the solid bodies of the evil spirits. I give
to thee who art fierce, foe-subduing strength; having
assailed the enemies, cut them to pieces in the
midst of their clamour.

6. Stretch out for us, lord Indra, varied food, \textit{Varga XXI.}
(stretch out) thy strength like strong bows against
our enemies; mighty in our presence by thy vigour
and irresistible, still augment thy form.\footnote{Or, augment the sacrifice.}

7. Imperial Maghavan, to thee this oblation is
offered; accept it, not displeased: for thee,
Maghavan, the libation is effused, for thee (the
cake is) toasted; eat it, Indra, and drink the
libation poured (upon the altar).

8. Eat, Indra, these oblations placed (upon the
altar); accept the food, the toasted (cakes), and
the \textit{Soma}. Provided with sacrificial viands we
delight thee; let the desires of the institutor of
the rite be fulfilled.

9. I direct my eulogy to Indra and Agni; with
sacred prayers I directed (my praise) like a vessel
(launched) upon the ocean; like holy priests, the
gods themselves reverence us, being the donors
(to us) of wealth and the extirpators (of our foes).
Sūkta V. (CVII.)

Bounty, the gift of money, or of food, or the practice of hospitality, is the deity; the Rishi is Bhrksnu, or the beggar, said to be the son of Angiras; the metre of the first two verses is Jāgati, of the rest Trishtubh.

Varga XXII.

1. The gods have not assigned hunger as (the cause of) death, for deaths approach the man who has eaten; the riches of one who gives do not diminish, he who gives not finds no consoler.

2. He who, possessed of food, hardens his heart against the feeble man craving nourishment, against the sufferer coming to him (for help), and pursues (his own enjoyment even) before him, that man finds no consoler.

3. He is liberal who gives to the suppliant desiring food, wandering about distressed; to him there is an ample (recompense), and he contracts friendship with his adversaries.

4. He is not a friend who gives not food to a friend, to an associate, to a companion; let him turn away from him, that is not a (fitting) dwelling; let him seek another more liberal lord.

5. Let the very rich man satisfy his suitor, let him look forward to a more protracted route;¹ for

¹ According to the Scholiast the road of virtue. [Probably the meaning is "let him look further along the path of life, and he will see riches deserting the rich and going to others. Fortune is fickle."]
riches revolve from one man to another, as the wheels of a chariot turn round.

6. The inhospitable man acquires food in vain. Varga XXIII. I speak the truth—it verily is his death. He cherishes not ARYAMAN nor a friend; he who eats alone is nothing but a sinner.

7. The ploughshare furrowing (the field) provides food (for the ploughman); a man travelling along a road acquires (wealth for his master) by his movements; a Brahman expounding (the Veda) is better than one not expounding it; (so) let the man who gives become a kinsman to the man who gives not.¹

8. He who has but one foot takes a longer time on a journey than he who has two; he who has two feet comes after him who has three; he who has four feet comes up overtaking the two-footed (and three-footed), beholding their traces as he passes by.²

9. The two hands are alike, but they do not perform the same work; two cows calving at the same time do not yield the same milk; two twins have not the same strength; two persons of the same family do not display equal liberality.

¹ [So Śāyana. But, literally, "the loving kinsman will prevail over him who loves not." ]

² The term "foot" here is explained by the Scholiast as being metaphorical, for portion or wealth. The man who has four times the riches of another should be four times as liberal.
Sūkta VI. (CXVIII.)

The deity is Agni Rakshobha; the Rishi Uruksha, the son of Amahya; the metre is Ēśvātri.

Varga XXIV. 1. Agni, observer of purity, thou destroyest the devouring (gloom), shining amongst men in thine own dwelling.

2. Thou springest 1 up when piously invoked, thou delightest 1 in the oblations when the ladies are brought near thee.

3. Agni, who is to be glorified with the voice (of praise), blazes up when invoked, he is sprinkled with the ladle before (the other gods).

4. Agni is anointed with butter, having a face of honey, invoked, radiant, irradiating all.

5. Bearer of oblations, glorified by the worshippers, thou art kindled for the gods; as such do mortals invoke thee.

Varga XXV. 6. Mortals, worship with ēhi the immortal Agni, the indestructible, the master of the mansion.

7. With thy indestructible flame, Agni, do thou consume the Rākshasa; shine, the defender of the sacrifice.

8. Do thou, Agni, with thy brightness, consume the female friends, shining in thy outspread dwellings. 2

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1 Sāyaṇa explains these verbs as imperatives.
2 i.e. the Āhaṇa, etc. So Sāyaṇa; but probably "shining amongst the Urukshayas" (the family of the Rishi of this
9. The masters of many mansions have, by their praises, kindled thee, Agni, the bearer of oblations, who art most adorable among human beings.

SÓKTA VII. (CXXIX.)

Indra is the deity, and under the form of Lava he is also the Rishi; the metre is Gāyatī.

1. Thus, indeed, thus my mind (resolved): "I Varga XXVI. will give cows and horses (to my worshippers)," for I have often drunk of the Soma.¹

2. Like the winds violently shaking (the trees), the draughts (of Soma) have lifted me up, for I have often drunk of the Soma.

3. The draughts (of Soma) have lifted me up like swift horses (drawing) a chariot, for I have often drunk of the Soma.

4. The praise (of the pious) has come to me like a lowing cow to her beloved calf, for I have often drunk of the Soma.

5. I revolve the song of praise in my heart as a carpenter (making) a charioteer's seat, for I have often drunk of the Soma.

6. The five castes have not eluded the glance of my eye, for I have often drunk of the Soma.

The hymn is the correct rendering. In the next verse Sāyana explains urukhavydā as "occupying many mansions, i.e. the yajamānas."

¹ Kuvit somaryaipdm iti is the burden of each verse. Sāyana explains iti as yasmat, and kuvit as bahudram.
Varga XXVII. 7. Both heaven and earth (are) not equal to one half of me, for I have often drunk of the Soma.

8. I excel the sky in greatness, (I excel) this great earth; for I have often drunk of the Soma.

9. Lo! I will place this earth (where I will), either here or there; for I have often drunk of the Soma.

10. I will drive the scorching (sun) either here or there; for I have often drunk of the Soma.

11. One of my wings is in the sky; the other I dragged below; for I have often drunk of the Soma.

12. I am (the sun), the greatest of the great, raised to the firmament; for I have often drunk of the Soma.

13. Receiving the offering I go, graced (by the worshippers), bearing the oblation to the gods; for I have often drunk of the Soma.

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1 [Sāyana's explanation of *prthivim* is omitted as untranslatable, "concerning the earth" makes nonsense. Ludwig translates, "Quickly will I drive this earth here or there." ]
ADHYAYA VII.

ANUVAKA X. CONTINUED.

SUKTA VIII. (CXX.)

The deity is Indra; the Rishi Brihaddeva, the son of Atharvanya; the metre is Trishtubha.

1. That was the chiepest in all worlds, from whence the fierce one, the rich in radiance, was born; as soon as born, he destroys the foes, he in whom all living beings delight.¹

2. Waxing in strength, the very powerful, destructive (Indra), implants fear in the Dasa; both the inanimate and the animate (world) is purified by him. Nourished in thy exhilaration (all creatures) are assembled.²

3. To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.³

¹ Sáma Veda, II. 6. 3. 17. 1. The “That” is Brahma, the first cause, according to Sáyana, and Mahidhara, Yaj. XXXIII. 20. Yaska XIV. 24 perhaps intends the same by dāityaṃ the sun (in the neuter)—the first light. Sáyana explains āmadha by prāsinaḥ. Mahidhara gives “all the protecting deities.”

² Sáma Veda, II. 6. 3. 17. 2.

³ Sáma Veda, II. 6. 3. 17. 3. The “two” or “three” refers to the yajamana and his wife and child. There is, according to Sáyana, a reference in the second half of the verse to the procreation of children.
4. Verily the pious praise thee, **Indra**, the \textit{obter of wealth} in thy repeated exhilaration; spread out for us, resolute **Indra**, great and durable (affluence); may the malignant \textit{Yātudhānas} never harm thee.

5. Through thee we destroy (our foes) in battles, beholding the numerous (hosts) which we have to fight; I urge thy weapons with words (of praise); I prepare thy viands with a sacred verse.

6. I praise **Indra** who is worthy of praise, multiform, vast, supreme, most accessible of the accessible: he assails with might the seven \textit{Dānavas}, he overpowers many opposing hosts.

7. Thou depositest the lesser and the greater wealth in the mansion in which thou art satisfied with food; thou fixest the two wandering mothers, thou accomplishest many works.

8. **Brihaddiva**, the chief (of Rishis), the servant of the sun, repeats these prayers to gratify **Indra**. (**Indra**) rules over the great self-ruling herd of cattle, and he opened all his doors.

9. Thus the great **Brihaddiva**, son of **Atharvan**, repeated his diffused (praise) to **Indra**. The unsullied sister (streams) abiding in the mother (earth), go to **Indra**, and augment him with strength.

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1 Or "most worthy of the worthy." Sāyāna merely gives \textit{dīptasya} as the explanation of \textit{dītya}.

2 \textit{i.e.} heaven and earth.
Súkta IX. (CXXI.)
The deity is Prajápati under his appellation Ká; the Rishi is Hírányagarbha, the son of Prajápati; the metre is Trishtubh.

1. Hírányagarbha¹ was present at the beginning; Varga III. when born, he was the sole lord of created beings; he upheld this earth and heaven,—let us offer worship with an oblation to the divine Ká.²

2. (To him) who is the giver of soul,³ the giver of strength, whose commands all (beings), even the gods obey, whose shadow is immortality, whose (shadow) is death,—let us offer worship with an oblation to the divine Ká.

¹ The golden embryo, or he who had the golden germ, i.e. he who was in the golden mundane egg as an embryo, Brahmá the creator. See Nirukta, X. 23, and the Yajur Veda, XIII. 4.
² This is the burden of every verse except the last. Kámaś might be taken as the dative of the interrogative pronoun. "To what deity may we sacrifice?" But the commentators prefer considering it as a proper name, with which, in the succeeding verses (where positive properties are specified), the construction better agrees. According to Sáyana the name originated in a dialogue between Indra and Prajápati. The latter asked the former, "Having given thee my might, then who am I?" to which Indra replied, "If thou askest 'who (ká) am I?' that be thou" (i.e. be thou ká). The oblation to be offered is the marrow of a victim dedicated to Prajápati, or it may be the ordinary oblation of cake and gáhi, the Puroddhága.
³ As all spirit proceeds from him. Mahádhara explains dswadd as "giver of himself," i.e. combining with his own spiritual being that of his worshippers. Yajur Veda, XXV. 18.
3. (To him) who, by his greatness, has verily become the sole king of the breathing and seeing world, who rules over this aggregate of two-footed and four-footed beings,—let us offer worship with an oblation to the divine Kā.

4. Through whose greatness these snow-clad (mountains exist), whose property men call the ocean with the rivers, whose are these quarters of space, whose are the two arms,—let us offer worship with an oblation to the divine Kā.

5. By whom the sky was made profound and the earth solid, by whom heaven and the solar sphere were fixed, who was the measure of the water in the firmament,—let us offer worship with an oblation to the divine Kā.

Varga IV.

6. Whom heaven and earth established by his protection, and, shining brightly, regarded with their mind, in whom the risen sun shines forth,—let us offer worship with an oblation to the divine Kā.

7. When the vast waters overspread the universe containing the germ and giving birth to Agni,

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1 Mahādhara (Yajush, XXV. 12) supposes an ellipse, and supplies jagadrakṛṣaya, "whose two arms are the protectors of the world."

2 According to Mahādhara "maintaining living beings by sacrificial food," i.e. generating rain, Yajur Veda, XXVI. 7.

3 i.e. the germ of the world, Brahmā. The birth of Hiranyagarbha, or Brahmā, in and from the mundane egg, as described
then was produced the one breath of the gods,—
let us offer worship with an oblation to the divine 

Kā.

8. He who by his might beheld the waters all around containing the creative power and giving birth to sacrifice, he who among the gods was the one supreme god,—let us offer worship with an oblation to the divine Kā.

9. May he do us no harm who is the parent of the earth, or who the unerring support (of the world) begat the heaven, and who generated the vast and delightful waters,—let us offer worship with an oblation to the divine Kā.

10. No other than thou, Prajāpati, hast given existence to all these beings; may that object of our desires for which we sacrifice to thee be ours, may we be the possessors of riches.

in Manu, is here alluded to. Sāyāna takes yat and tataḥ as “from that (cause) from which.” Yajur Veda, XXVII. 26.

1 The commentators consider daksāṇa here as synonymous with Prajāpati. Yajur Veda, XXVII. 26.

2 The Yajush (XII. 102) has prathamaḥ instead of brihatā, “who first begat the delightful (dhīdākā) waters.” Mahīdhāra says “waters” here means “men,” and quotes from the Śruti “manushyād ud āpasaḥandardh.”

3 This verse occurs Yajur Veda, X. 20, and Nirukta, X. 48. All the verses of this hymn are in the Yajush, but curiously scattered according to their repetition at different portions of the ceremonial.
Sūkta X. (CXXII.)

The deity is Āgni; the Rishi Chitrāmanas, the son of Vasishṭha; the metre of the first and fifth verses is Trishtubh, of the rest Jagati.

Varga V.

1. I glorify him who is of wonderful radiance like the sun, the desirable, the giver of happiness, the guest (of man), the benevolent. He bestows vigour (upon the worshippers); Āgni, the remover of sorrow, the sustainer of all, the invoker (of the gods), the lord of the mansion.

2. Accept, Āgni, being well pleased, my praise; author of great deeds, (thou art) cognizant of all objects of knowledge; anointed with butter, stimulate the movements of the Brāhmaṇa; the gods produce (rewards) after thy worship.

3. Traversing the seven regions (of the universe), immortal Āgni, bestow wealth, giving liberally¹ to the pious liberal giver. Gratify with easily obtainable riches, together with fair offspring, him who feeds thee with fuel.

4. The seven (priests) bearing oblations worship Āgni, the emblem of sacrifice, the first of the gods, the family priest, the possessor of food, the hearer (of our prayers), the anointed with butter, the shedder of moisture, propitiating the worshipper

¹ Sāyāṇa appears to take dāsat as a finite verb, understanding yathā to the pious worshipper who gives,” etc.]
who propitiates him, divine, endowed with excellent might.

5. Thou art the chief and most excellent messenger; do thou, invoked by us to partake of the ambrosia, become exhilarated; the Maruts decorated thee in the dwelling of the donor of the oblation: the Bhrgus have glorified thee with hymns.

6. Milking the easily milked cow (of sacrifice) of her all-sustaining food, for the benefit of the pious institutor of the rite, O Agni, doer of good deeds, anointed with butter, illuminating the three regions, presiding (over the hall of sacrifice), going round the sacrifice, thou accomplishest each holy rite.

7. Men worshipped thee, Agni, at the opening of the present dawn, appointing thee their messenger to the gods; the gods have magnified thee for their adoration, sprinkling butter upon thee at the sacrifice.

8. The pious Vasishthas invoked thee, Agni, at the sacrificial meetings, praising thee, the mighty one; continue the sustenance of riches amongst the institutors of the rite, and do you (gods) ever cherish us with blessings.
Sūkta XI. (CXXIII.)

The deity is Vēna;¹ the Rishi is also named Vēna, the son of Bṛhīru; the metre is Tristubha.

Varga VII.

1. This Vēna, enfolded in the membrane of light, urges on (the waters) the germs of the Sun in the firmament of the water;² the sages cherish him at the confluence of the waters, and the Sun with endearments like a child.

2. The cloud-born Vēna sends the water from the firmament; the back of the azure (sky) is beheld. He shone on the summit of the water³ in heaven; the troops praised their common abode.

3. The many waters occupy a common station, clamouring around like the assembled mothers of the calf;⁴ wandering above the summit of the

¹ Vēna is explained as the Sun in I. 83. 5. In the Dictionary it is rendered Bhraim. The Scholiasts interpret it kūnte "the beloved," and in one copy madhyasthānādevatā, "the divinity of the middle region, Indra or Parjanya." Mahiḍhara (Yajur Veda, VII. 16) renders it chanda "the moon." The general purport of the Sūkta makes it equivalent to the thunder-cloud.

² Mahiḍhara, "at the coming of the rain, at the end of the hot weather." In the second line "him" refers to Vēna, but according to Mahiḍhara's interpretation, it means the Soma.

³ The commentary is here deficient, but the interpretation in the text is based on the comment of the next verse.

⁴ Dark allusions are here apparently intended to the agency of the thunder-clouds in sending rain, "the calf" (vatsa) meaning, according to the Scholiast, vaidyutāgni, Agni as the lightning.
water they utter the praises of the sweet-flavoured ambrosia.

4. The pious, knowing his form, praised him, for they followed the cry of the great deer;¹ approaching him with sacrifice, they reached the flowing (water), for the sustainer of the waters² knows the ambrosial (fluids).

5. The Apsaras, smiling affectionately like a wife at her lover, cherishes him in the highest heaven: she wanders in the abodes of her beloved; he, Vena, being loved, sits down on his golden wing.

6. Those desiring thee in their hearts contem- Varga VIII. plated thee travelling as a strong-winged bird in the sky, the golden-winged messenger of Varuna, the bird which nourishes (the world) in Yama's dwelling.

7. The Gandharva stood erect upon the firmament, brandishing towards us his wonderful weapons, investing (all) in his beautiful diffuse (form), to make them visible, like the sun he generated the precious (rains).

8. When (Vena as) the drop of rain approaches the firmament, contemplating (all things) with the eye of the hawk³ in the supporting (firmament),

¹ i.e. Vena, whose cry is the thunder.
² The text has Gandharva.
³ According to Sāyana gridhrasya here means "the sun desiring the fluids."
then the sun, shining with brilliant radiance, makes the precious (showers) in the third sphere.  

Sūtra XII. (CXXIV.)

Agni is the deity and Rishi of verses 2 to 4, and is also the deity of verse 1; Indra is the deity of verse 9; the other verses are irregular as to deity; Agni, Varuṇa, and Soma are the Rishis of verse 1 and verses 5 to 9; the metre of the 7th verse is Jagati, of the rest Trishtubh.

Varga IX.

1. Come, Agni, to this our sacrifice, which has five oblations, three-fold, spread out by seven (priests); be the bearer of our oblations, be our preceeder, thou hast long been sleeping in profound darkness.

2. (Agni speaks :) From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality; when being inauspicious I abandon the sacrifice as it becomes auspicious, through my (old) friendship I come to the binding touch-wood.

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1 Sāma Veda, II. 9. 2. 18. 3.
2 Or, "regulated by five," i.e. by the yajamāna and the four chief priests, the Hotri, the Udgātri, the Adhvaryu, and the Brahman.
3 [i.e. according to Sāyana, "not being beautiful, not being radiant.”]
4 [Sāyana derives ndbhim from naḥ, "nakana-pālān bandhana-pālān," but does not explain further. Ludwig and Grassmann translate arāsim ndbhim “fremde sippe” (a family of strangers).]
3. Beholding the guest of another family, I have created the manifold abodes of sacrifice; I repeat praises, (wishing) good luck to the paternal foe-destroying (race of deities), I pass from a place unfit for sacrifice to a place where sacrifice can be offered.

4. I spent many years within this (altar); preferring Indra, I abandon the progenitor; Agni, Soma, Varuna, fall (from their power); returning, I protect that kingdom which awaits me.

5. These Asuras were deprived of their magical power; if thou, Varuna, desirest me, (then), O king, separating truth from falsehood, come and enjoy sovereignty over my realm.

6. [Agni or Varuna speaks:] This, O Soma, is heaven; this verily was beautiful, this (was) the light, the broad firmament; let us two slay Vritra; come forth; we worship with an oblation thee who art thyself the oblation.

7. The sage (Mitra) by his wisdom fixed his

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1 Sāyaṇa explains vaydyā as gantavydyā, and explains thus “beholding, i.e. knowing, i.e. following the course of, the guest, i.e. the Sun, who is connected with a different region to be traversed (i.e. the sky) than that which is my abode, viz. the earth” (tataḥ in the commentary seems to be used instead of the feminine ablative).

2 i.e. the touchwood.

3 Soma means the moon, as well as the Soma-juice; this is a play on the word Soma.
body in the sky; Varuṇa with but a slight effort
let loose the waters, conferring happiness, like
wives, the pure rivers assume his (white) tint.

8. They sustain his most excellent energy, he
approaches them delighting him with (sacrificial)
food; like subjects choosing a king, they, smitten
with fear, fled from Vṛitra.

9. The sages called the sun the ally of those
who are affrighted, abiding in the friendship of the
waters of heaven; the wise have honoured with
their praise Indra, who ceaselessly moves after the
Anushtubh.¹

Sūtra XIII. (CXXV.)
The deity may be considered either as Vāch, personified Speech,
said to be the daughter of the Rishi Āmbrinā, or as
Paramātma;² Vāch is the Rishi; the metre of the second
verse is Jagati, of the rest Trishtubh.

Varga XI.

1. I proceed with the Rudras, with the Vasus,
with the Ādityas, and with the Viṣvadevas; I
support both Mitra and Varuṇa, Agni and Indra,
and the two Aświns.

2. I support the foe-destroying Soma, Twasṭṛi,
Pūshan and Bhaga; I bestow wealth upon the
institutor of the rite offering the oblation, deserving
of careful protection, pouring forth the libation.

¹ Or the ceaselessly moving Indra, who is worthy to be praised
with an Anushtubh. Or anushtubham may mean simply one who
is deserving of praise (anushtubhaniyam).
² The word, or first of creatures, is throughout identified.
3. I am the sovereign queen, the collectress of treasures, cognizant (of the Supreme Being), the chief of objects of worship; as such the gods have put me in many places, abiding in manifold conditions, entering into numerous (forms).

4. He who eats food (eats) through me; he who sees, who breathes, who hears what is spoken, does so through me; those who are ignorant of me perish; hear thou who hast hearing, I tell thee that which is deserving of belief.

5. I verily of myself declare this which is approved of by both gods and men; whomsoever I will, I render formidable, I make him a Brahman,¹ a Rishi; or a sage.

6. I bend the bow of Rudra, to slay the destructive enemy of the Brahmans, I wage war with (hostile) men, I pervade heaven and earth.

7. I bring forth the paternal (heaven) upon the brow of this (Supreme Being), my birthplace is in the midst of the waters; from thence I spread through all beings, and touch this heaven with my body.

8. I breathe forth like the wind, giving form to all created worlds; beyond the heaven, beyond this earth (am I), so vast am I in greatness.

¹ Śāyāna "Brahmā, the creator."
Sūkta XIV. (CXXVI.)

The deities are the ViśwaDevas; the Rīshi is KulmaLabarhīshā, the son of Śīśūsya or Amhomuc, the son of Vāmadeva; the metre of the eighth verse is Tristubh, of the rest Uparish-ṭādbrīhāt.

Varga XIII.

1. Neither sin nor sorrow, O gods, affect the man whom AryaMān, Mitra, and Varunā, being alike pleased by him, conduct beyond (the reach of) his enemies.

2. We implore that (protection) of yours, Varunā, Mitra, and AryaMān, whereby you preserve a man from sin, and lead him beyond (the reach of) his enemies.

3. May this Varunā and Mitra and AryaMān be our protection, may they lead us to the spot to which we should be led, and make us cross over to the spot to which we should cross over beyond (the reach of) our enemies.

4. You, Varunā, Mitra, AryaMān, protect the universe; may we abide in your blessed felicity, O excellent leaders, beyond (the reach of) our enemies.

5. May the Ādityas, Varunā, Mitra, AryaMān, (lead us) beyond (the reach of) the malignant; let us invoke the fierce Rudra with the Maruts, and Indra and Agni for our welfare, (that they may place us) beyond (the reach of) our enemies.

6. May the leaders Varunā, Mitra, AryaMān, (lead) us apart (from wickedness), may the kings
of men lead us beyond all calamities, beyond (the reach of) our enemies.

7. May Varuna, Mitra, Aryaman (bestow) upon us felicity for our protection; may the Adityas grant us that abundant happiness which we solicit, (and lead us) beyond (the reach of) our enemies.

8. As you, adorable Vasus, set free the cow fastened by her foot, even so remove sin away from us, and prolong, Agni, our protracted life.

Súkta XV. (CXXVII.)

The deity is the personified Night; the Rishi is Kuṣika, the son of Sobhaki or Rātī (Night), the daughter of Bharadvaja; the metre is Gāyatri.

1. The divine Night approaching looked upon Varga XIV. many places with her eyes, she has assumed all beauties.

2. The immortal goddess has filled the expanded (firmament), the low places and the high places, she fights the darkness with lustre.

3. The advancing goddess prepared (the way for) her sister Dawn, and then the darkness departs.

4. May she be favourable to us to-day upon

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1 This sūkta is to be recited at the sacrifice offered in the early morning by one who has had unpleasant dreams during the night.

2 The Scholiast understands the words "low" and "high" as referring to plants; the Night first of all fills things with darkness and then lights up the darkness with the stars, etc.
whose approach we re-enter (our dwellings), as birds (re-enter) their nest upon the tree.

5. Men have re-entered (their dwellings), and beasts and birds and the swift hawks.

6. Keep off, O Úrmýā, the she-wolf, keep off the wolf and the robber, and be safely passed by us.

7. The all-embracing black diffused darkness has approached me, discharge it, Ushás, as if it were a debt.

8. I have brought (these verses) before thee like milch kine; accept, O Night, daughter of the sky, (my oblation) as the eulogy of one about to conquer.

Súkta XVI. (CXXXVIII.)
The deities are the ViśwaDevas; the Rishi is Vihavya, the son of Aṅgiras; the metre of the last verse is Jāgati, of the rest Trishtubh.

Varga XV.

1. May glory, Agni, be mine in battle, may we, kindling thee, cherish thy person, may the (inhabitants of the) four quarters bow down before me, may we with thee for our leader overcome (hostile) armies.

2. May all the gods be on my side in battle, the Maruts with Indra, Viśnu and Agni; may the expanded firmament be mine, may the wind blow (propitiously) to this my desire.

3. May the gods bestow wealth upon me, may (their) blessing be upon me, may the sacrifice in which the gods are invoked be (beneficial) to me, may my invokers of the gods be the first to pro-
pitiate them; may we be unharmed in body and blessed with male offspring.

4. May (my priests) offer for me whatever oblations of mine (there may be); may the purpose of my mind be sincere; may I not fall into any kind of sin; universal gods, bless us.

5. Ye six\(^1\) mighty goddesses, bestow upon us ample (wealth); universal gods, display prowess here; let us not be bereft of our offspring, or be harmed in our bodies, may we not become subject to our enemy, royal Soma.

6. Agni, who art an invincible protector, do thou Varga XVI. defend us, baffling the wrath of our enemies; let them return grumbling to their homes, may the intelligence of those watchful (foes) be at once destroyed.

7. The creator of creators, he who is the protector of the universe, (him\(^2\) I praise), the divine defender, the destroyer of enemies; may the two Āświns, Bṛihāspati, and the gods, protect this sacrifice, and save the sacrificer from disappointment.

8. May the omnipresent (Indra), the mighty one, who is invoked by many, and lauded by many, bestow a blessing on this our sacrifice; be gracious to our offspring, Indra, lord of bay horses; harm us not, desert us not.

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\(^1\) Heaven, earth, day, night, water and plants, according to the Scholiast.

\(^2\) i.e. Indra or Savitri.
9. May those who are our foes be driven off; may we through Indra and Agni destroy them; may the Vasus, the Rudras, and the Adityas make me the high-reaching, fierce, intelligent, supreme ruler.¹

ANUVĀKA XI.

ADHYAYA VII. CONTINUED.

Sūkta I. (CXXIX.)

The deity is Paramātmā, the author of the creation, preservation and dissolution of the various entities (bhūvās), these being the subjects treated of in the hymn; the Rishi is Paramātmā, under his appellation Parameshāthin.

Varga XVII.

1. The non-existent² was not, the existent was not; then the world was not, nor the firmament,

¹ See Yajur Veda, XXXIV. 46.
² To render this phraseology intelligible we must restrict the meanings of sat and asat ("ens" and "non-ens") to visible and invisible existence, or in Hindu cosmology to matter and spirit (prakriti and purusha), which in the Vaidik system would not, as in the Sānkhyā, have a distinct existence, but would be blended and lost in the one invisible, immaterial, incomprehensible First Cause, or Brahma, in the intervals of creation. The language used in describing this is usually somewhat vague, but the notion is evidently that the First Cause was in the beginning undeveloped in its effects, and existed before either inactive matter or active spirit, considered as distinct; it is not intended to be said that no cause or origin, no Author of the universe, existed before creation, but that nothing else existed, neither matter nor spirit, and consequently that He created
nor that which is above (the firmament). How could there be any investing envelope,¹ and where? Of what (could there be) felicity?² How (could there be) the deep unfathomable water?³

2. Death was not nor at that period immortality, there was no indication of day or night; That One unbreathed upon breathed of his own strength,⁴ other than That there was nothing else whatever.

3. There was darkness covered by darkness in the beginning, all this (world) was undistinguishable water; that empty united (world) which was covered by a mere nothing, was produced through the power of austerity.⁵

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¹ The Scholiast refers to the Purdaas for an explanation, and accordingly see Vishnu Purdaas, p. 16, and note 25. Each element as created or developed is invested by its rudiment.

² i.e. of whom or of what living being could enjoyment, or fruition, whether of pain or pleasure, be predicated, there being no life?

³ Sāyana explains away another text, idam agnena suhilam salit "this in the beginning was water," by saying that that referred to another period.

⁴ Sāyana takes swadhd as meaning Máyd or Prakriti (Illusion or Nature), the source of the world of phenomena. He understands salo "breathed along with Máya."

⁵ Tusas is said to mean not penance, but the contemplation of the things which were to be created.
4. In the beginning there was desire, which was the first seed of mind; sages having meditated in their hearts have discovered by their wisdom the connexion of the existent with the non-existent.

5. Their ray was stretched out, whether across, or below, or above; (some) were shedders of seed, (others) were mighty; food was inferior, the eater was superior.

1 i.e. in the mind of the Supreme Being.

2 [This, according to Sāyana, refers to the suddenness of creation, which was developed in the twinkling of an eye, like the flash of the sun’s ray. It was so quick, he continues, that it was doubtful whether the things in the central space (understood by the word “across”) were created first, or those above or those below; in other words, creation took place simultaneously in all three portions of the universe. Sāyana tries to reconcile this with the received notion of creation in a series (viz. that from atmā came the akāra, and from the akāra the wind, from the wind fire, etc.), by saying that this was the order in which things were created, but the development of the world was like a flash of lightning, so that the series could not be distinguished.]

3 The word tirakṣahnaḥ, “across,” perhaps refers to the tirakṣaṇaḥ, “that in which the stream of life is horizontal,” i.e. the animal world. The epithets in the second line of the verse are unusual and obscure; according to Sāyana, the meaning is that among the created objects some were living creatures, others were great, as the sky, etc., the former being the enjoyers (bhoktāraḥ), the latter the things to be enjoyed (bhujyāḥ), so the creation was distinguished as the food and the feeder. The verse occurs Yajush, XXXIII. 74, where Mahādhara gives it several different interpretations, none more intelligible than those of Sāyana.
6. Who really knows? who in this world may declare it? whence was this creation, whence was it engendered? The gods (were) subsequent to the (world's) creation; so who knows whence it arose?

7. He from whom this creation arose, he may uphold it, or he may not (no one else can); he who is its superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does).

Súkta II. (CXXX.)

The subject of the hymn is creation, therefore Prajápati is the deity; the Rishi is Yaśña, the son of Prajápati, the metre of the first verse is Jagati, of the rest Trishñubh.

1. The sacrifice which is extended on every side by the threads (of created things) spread out by the worship of the gods for a hundred and one (years), these our progenitors, who have preceded us, weave it, weaving forwards, weaving backwards, they worship (Prajápati) when (the world) is woven.

1 i.e. from what material cause, and from what creative cause, did it arise?

2 Sáyapa's commentary on this súkta is very elaborate, but it is evidently influenced by the Vedántism of a later period. Although, no doubt, of high antiquity, the hymn appears to be less of a primary than of secondary origin, being in fact a controversial composition levelled especially against the Sāńkhya theory.

3 By combining the superior and inferior weaving, that is,
2. The first man spreads out this (web), the first man rolls it up, he spreads it above in this heaven; these his rays have sat down on the seat (of sacrifice), they have made the prayers serve as shuttles for weaving.

3. What was the authority (of the sacrifice), what was the limitation, what was the first cause, what was the clarified butter, what was the enclosure, what was the metre, what was the pra-uga text, when the universal gods offered worship to the gods?¹

4. Gāyatṛi became the associate of Agni, Sā-vitṛi became combined with Ushṇik, Soma radiant with sacred praises (was united) with Anushtubh, Bṛihatṛi gave efficacy to the words of Bṛihaspatti.

5. Virāj was the glory of Mitra and Varuṇa; Trishṭubh was Indra's portion of the midday (oblation) at this (sacrifice), Jagatṛi entered into the Viśwadevas; by this (sacrifice) Ṛishis and men were created.²

the intellectual and unintellectual, the enjoyer and the enjoyable, animate and inanimate existence. [Sāyaṇa's interpretation omits the iti; the translation should be, "Saying, 'weave forwards, weave backwards.'" Sāyaṇa explains pitaraṭ as the protectors, i.e. the gods.]

¹ When the Sdāhyas, assembled as agents of creation, offered sacrifice to Prajapati, it was then a matter of question how this Yajña should be prepared.

² Verses 4 and 5 answer the question what was the metre? Two of the other questions—those relating to the butter (diya)
6. When this ancient sacrifice was accomplished, by it Rishis, men, and our progenitors were created; beholding them with the eye of the mind, I glorify those who of old celebrated this sacrifice.

7. Associated with praises, accompanied by metres invested, having authority, the seven divine Rishis, bold, and observing the path of their predecessors like charioteers, took up the reins.

Śūkta III. (CXXXI.)
The deities of the 4th and 5th verses are the Aświns, of the rest Indra; the Rishi is Sukrīti, son of Kārihāvat; the metre of the 4th verse is Anuṣṭūḥḥ, of the rest Triśūḥḥ.

1. Victorious Indra, drive off all our foes, those Varga XIX. who dwell in the east, and those who dwell in the west, (drive) off, O hero, those who dwell in the north, and those who dwell in the south, that we may rejoice in thy exceeding felicity.

2. As the growers of barley often cut the barley,

and the enclosure (paridhi)—have been answered, Śāyāṇa says, in the Puruṣa-Sūkta, X. 90 (see above, p. 249). Further illustration of this metaphorical mysticism is afforded by the Taittirīya Brāhmaṇa, III. 12. 9, to which Śāyāṇa refers.

1 The Rishis are Marīchi and the rest, or else the seven officiating priests; their predecessors are Angirās and the elder Rishis, or else the gods employed in the creation.

2 Śāyāṇa says "grain" is meant, the specific being put for the generic. Cf. Yajur Veda, X. 32. The literal import of the words anuṣṭūḥḥ viṣṭūṣṭa indicates a knowledge of a succession of crops, an important advance in agriculture. (This
separating it in due order, so do thou, (O INDRA),
bestow here and there nourishment upon those who
have not neglected the performance of the sacrifice.

3. The cart has not arrived in due season, nor
does he acquire fame in battles; (let us), the
sages, desiring cattle, desiring horses, desiring food,
(solicit) INDRA, the showerer, for his friendship.

4. You, O ĀŚWINS, lords of light, having drunk
the grateful (libation), jointly preserved INDRA in
battle against the Asura NAMUCHI.¹

5. Both the ĀŚWINS defended (thee), INDRA, like
two fathers (defending) a son with glorious ex-
plants; when (triumphing) through the deeds of
valour, thou drankest the grateful libation, SARAS-
WATI approached thee, O MAGHAVAT.²

6. May Indra, the protector, the possessor of
great wealth, the all-knowing, be favourable (to
us) with his protections; may he confound our
enemies, may he make us free from fear, may we
be the parents of excellent male offspring.

7. May we be ever in (the enjoyment of) the
favour of that adorable divinity (retained) in his

is extremely doubtful; the reference is more probably to the
separate ears of barley which are cut one after the other. The
application of the figure is that the god should pick out his
diligent worshippers one after the other, and bestow blessings
on them in succession.]

¹ Cf. Yajur Veda, X. 33.
² Cf. Yajur Veda, X. 34.
favourable thoughts, and may the protecting and opulent Indra drive away far off from us those who hate us.

Sūtra IV. (CXXXII.)
The deities of the first verse are the objects referred to therein, viz. the heaven, the earth, and the Āśwīns, the deities of the other verses are Mitra and Varuṇa; the Rīkśi is Śakapūta, the son of Naśikadeva; the metre is unusual, that of the first verse is Nyānkuḍrīṣṭi, of the second and sixth verses Pratidrōpankti, of the seventh verse Mahādveṣṭihasti, of the rest Pṛddāpya.

1. The Heaven liberal of treasure (prospers) the Vṛgā XX. sacrificer, the Earth (prospers) the sacrificer because of the ornament, the divine Āśwīns prospered the sacrificer with blessings.

2. Mitra and Varuṇa, who sustain the earth, we worship you, the givers of felicity, for the sake of attaining our desires: may we, through your favour for the performer (of the sacrifice), overcome the Rākṣhasas.

3. May we, when we present to you (oblations), quickly alight upon desirable wealth, and the generous man who fosters his wealth, may his riches not depart from him.

4. (Mitra), scatterer of darkness, the Heaven gave birth to thee the other;¹ thou, Varuṇa, art

¹ [So Sāyaṇa, taking anyaḥ as anynam, meaning “other than Varuṇa.”]
sovereign over all. The head of (your) chariot desired (this sacrifice); opposing the destroyer, (the rite) is not (vitiated) by the smallest defect.

5. This iniquity (found) in this Śakapūta, when Mitra is propitious, destroys opposing heroes, when the approaching (Ṛishi) places food in the dear adorable bodies of the protector (Mitra).

6. O (Mitra and Varuṇa), endowed with various wisdom, your mother Aditi, the earth, (is) for the purification (of all things) by its libations, as the heaven (purifies by its rain); you display before us precious (treasures), and wash us with the sun's rays.

7. For you, brilliant through your functions, have sat down; now mount, (each of you, his) chariot, which rests on the yoke, which abides in the forests, (to overcome) those (people) who clamour against us; Neimedha was preserved (by you) from sin, the pious worshipper was preserved from sin.

1 Or the head of the sacrifice, i.e. Soma.

2 [This is one of the explanations which Sāyuṇa gives, taking the first avaḥ as a genitive singular, equal to avituk, "the protecting," i.e. Mitra or Varuṇa, and the second avaḥ as meaning food. In his alternative explanation this line is taken as meaning, "When the approaching Mitra (or Varuṇa) gives protection to the sacrificial rites and bodies of the worshipper who delights him with oblations."]

3 [Or, "in the water," Varuṇa being said to reside in the ocean.]
Śūkta V. (CXXXIII.)

The deity is Indra; the Rishi is Sudás, the son of Pujavana; the metre of the first three verses is Sakwati, of the second three verses Mahāpānki, that of the seventh Trishtubh.

1. Adore fervently the might of that Indra Varga XXI, which goes before his chariot; he who makes room for us in the hand to hand conflict, who slays the Vītra in the hostile army in battles, he who is our stimulator, may he know (the adoration paid by us); may the bowstrings on the bows of our enemies be destroyed.¹

2. Thou hast sent the rivers away downwards, thou hast slain Āhi; thou art born, Indra, without an enemy, thou grantest all that is desirable, as such we embrace thee, may the bowstrings on the bows of our enemies be destroyed.

3. May all our assailants, who make no offerings, quickly perish, may our praises (be successful); thou, Indra, hurlest the weapon at the foe who seeks to slay us, may that liberal (hand) of thine be the giver of wealth (to us); may the bowstrings on the bows of our enemies be destroyed.

4. The man who, like a wolf, prowls around us, O Indra, cast him beneath our feet, for thou art the resister, the overcomer (of foes); may the bowstrings on the bows of our enemies be destroyed.

¹ The first three verses of this hymn occur also Sáma Veda, II. 9. 1. 14. 1–3.
5. He who assails us, Indra, whether he be of the same caste or of degraded caste—scatter of thyself his host, (though it be vast) as the wide heaven; may the bowstrings on the bows of our enemies be destroyed.

6. Devoted to thee, Indra, we strive after thy friendship; lead us by the path of sacrifice beyond all evils; may the bowstrings on the bows of our enemies be destroyed.

7. Give to us, Indra, (the cow) who gives milk to the worshipper according to his desire, so that the mighty cow, possessed of an unfailing udder, the shedder of a thousand streams, may supply us plentifully with milk.

Sûkta VI. (CXXXIV.)
The deity is Indra; the Rishi is Mándrâtri, the son of Yuvânaśwa, and of the last half of verse 6 and of verse 7 Godâ; the metre of the seventh verse is Pankti, of the rest Mahâpânti.

Varga XXII. 1. Thou, Indra, who fillest both heaven and earth (with light) like the dawn—the divine progenitress has given birth to thee, the mighty of the mighty (gods), the sovereign of men; the auspicious progenitress has given thee birth.  

2. Enfeeble the strength of the malicious man, cast under foot him who tries to kill us; the divine

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1 Sâma Veda, I. 4. 2. 4. 10. and II. 4. 1. 16. 1.
progenitress has given thee birth, the auspicious progenitress has given thee birth.¹

3. Destroyer of enemies, Indra, Śakra, shake down upon us by thy exploits those abundant, all-shining viands, (accompanied) with all thy protections; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

4. When thou, Indra, Śatakratu, shakest down (upon us) all blessings, (then bestow) upon the offerer of the libation wealth also, together with thy thousandfold protections; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

5. Let thy radiant (weapons) fall down everywhere round about like drops of perspiration; let the enemy depart from us like the stems of the dūrva grass: the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.

6. For thou, sapient (Indra), wieldest thy might like a long hook; thou draggest (thy foes), Mahāvān, as a goat with its fore-foot (drags) a branch; the divine progenitress has given thee birth, the auspicious progenitress has given thee birth.²

7. O gods, we never injure (you), we never

¹ Sāma Veda, II. 4. 1. 16. 3. ² Sāma Veda, II. 4. 1. 16. 2.
inflict annoyance (on you), we follow the teaching of the mantra; we take hold of you at this (sacri-
ifice) with wings and arms.¹

SūXTA VII. (CXXXV.)

YAMA is the deity; the Rishi is Kumāra of the race of YAMA;
the metre is Anushīndha.

Varga XXIII. 1. In that leafy tree where YAMA drinks with
the gods, there the progenitor, the lord of the house,
invites us to join the men of old.²

2. (At first) I beheld him with anguish inviting
me to join the men of olden time, and walking with
that fell design; but afterwards I longed for him.³

3. The new chariot, wheelless, single-poled, but
turning everywhere, which thou, my child,⁴ hast
mentally formed—thou standest thereon though
thou seest it not.

¹ The first line of this stanza occurs Sāma Veda, I. 2. 2. 4. 2.
“Wings and arms” are metaphorical for prayers and sacrifices.

² According to the legend Nachiketas, the son of Vīśvapravas,
was sent by his father to visit Yama, who received him hospitably
and allowed him to return to the world, on which he recited
this hymn. Or according to another account the person who
recited the hymn was not Nachiketas, but a person called
Kumāra, and the Yama of the hymn means not the god of
death, but Aditya, the sun. See Nirukta, XII. 29. The tree in
the first verse means the place of final repose where the dead
rest, like weary travellers at the foot of a tree.

³ i.e. by my father’s command I have desired to approach
death (see preceding note).

⁴ [Or, Kumāra may be a proper name, see note 2.]
4. The chariot which thou, my child,\(^1\) hast driven down to me from the sages above, the Sáman\(^2\) has driven it back again from hence placed on a ship.

5. Who has begotten the youth?\(^1\) Who has driven the chariot off? Who can tell us how restitution was made?

6. How restitution was made appeared from the (command given) at first; before that the depth was outstretched, afterwards a means of returning (from Yama) was provided.

7. This is the dwelling of Yama, which is called the fabric of the gods; this pipe is sounded for his (gratification), he is propitiated by hymns.\(^3\)

\(^1\) [Or, kumára may be a proper name, see note 2, p 362.]

\(^2\) [Sáyana does not give any subject to právatata; he takes śdáma as accusative after anú, and explains it] “after communicating the message sent by thy father.”

\(^3\) The hymn is made throughout applicable to Aditya as well as to Yama, with, if possible, a still greater degree of obscurity. It seems to have been the basis of the discussion in the Taittiriya Bráhmana (III. 11. 8) and the Kathá Upanishad, respecting what becomes of the soul after death, in dialogues between Nachiketas and Yama. See the translation of the Kathá, by Dr. Roer (Bibliotheca Indica). As mentioned by Weber, the father of Nachiketas is also named Audádáki and Arupi.
SūRTA VIII. (CXXXVI.)

The deities are the KṚṣṇas (Agni, Vāyu, and Sūrya); each verse has for its Rishi one of the seven Munis, sons of Vātaraśana, namely, Júti, Vātajúti, Visraváti, Vṛışhivána, Kaśikrata, Eṣava and Rśitaśringa; the metre is Anuvāsaṇa.

Varga XXIV. 1. The radiant (Sun supports) Agni, the radiant one (supports) water, the radiant one supports the heaven and earth, the radiant one is for the visibility of the whole diffused (universe)—this light is called the radiant one.

2. The Munis, the sons of Vātaraśana, wear the yellow dirty (vestments of bark), they follow the course of the wind, when they have assumed the (power of) gods.¹

3. Exhilarated by the sanctity of the Muni we have mounted upon the winds; behold, mortals, (in them) our forms!

4. The Muni flies through the firmament, illuminating all objects, the friend of each deity, appointed for pious works.

5. The steed of the wind, the friend of Vāyu, the Muni, who is instigated by the deity, repairs to both oceans, the eastern and the western.

6. Wandering in the track of the Apsarasas and the Gandharvas, and the wild beasts, the radiant (Sun),² cognizant of all that is knowable, (is my) sweet and most delightful friend.

¹ Sāyana, by the might of their penance they become gods.
² Or Agni, or Vāyu.
7. Váyu churned for him, the inflexible (thunder) ground it when the radiant (Sun), along with Rudra, drank the water with his cup.¹

Súkta IX. (CXXXVII.)

The deities are the Viśwadevas; as in the preceding Súkta, there is a Rishi for each stanza, the seven Rishis, Bharadvája, Kapya, Gotama, Athi, Viśvamitra, Jamadagni, and Vasishtha; the metre is Amushuddh.

1. O gods, raise again the man, O gods, who has Varga XXV. sunk; O gods, give life again to the man,² O gods, who has committed sin.

2. These two winds blow to the regions which are far beyond the ocean; may the one bring you vigour, may the other blow away all evil.

3. Breathe, wind, medicinal balm; blow away, wind, all evil; for thou art the universal medicine, thou movest as the messenger of the gods.

4. [The wind speaks:] I have come to thee with pleasures and with protections; I have brought thee fortunate vigour, I drive away thy disease.

5. May the gods give (us) protection in this

¹ The cup is the sun's rays, which absorb the moisture of the earth; the agitation of the wind sends this moisture down again as rain. [Sáyana explains kana nama as that which often guides but cannot be guided, i.e. the madhyamiká vāk. One explanation of Rudra is that it means the lightning, vaidyutágni, but it is difficult to see how the lightning helps the sun to swallow up the moisture of the earth.]

² i.e. "to me," the Rishi himself.
world, may the company of the Maruts protect us, may all beings grant protection so that this (person) may be free from sin.

6. Waters verily are medicinal; waters are the dissipators of disease; waters are the medicines for everything; may they act as medicine to thee.

7. The tongue (being cleansed) by the ten-branched hands (of Prajapati) is the forerunner of speech; with those (hands) the removers of disease we touch thee.

Sūkta X. (CXXXVIII.)
The deity is Indra, the Rishi is Anga, the son of Uru; the metre is Jagati.

Varga XXVI.
1. The bearers of oblations (the Angirasas), Indra, honouring the sacrifice, have through thy friendship torn Vāla to pieces, when praise (being offered) desiring to give the dawns to Kutsa (thou wert engaged in) freeing the waters, and Ahi's exploits (were foiled).

2. Thou hast sent forth the generative (waters), thou hast cleft the mountains, thou hast fetched forth the cows, thou hast quaffed the delicious Soma, thou hast caused the trees of the forest to grow; through his exploits by means of the voice produced for the sacrifice the sun has shone bright.

3. The sun unyoked his chariot in the midst of the sky, (when) the Arya (Indra) encountered the Dāsa; associated with Rūiswan, Indra destroyed the stronghold of the guileful Asura, Pipru.
4. Bold (Indra) has annihilated the (hitherto) unbaffled (hosts of the Asura), the object of Ayāya's adoration has despoiled the impious of their treasures; the sun as if with the (aid of the) moon has seized upon the wealth of the cities (of the Asuras), glorified (by his worshippers), he has demolished the foe with his blazing (thunderbolt).

5. (Indra), leading an irresistible army, slaying Vṛitra with the pervading piercing (bolt), gives (wealth to his worshippers), thins the (hosts of the Asuras) which have to be attacked;¹ (the whole host of the enemy) was afraid of Indra's wide-destroying thunder-bolt, the purifying (Sun) came forth, Ushas left her waggon.

6. These wondrous exploits are thine alone, in that thou unaided hast injured the chief neglector of sacrifice; thou hast placed in the sky the regulator of the months, through thy aid the paternal (heaven) upholds the circumference of the wheel (of the Sun's car) which had been shattered (by Vṛitra).

¹ [Or, "sharpen his weapons (which are to be hurled against the Asuras)."]
Sūkta XI. (CXXIX.)

Savitrī is the deity of the first trika, of the second the Gandharva, Visvávasu, who is also the Rishi of the whole hymn; the metre is Trishtubh.

Varga XXVII. 1. Savitrī, the solar-rayed, the yellow-haired, sent up the undying light from the east; at his command the sage Púshan, the preserver, follows, looking upon all creatures.¹

2. Beholding mankind he sits in the midst of the sky, filling (with light) the heaven and earth and the firmament; he illumines the all-pervading (quarters of space), the bright-pervading (intermediate points), and the midmost, the foremost, and the hindmost mark.²

3. The root of riches, the acquirer of treasure illumines by his functions all (visible) forms; Savitrī, like a god,³ whose attribute is truth, stands like Indra in the battle for riches.

4. Beholding Soma, the Gandharva Visvávasu,

¹ Yajur Veda, XVII. 58. Mahidhara makes Agni the deity, taking Savitā as a mere epithet, "the generator." According to Sāyaṇa, Savitri is the deity presiding over the period immediately after dawn. Sārya over the rest of the day.

² Yajur Veda, XVII. 59, reading vimānaḥ for nṛchakṣah. Mahidhara thinks the word alludes to a stone representing Aditya and its position with respect to the altar and the implements.

³ On Yajur Veda, XII. 66. Mahidhara attributes this verse to Agni, and translates "like the god Savitrī."
the waters have come forth by means of the sacrifice; Indra impelling them knew of this (their approach), and looked round the rims of the sun.

5. May the celestial Gandharva Viśvāvasu, the measurer of the water, declare to us that which is the truth, and that which we do not know; accepting our praises, (Viśvāvasu), protect our sacrifices.

6. (Indra) discovered the cloud in the region of the rivers, he set open the portals of (the waters) whose dwelling is in the clouds; Indra, (in the form of) the Gandharva (Viśvāvasu), proclaimed the ambrosial (waters), he knew the strength of the dragons.

Sūkta XII. (CXL.)

The deity is Agni, the Rishi is Agni Pavaka; the metre of the first verse is VIshādarpakta, of the next three Satobhāt, of the fifth Uparishtājyotish, and of the sixth Triṣṭubh.

1. Thine, Agni, is the most excellent sacrificial food; thy flames, O opulent in radiance, blaze fiercely; wise and widely luminous (Agni), thou bestowest upon the donor (of the oblation) the choicest food with strength.¹

2. Agni, who art of purifying radiance, of unsoiled lustre, of full brightness, thou issuest forth with splendour; visiting thy parents (like) a son,

¹ The whole Sūkta occurs Yajur Veda, XII. 106 to 111, and Sāma Veda, II. 9. 2. 1. 1 to 6.
thou protectest (the worshippers), thou unitest both heaven and earth.\(^1\)

3. Son of strength,\(^2\) Jātavedas, rejoice in our adorations, (be) satisfied by our offerings; (the worshippers) have placed before thee viands of many sorts of wonderful efficacy, of excellent origin.

4. Contending with enemies,\(^3\) bestow upon us, immortal Āgni, riches; thou shinest with a graceful person, thou fullfillest (the purpose of) the enjoyable rite.

5. (We praise thee), the perfecter of the sacrifice, the sage, the lord of great wealth, the giver of what is desirable; thou bestowest auspicious and abundant food, and enjoyable riches.\(^4\)

6. Men for the sake of happiness place before them Āgni, the speaker of truth, the mighty, the contemplator of all; the posterity of Manu in pairs (propitiate) with praises thee, whose ears are open (to their praises), who art most renowned, and the (minister) of the gods.

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\(^1\) Or thou fillest both worlds, i.e. heaven with oblations and earth with rain.

\(^2\) Mahidhara renders \(\text{urjo napat} \) 'grandson of waters, or non-injurer of food.'

\(^3\) Sāyana gives alternative renderings. Mahidhara says, 'Shining by the priests, etc., offering oblations.'

\(^4\) Mahidhara more correctly takes the accusatives in the first portion of the sentence as governed by \(\text{dadhasi} \), which is capable of governing two accusatives, 'Thou bestowest wealth upon the perfecter of the sacrifice (the \(\text{yajamāna} \),' etc.
Sūkta XIII. (CXLII.)
The deities are the ViśwaDevas; the Rishi is Agni as an ascetic (Tapas); the metre is Anuśṭubha.

1. Agni, speak out to us here, be favourably Varga XXIX. disposed towards us; bestow upon us (riches), lord of men, for thou art the giver of wealth to us.¹

2. May Aryaman, may Bhaga, may Bṛhaṣpati, may the gods give liberally to us; may the truth-speaking goddess (Saraswati) bestow riches upon us.²

3. We invoke for our protection the royal Soma, (we invoke) Agni with praises, (we invoke) the Ādityas, Vishnu, Sūrya, Brahmā and Bṛhaṣpati.³

4. We invoke the adorable Indra and Vāyu and Bṛhaṣpati on this occasion, that all our race may be favourably inclined to us in the acquisition (of wealth).

5. Stimulate to liberality Aryaman, Bṛhaṣpati, Indra, Vāta, Vishnu, Saraswati, and the food-bestowing Savitri.⁴

6. Augment our prayer and sacrifice, Agni, with thy fires; do thou at our sacrifice stimulate (the gods) to give us wealth.⁵

¹ Yasur Veda, IX. 28, reading in the last line sahasrajit dhanadd asi svadhā.
² Ibid. IX. 29, reading the last line pra evagoti daddatu naś svadhā.
³ Ibid. IX. 26. Sāma Veda, I. 1. 2. 5. 1, both reading anvārabhdhame at the end of the first line.
⁴ Ibid. IX. 27. ⁵ Sāma Veda, II. 7. 1. 6. 3.
Sêxta XIV. (CXLII.)

The deity is Agni; the Rishis are four in number, each being the author of a couplet (dwicha), Janátri, Drona, Sárisváka and Stambahátra, all of the race of Sárnga; the metre of the first two verses is Jagati, of the next four Trishúbb, of the last two Anushúbb.

Varga XXX.

1. This person, Agni, was thy praiser, for there is nothing else attainable, O son of strength; holy is the happiness derived from thee, a triple defence; 1 remove far from us, who are susceptible of harm, thy scorching flame.

2. Exalted is the birth of thee, Agni, who art desirous of (sacrificial) food; thou presidest like a councillor over all created beings; our praises flowing smoothly proceed to thee, as herders of their own will (go slowly) before (their flocks).

3. Blazing Agni, thou destroyest many a shrub, as thou burnest; and (the sites) of the tilled fields are laid waste, may we never rouse to anger thy terrible flame.

4. When thou movest burning above and burning below, thou scatterest thyself like a devastating host; when the wind fans thy flame, thou shavest the earth as a barber shaves a beard.

5. His lines (of flame) are visible, like one array of many chariots, when clearing away (the forests)

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1 According to Sáyâna a defence against the three evils of existence, alluding to the Sánkhya doctrine.
with thy arms (of flame) thou marchest, Agni, over the prostrate earth.

6. May thy withering flames, Agni, arise; may thy light (arise), and the swift movements of thee when thou art praised; rise up, stoop down, increasing in might; may all the Vasus this day attend upon thee.

7. This is the abode of the waters, the dwelling of the ocean; pursue, Agni, a different path from this; go by this (path) according to thy pleasure.

8. Both at thy arrival, Agni, and at thy departure, may the flowering dūrva grasses spring up; may lakes (be formed) and lotuses (therein); may these be the dwellings of the ocean.¹

ADHYĀYA VIII.

ANUVĀKA XI. CONTINUED.

Sūkta XV. (CXLIII.)

The Āświns are the deities; the Rishi is Atri, the son of Sāṃkhya; the metre is Anuvāṭākha.

1. You made this Atri, ever diligent in worship, (swift) to run to the goal like a horse, and you renewed Kakhśīvat as (a wheelwright renews) a car.

¹ The author of the prayer here expresses a hope that his house may not be set on fire, that is, may not the grass be burned, nor the lakes be dried up, nor the houses be burned.
2. This Atri, whom the irresistible (Asuras) dragged bound like a swift horse, ye unloosed like a strong knot, (setting him) the youngest born upon the earth.

3. Leaders (of rites), of goodly aspect and radiant, deign to accept Atri's praises, and so the praise of your worshipper (is) to be sung again to you leaders (of rites).

4. Munificent Āświns, my offering and praise (is) for your recognition,¹ because, leaders (of rites), you protect us at the sacrifice in the spacious sacrificial hall.

5. You came with winged (steeds) to Bhuju (immersed) in the ocean, at the world's end, perturbed; and, leaders of truth, you restored him to your worship.

6. Prosperous, most adorable, all-knowing, come to us and decorate us with blessings, as a (cow's) udder is adorned with abundant food.

¹ [i.e. awaits your recognition. The gerund chite resembles the gerund vipase in the preceding verse, bhavati being understood in both cases.]
Sūkta XVI (CXLIV.)
The deity is Indra, the Rishi Suparna, son of Tarkshya or Urdhvakriṣana, of the race of Yama; the metre of the first, third, and fourth verses is Gāyatrī, of the second Brihāti, of the fifth Satobrihāti, and of the sixth Viṣṇudpankti.

1. This immortal Soma, the giver of strength, Varga II. the giver of long life to all, hastens like a swift horse to thee (Indra), the creator.

2. This (Indra), adorable among us and brilliant, is a thunderbolt for the donor (of the oblation against his foes); he cherishes the exhilarating (worshipper) Urdhvakriṣana, as Ribhu (cherishes) the exhilarating celebrator of holy rites.

3. May the brilliant (Indra), who is a benefactor amongst these his own (people), for the sake of Suparna, the offerer of the oblation, bestow light upon our progeny.¹

4. The Soma whom Suparna, the son of the falcon, brought from afar, the bestower of many boons, who is the stimulator of Ahi,—

5. Whom the falcon brought to thee (Indra) with his claw, beautiful, unassailable, purple-tinted, the measurer of food—by it, food and old age was prolonged for living, by it affinity was awaked.

¹ Śáyana explains śyena (lit. a hawk) as the Rishi of the hymn, Suparna, the son of Tarkshya. Ahiṣṭhavaḥ is explained in the St. Petersburg Dictionary as the name of an Aśvya, but it is here plural, not singular. The subject of the verb may be the Soma-juice, and not Indra.
6. So then by Indu Indra obtains among the gods great brilliancy; by our sacrifice, O doer of good deeds, food and old age is prolonged, by our sacrifice this (Soma) is poured out by us.

Sūkta XVII. (CXLV.)
The deity or rather the aim of the hymn is the getting rid of a rival wife; the Rishi is Indraśī; the metre of the last verse is Pankti, of the rest Anushṭubh.

Varga III.

1. I dig up this most potent medicinal creeper, by which (a wife) destroys a rival wife, by which she secures to herself her husband.

2. O (plant) with up-turned leaves, auspicious, sent by the gods, powerful, remove my rival and make my husband mine alone.

3. Excellent (plant), may I too be excellent, excellent amongst the excellent, and may she who is my rival be vile amongst the vile.

4. I will not even utter her name, no (woman) takes pleasure in that person; may we remove the other rival wife to a distance.

5. I am triumphing, thou art triumphant; we two being powerful will triumph over my rival.

6. I make thee the triumphant (herb) my pillow,

1 Apastamba says a wife who wishes to get rid of a rival must repeat this hymn silently three times on going to bed, and then embrace her husband. The creeper referred to in the hymn is the pādīṭhā.
I support thee with that more triumphant (pillow); let thy mind hasten to me as a cow to her calf, let it speed on its way like water.

Śūkta XVIII. (CXLVI.)
The tutelary goddess of the forest, Aranyānī, is the deity; the Rishi is Devamuni, the son of Irmmada; the metre is Āsanaḥsūdha.

1. Aranyānī, Aranyānī, who art, as it were, Vasena IV. perishing there, why dost thou not inquire of the village, does not fear assail thee?

2. When the chichchika replies to the crying

vrisháraca,1 Aranyānī is exalted, resonant, as with cymbals.

3. It is as if cows were grazing, and it looks like a dwelling, and Aranyānī at eventide, as it were, dismissed the waggons.

4. This man calls his cow, another cuts down the timber; tarrying in the forest at eventide, one thinks there is a cry.

5. But Aranyānī injures no one unless some other2 assail him; feeding upon the sweet fruit, he penetrates at will.

6. I praise the musk-scented, fragrant, fertile, uncultivated Aranyānī, the mother of wild animals.

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1 These are said by the Scholiast to be small animals.
2 As a tiger or robber.
Sūkta XIX. (CXLVII.)

The deity is Indra; the Rishi Suvedas, the son of Śirīsha; the metre of the last verse is Triṣṭubh, of the rest Jagati.

1. I have faith, Indra, in thy first wrath, whereby thou didst slay Vṛitra, and didst undertake a work friendly to man;¹ when both heaven and earth were inferior to thee, the firmament trembled at thy might, O wielder of the thunderbolt.²

2. Irreproachable Indra, with mind intent on glory, thou hast by thy deceptions slain the deceptive Vṛitra. The worshipper chooses thee when he seeks for his (stolen) cattle, and in all sacrifices accompanied with invocations.

3. Indra, the invoked of many, be gracious to these Śūris, who thereby prospering attain, O Maḥavān, to opulence; (who) adore the powerful one at the sacrifice for (the sake of obtaining) a son, a grandson, the fulfilment of their desires, and honourable wealth.³

4. He obtains well-procured riches, who studies to promote Indra's rapid exhilaration. Exalted by

¹ [Śāyaṇa takes naryam with vritram, and derives it from ni, to lead, which makes nonsense; he interprets vīver apas as "didst approach the waters, i.e. this world." Naryam is either "friendly to man" or "heroic, manly."]
² Śāma Veda, I. 4. 2. 4. 2.
³ Śāyaṇa explains abrayo as alajjakare, "of which there is no need to be ashamed."
(thy favour), O MAGHAVAN, (the worshipper), celebrating the sacrifice, speedily obtains through the officiating priests food and wealth.

5. Glorified by great (praise), MAGHAVAN, spread forth thy might, bestow riches (upon us); beautiful INDRA, who art wise like MITRA and VARUNA, the distributer (of riches), thou givest us food now.

SŪRTA XX. (CXLVIII.)

The deity is INDRA; the Rishi is the Rājā PRITHU, the son of VENKA; the metre is Trishtubh.

1. Having poured out the libation, we praise thee, INDRA; having presented the sacrificial food, (we praise thee), granter of abundant wealth; bring us the wealth which one longs for; protected by thee may we acquire riches through thyself alone.

2. Hero INDRA, who art mighty, mayest thou as soon as thou art born overcome with Sūrya the races of the Dāsas, and the fugitive (VALA) lurking in secrecy, hidden in the waters; we now present to thee, the Soma in a copious stream.

3. Do thou, who art the Lord, who art wise, a sage desirous of the good opinion of the Rishis, do honour to thy praisers; may we be of those who gratify (thee) with Soma libations; to thee, O car-borne INDRA, these (praises are offered) with sacrificial viands.

4. To thee, INDRA, have these prayers been addressed; grant, O hero, strength to the leaders
of men; be of one mind with those in whom thou delightedst, and protect those who praise thee, and the worshippers who stand round about.

5. Hear, hero Indra, the invocation of Prithu; thou art glorified by the praises of the son of Vena, who celebrated thy hall of sacrifice, full of ghti; thy praisers rush to thee like a torrent through precipitous banks.

Sûkta XXI. (CXLIX.)
The deity is Savitri; the Rishi is Archan, the son of Hiranyakastupa; the metre is Tristubh.

Varga VII. 1. Savitri has fixed the earth with fetters; Savitri has made the heaven firm in a place where there was no support; Savitri has milked the cloud of the firmament bound to the indestructible (ether) like a trembling horse.¹

2. Where the cloud thus arrested shed moisture (on the earth) Savitri, O grandson of the waters, knew that (place); from thence proceeded the earth, thence arose the firmament, thence the heaven and earth were spread out.

3. Afterwards arose this other adorable (deity), together with the host of the immortal world, the bright-winged Garutmat, born before Savitri obeyed his law.²

¹ Nirukta, X. 32.
² Alluding, according to the Scholiast, to Garuda's having brought the Soma from the moon at Savitri's command.
4. As cattle hasten to the village, as the warrior to his horses, as affectionate milk-giving cows to the calf, as a husband to his wife, so may Savitri, the upholder of the sky, the desired of all, hasten to us.

5. As Hiranvatūpa, the Angirasa, summoned thee to this food, so I, praising thee for thy protection, watch before thee as (worshippers) watch before the filament of the Soma.¹

ŚEKTa XXII. (CL.)
The deity is Agni; the Rishi Mrīśāka, the son of Vasishthā; the metre of the first three verses is Brāhath, of the fourth verse Uparishtājyotis or Jagati, of the fifth verse Uparishtājyotis.

1. Bearer of oblations, being kindled thou burnest Varga VIII. for the gods; come to us with the Ādityas, the Rudras, the Vasus; come for our felicity.²

2. Being gratified by this sacrifice, this praise, approach; we mortals invoke thee, blazing (Agni), we invoke thee for felicity.

3. I glorify with my praise thee, Jātavedas, desired by all; bring hither, Agni, to us the gods who are gratified by offerings, (bring) those gratified by offerings for our felicity.

4. The divine Agni was the purohita of the gods; the Rishis, the descendants of Manu, kindled Agni. I invoke Agni for the acquisition of abun-

¹ Nirukta, X. 33, quoted by Sāyana.
² Mrīśākā, a play upon the name of the Rishi.
dant wealth, (may he make me) happy for the acquisition of wealth.

5. May Agni protect in war Atri, Bharadwaja, Gavishthira, ourselves, Kanwa, and Trasadasyu; Vasishtha as the purohita invokes Agni, the purohita for our felicity.

Sūkta XXIII. (CII.)

The divinity is Śraddha (faith); the Rishi is a lady named Śraddha, of the family of Keśa; the metre is Amśudukśa.

1. Agni is kindled by Śraddha, by Śraddha is the oblation offered; with our praise we glorify Śraddha, (who is seated) on Bhaga's head.

2. O Śraddha, grant the desire of the donor (of the oblation), grant, O Śraddha, the desire of him who wishes to give, grant this boon which I have mentioned to my sacrificers who solicit happiness.

3. As the gods had faith in (their fight with) the Asuras, so grant the boon which has been asked for to our sacrificers who solicit happiness.

4. Gods, worshippers, and those who are protected by Vāyu, solicit Śraddha, (they cherish) Śraddha with heartfelt desire, through Śraddha a man acquires wealth.

5. We invoke Śraddha at dawn, and again at midday, and also at the setting of the sun; inspire us in this world, Śraddha, with faith.

1 An obvious allegory; Faith, of the family of Love.
2 Nirukta, Ix. 31.
ANUVAKA XII.

ADHYAYA VIII. CONTINUED.

SUTRA I. (CLII.)

The deity is Indra; the Rishi is Sasa, of the race of Bhara-
Dwaia; the metre is Anushūdha.

1. (I) Sasa thus (praise Indra); thou art vara, mighty, the destroyer of foes, the wonderful, (he) whose friend is not killed nor ever overpowered.

2. May Indra, the granter of prosperity, the lord of men, the slayer of Vritra, the warrior, the subduer, the showerer, the drinker of the Soma, the assurer of safety, come to our presence.

3. Destroy, Indra, the Rakshasas, the enemies; fracture the jaws of Vritra; baffle, Indra, slayer of Vritra, the wrath of (our) menacing foe.

4. Destroy, Indra, our enemies; hunt down those who are in array against us; consign to lower darkness him who seeks to harm us.¹

5. Frustrate the purpose of him who hates us, (baffle) the weapon of him who seeks to overpower us; grant us entire security from his wrath, ward off (his) weapon.

¹ Yajur Veda, VIII. 44; Sáma Veda, II. 9. 3. 7. 2; Nirukta, VII. 2.
Sūkta II. (CLIII.)
The deity is Indra; the Rishis are the wives of the gods, the mothers of Indra; the metre is Gāyatrī.

Varga XI.

1. Desirous of fulfilling their functions (the mothers of Indra) approaching, worship him as soon as born, and enjoy (affluence) together with male progeny.¹

2. Thou, Indra, wast born from overpowering strength and energy; thou, O showerer, art indeed a showerer (of blessings).²

3. Thou, Indra, art the slayer of Vṛitra, thou hast spread out the firmament; thou hast upheld the heaven by thy power.

4. Thou, Indra, bearest thy well-beloved and adorable thunderbolt in thine arms, sharpening it with thy might.

5. Thou, Indra, overpowerest all beings by thy might, thou hast reached all worlds.

Sūkta III. (CLIV.)
The deity or topic of the hymn is the state of the dead; the Rishi is Yami, the daughter of Vivasvat; the metre is Anuśūdra.

Varga XII.

1. Soma is filtered for some (of the Pītris), others accept clarified butter; go (O dead one) to those to whom the honey flows.³

¹ Śāma Veda, I. 2. 2. 41, reading vanvāndeṣaḥ for bhejvāndeṣaḥ.
² Śāma Veda, I. 2. 1. 3. 6; Nirukta, VII. 2.
³ According to the Scholiast, those who offer Soma to their pītris are students of the Śāma Veda, those who offer ṛtī are
2. To those who through penance are unassailable (by sin), to those who through penance have gone to heaven, to those who have performed abundant penance, do thou (O dead one) repair.

3. To those who engage in battles, heroes who have given up their lives, or who have presented thousands of offerings, to them (O dead one) repair.

4. Repair, Yama, to those ascetic Pitris who are ancient, observers of truth, speakers of truth, and augmenters of truth.

5. Repair, Yama, to those ascetic Rishis, the sons of penance, who protect the sun, being leaders of thousands, and intelligent.

Śūkta IV. (CLV.)

The deity of verses 1 and 4 is the averting of misfortune (Alakshmīghna), of verses 2 and 3 Brahmaṇarṣṭī, and of verse 5 the Viśwadevas; the Rishi is Śīrimiṇtha, the son of Bharaṇawāja; the metre is Anuṣṭubh.

1. Miserable, ill-favoured, deformed, ever-railing Varga XIII. (goddess), go to thy mountain; with these exploits of Śīrimiṇtha we scare thee away.

2. May she be scared away from this (world), scared away from the next (world), the destructress

students of the Yajur Veda, and those who offer honey are students of the Atharva Veda.

1 Ardyī—not giving: ardyī may be the name of the goddess. Sāyana says durbhikahādidevatā, the goddess of famine, etc., i.e. Distress or Misery; or alakshmī, i.e. Misfortune.

2 Or, with the essences (or waters) of the cloud.
of all embryos; sharp-horned Brihaspati approach, driving away Distress.¹

3. The wood which floats by the sea-shore far off, remote from man,² seize that, (O goddess), hard to destroy, and therewith go to a distant shore.

4. Utterers of discordant sounds, when swiftly moving you departed, all the enemies of Indra were slain, disappearing like bubbles.

5. These (ViśwaDEVAS)³ have brought back the (stolen) cattle; they have built up the fire; they have provided food for the gods. Who will overcome them?

Sūkta V. (CLVI.)⁴

The deity is Agni; the Rishi is Keru, the son of Agni; the metre is Gṛhyāṇi.

Varga XIV.

1. May our rites bring Agni hither like a swift charger in battle, may we through him acquire all wealth.

2. Send us, Agni, for the acquisition of wealth, that army with which we may acquire cattle through thy protection.

3. Bring us, Agni, substantial and extensive

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¹ Sāyaṇa expands this to "the wooden body of the deity called Purushottama" (Viśvāśu).
² Yajur Veda, XXXV. 18. Mahādhara supplies ḫvēdā, "lives," or "living beings."
³ The whole of this hymn occurs in the Sāma Veda, II. 7.
⁴ 1. 15.
Eighth Ashtaka—Eighth Adhyaya. 387

wealth, consisting of cattle and horses, sprinkle the sky (with rain), expel Pani.¹

4. Thou, Agni, hast elevated the imperishable planet, the Sun, in the firmament, giving light to the people.

5. Thou, Agni, art the best beloved and most excellent banner of the people; understand (our praise) giving food to the praiser.

Sūktā VI. (OLVII.)
The deities are the ViśwaDevas; the Rishi is Bhuvana the son of Aptya, or Sādhana the son of Bhuvana; the metre is Varṇāṇa in half stanzas.

1. May we, along with Indra and the universal Varga XV. gods, possess all these worlds.²

2. May Indra with the Ādityas perfect our sacrifice and our bodies and our offspring.³

3. May Indra with the Ādityas, and attended by the Maruts, be the protector of our bodies.⁴

4. When the gods returned (home), after slaying the Asuras, (then were) the deities protecting their divinity.

5. When (the worshippers) with their pious acts offered praise in honour (of the gods), then (men) beheld around them the swift descending rain.

¹ The Śāman reads pavina.
² Yajur Veda, XXV. 46; Sāma Veda, I. 5. 2. 2. 6, and II. 4. 1. 23. 1.
³ Sāma Veda, II. 4. 1. 23. 2.
⁴ Ibid. II. 4. 1. 23. 3.
Súkta VII. (CLVIII.)
The deity is Súrya; the Rishi Chakshush, his son; the metre Gáyatri.

Varga XVI.
1. May Súrya protect us from (foes dwelling in) heaven, Váyu from (those dwelling in) the firmament, and Agni from those upon earth.
2. Sávitrí, whose radiance merits a hundred acknowledgments, be propitiated (by our praises); protect us from the falling bolts (of our enemies).
3. May the divine Sávitrí grant us sight,1 may Parvata (grant) us sight; may Dáatri (grant) us sight.
4. Give sight, Súrya, to our eyes, (bestow) sight for the illumination of our bodies, so that we may look upon and into this (world).
5. May we look upon thee, Súrya, the bright beholder (of all), may we look into the things which are visible to mankind.

Súkta VIII. (CLIX.)
Sácul is both the Rishi and the deity; the metre is Amushubh.

Varga XVII.
1. The sun has risen; my good fortune has dawned; I, knowing this, have obtained my husband triumphing (over my rivals).
2. I am the banner, I am the head, I am exalted, soothing (my lord); my husband must conform to my will, as I am victorious over my rivals.

1 Play on the word chakshush "eye," and the name of the Rishi.
3. My sons are the destroyers of my enemies, my daughter is an empress; and I am victorious, my fame is most precious to my husband.

4. That oblation, O gods, has been offered by which Indra offering it has become renowned and most powerful; I freed myself from my rival wives.

5. Free from rivals, the destructress of rivals, victorious, triumphant, I cut up the brilliance and wealth of the other (wives of Indra) as if it were the wealth of (enemies) who do not endure long.

6. Triumphant, I conquered these my rivals, so that I might rule this hero and his people.¹

Sūkta IX. (CIX.)
The deity is Indra; the Rishi Purâna, the son of Viśwamitra; the metre is Trishtubh.

1. Drink, Indra, of this sharp (Soma-juice, Varga XVIII. which is) combined with sacrificial food, unyoke here thy bay steeds yoked to thy swift chariot; let no other worshippers detain thee, Indra; these libations are for thee.

2.-For thee are the libations that have been poured out, for thee are those which are to be poured out; thee do our quickly uttered praises invoke; Indra, who art cognizant of all things,

¹ Literally this is a song of exultation by Sacki over her rival wives; but Sacki means also an “act,” “exploit,” and this hymn is metaphorically the praise of Indra’s glorious acts.
taking pleasure in this present sacrifice, drink the 
Soma here.

3. He who devoted to the deity with a willing 
mind offers the Soma to him with all his heart, 
INDRA does not destroy his cattle, but gives him 
beautiful excellent (wealth).

4. He is mindful of him who, as a rich man, 
offers Soma to him; possessed of riches (INDRA) 
holds him in his hand, and unsolicited destroys (his 
enemies) who hate the Brahmin.

5. Wishing for horses, for cattle, for food; we 
invoke thee, INDRA, that thou mayest come; abid-
ing within thy new favour we invoke thee, INDRA, 
the giver of happiness.

Sûkta X. (CLXI.)
The deity is INDRA, or, according to the anukrama, the object of 
the hymn is the cure of the disease called rdjayakshma (royal 
or declared consumption); the Rishi is YAKSHMANĀYANA, the 
son of PRÂJAPÂTI; the metre of the last verse is Anuśṭubh, of the rest Tristubh.

Varga XIX. 1. By means of the oblation I set thee free to 
live safe from undeveloped consumption and from 
royal consumption; and if the seizer have already

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1 The comment takes no notice of the word na.

2 The destroyer of yakshma, consumption or atrophy. This 
sûkta is to be recited with an offering to fire for the recovery 
of a person from sickness. [Sāyāṇa refers to the Anvaldyana 
Gr. S. III. 6.]
seized him, then do you, Indra and Agni, set him free.

2. If he be of wasted life, or already dead, or be come to the verge of death, I bring him back from the lap of Nirṛiti; I have made him strong enough to live for a hundred years.

3. I have rescued him with an oblation having a thousand eyes, conferring a hundred years, giving life for a century, so that Indra may conduct him beyond all harm for a hundred years.

4. Regaining thy strength, live for a hundred autumns, a hundred winters, a hundred springs; may Indra, Agni, Savitṛi, and Bṛhaspati, (propitiated) by this century-yielding oblation, give this man back (to us) for a hundred years.

5. I have rescued thee, I have found thee; come back again, thou who art young again; sound in body, I have obtained for thee all thy senses, thy whole life.

Śūtra XI. (CLXII.)
The subject of the hymn is a prayer to avert abortion; the Rishi is Rāshhoṇa, the son of Brahma.

1. May Agni, the destroyer of the Rākṣasas, Varga XX, consenting to our prayer, drive hence (the evil spirit) who (in the form of) sickness assails thine embryo, who, as the disease durnāman, assails thy womb.¹

¹ Nirukta, VI. 12. Yāska gives the meanings of the Lexicons to durnāman, viz. a worm, disease, hemorrhoids.
2. May Agni, concurring in our prayer, destroy the cannibal who, as sickness, assails thine embryo, who, as the disease durnáman, assails thy womb.

3. May we exterminate from hence (the evil spirit) who destroys the impregnating energy, the germ as it settles, the moving embryo, who seeks to destroy (the babe) when born.

4. May we exterminate from hence (the evil spirit) who separates thy thighs, who lies between husband and wife, who, entering thy womb, devours (the seed).

5. May we exterminate from hence (the evil spirit), who in the form of brother, husband, or paramour, approaches thee, and seeks to destroy thy offspring.

6. May we exterminate from hence (the evil spirit) who, having beguiled thee by sleep or darkness, approaches thee, and seeks to destroy thy offspring.

Súkta XII. (CLXIII.)
The deity is the cure of phthisis; the Rishi is Vivúkan, the son of Kaśyapa; the metre is Anuvádhyákh.

Varga XXI.

1. I banish disease from thine eyes, from thy nose, from thy ears, from thy chin, from thy head, from thy brain, from thy tongue.

2. I banish disease from thy neck, from thy sinews, from thy bones, from thy joints, from thy upper arms, from thy shoulders, and from thy fore-arms.
3. I banish disease from thine entrails, from thy anus, from thine abdomen, and from thy heart, from thy kidneys, from thy liver, from thy (other) viscera.

4. I banish disease from thy thighs, from thy knees, from thy heels, from thy toes, from thy loins, from thy buttocks, from thy private parts.

5. I banish disease from thy urethra, from thy bladder, from thy hair, from thy nails, from thy whole person.

6. I banish disease from each limb, from each hair, from each joint where it is generated, from thy whole person.

Śūkṣa XIII. (CLXIV.)
The deity is the dissipation of bad dreams; the Rishi is Prahekta, the son of Angiras; the metre of the third verse is Triśṭubh, of the fifth Pankti, of the rest Anuṣṭubh.

1. Lord of the mind, begone, depart, proceed to Varga XXII. a distance: look at Nirṛiti far off; the mind of a living being is manifold.

2. Men solicit the boon of good fortune, they acquire abundant good fortune, (I desire) the

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1 [Mahādhara, "bones near the heart." Sāyapa, "kidneys, made like the fruit of the mango tree, being in both sides of the body."]

2 The Scholiast explains this as "sovereign of the mind when in the condition of sleep, the deity presiding over bad dreams."

3 Nirukta, I. 17. The mind is attentive to various objects, and is soon diverted from any regard to evil dreams.
auspicious sight of **Vaivasvat**;¹ the mind of a living being is variously (directed).

3. Whatever sin we have committed by speaking² to (others), speaking against (others), speaking (evil) about (others), whether waking or sleeping, may **Agni** remove all such hateful sins far from us.

4. O **Indra**, O **Brahma**naspati, whatever sin we run into, (save us therefrom), and may the **Prachetas**³ of the **Angirasas** protect us from the malignity of our enemies.

5. We have triumphed to-day, we have won, we have become free from guilt; may evil designs formed in waking or sleep be transferred to him whom we hate, be transferred to him who hates us.

**Sūkta XIV. (CLXV.)**
The deities are the **Viśwadevas**; the **Rishi** is **Kapota**, the son of **Nirṛiti**; the metre is **Trishtubha**.

**Varga XXIII.** 1. O gods, let us worship for that desiring which the pigeon¹ sent as **Nirṛiti**'s messenger, has come to this (ceremony); let us make atonement, may prosperity be given to our bipeds and quadrupeds.

¹ **Yama**, the son of **Viśwasi**, is the deity presiding over bad dreams.
² [Śāyaṇa interprets *dgaṣṭ* by *abhildāyena*, "by desire."]
³ **Prachetas**, according to the Scholiast, may here imply **Varuṇa**, or by changing the case to **Prachetasam**, it may mean the **Rishi** of the Sūkta.
⁴ The presence of a pigeon is said to be unlucky.
2. May the bird sent to our dwellings, the pigeon, be auspicious, O gods, and void of offence, so that the wise Agni may approve of our oblation, and the winged weapon (of mischief) depart from us.

3. May the winged weapon (of mischief) do us no harm; he takes his place upon the touchwood, the seat of Agni; may prosperity attend our cattle and our people, let not the pigeon, gods, do us harm in this (dwelling).

4. May that which the owl shrieks be in vain, (and may it be in vain) that the pigeon takes his place upon the fire; may this reverence be paid to Yama, (the god of) Death, as whose messenger he is sent.

5. (Praised) by our hymn, O gods, drive out the pigeon who deserves to be driven out, exhilarated (by our oblation), bring us food and cattle, dissipating all our misfortunes; abandoning our food, may the swift (pigeon) fly away.

Sûkta XV. (CLXVI.)
The deity is the destruction of a rival; the Rishi is Rishabha, the son of Virāj, or the son of Śakvāra; the metre of the last verse is Mahāpantki, of the rest Anushṭubh.

1. Make me, Indra, (renowned like) a bull Varga XXIV. amongst my equals, victor over my rivals, the slayer of mine enemies, a sovereign, a lord of cattle.

\[1 \text{ Rishabham, a play upon the Rishi's name.}\]
2. I am the destroyer of mine enemies, like Indra, unharmed and unwounded; may all these my foes be cast down under my feet.

3. I bind you here, like the two extremities of the bow by the bowstring; restrain them, lord of speech, that they may speak humbly to me.

4. I have come triumphant with power, equal to any exploit; I seize upon your minds, your pious observances, your prowess in war.

5. Seizing upon your goods and chattels, may I be victorious; I walk upon your heads; cry aloud from beneath my feet, like frogs from (below) the water, like frogs from (below) the water.

Sókta XVI. (CLXVII.)

The deity is Indra; the Rishis are Viswamitra and Jamadagni; the metre is Jagati.

Varga XXV.

1. For thee, Indra, is this Soma poured forth, thou rulest over the effused (Soma of) the jar; do thou bestow upon us riches with numerous sons, thou didst win heaven, performing arduous penance.¹

2. We summon to the libations the mighty Súkra, the conqueror of heaven, exhilarated by sacrificial food; take notice of this our sacrifice here and come; we solicit (for wealth) Maghavan, victorious over his foes.

¹ i.e. according to Sáyana, by the performance of a hundred Ásámedhás.
3. (Engaged) in the worship of the royal Soma and of Varuna, (present) in the protecting (dwelling) of Brihaspati and Anumati, (I am assiduous) in thy praise, Maghavan; Dhatri and Vidhatri, I have fed on the pitcher.¹

4. Enjoined by thee, I have prepared the food at the (sacrifice) about to be performed, and as chief worshipper I complete this hymn of praise. [Indra speaks:]² The Soma being poured out in your respective dwellings, O Viswamitra and Jamadagni, (offer praise) when I come with (the wealth) which I am going to distribute.

Sûkta XVII. (CLXVIII.)
The deity is Vayu; the Rishi is Anila, of the race of Vata; the metre is Triśûla.

1. (I proclaim) the greatness of the impetuous Varga XXVI. Vayu; his voice spreads thundering around; he moves along sweeping the sky, tinting purple (the quarters of the horizon), he advances, raising the dust of the earth.

2. Solid masses advance to meet the wind; the mares come to him as to battle;³ associated with

¹ i.e. "I have drunk the Soma left in the jar from that which had been offered."
² Indra, in the form of conscience, speaks to them.
³ Or, his wives, the trees, shrubs, etc., follow him as timid women obey a resolute man.
them and in the same car the divinity proceeds, the sovereign of all this world.

3. Traversing the firmament by its paths, (Vāyu) rests not for a single day; the friend of the waters, the first-born, the utterer of truth—where has he been generated, whence was he manifested?

4. The soul of the gods, the germ of the world, this divinity moves according to his pleasure; his voices are heard, his form is not (seen); let us worship that Vāta with oblations.

Sūkta XVIII. (CLXIX.)
The cows are the deities; the Rishi is Sabara, of the family of Kāshivat; the metre is Trishtubh.

Varga XXVII. 1. May the refreshing wind blow upon the cows, may they crop the juicy grass; let them drink the nutritious life-sustaining (waters); Rudra, have compassion upon the food which has feet.¹

2. Grant great felicity, Parjanya, to those cows who are of similar forms, of different forms, or of single forms, whose names Agni knows through the sacrifice, or those whom the Angirasas created in this world by penance.

3. Bring, Indra, to the cow-house (the cows) who offer their bodies to the gods, those of whom Soma knows all the properties, those that nourish us with their milk, and those that have calves.

¹ i.e. the cow. This seems to favour the notion that cows were sometimes killed for food.
4. May Prajapati bestowing these (cows) upon me, concurring with the universal gods and the Pitris, bring the auspicious cattle to our cow-pen, may we be in possession of their progeny.¹

Sūkta XIX. (CLXX.)

The deity is Sūrya; the Rishi Vindhya his son; the metre of the first three verses is Jagati, of the last Asthrapakṣa.

1. Let the radiant (Sūrya) drink much sweet Soma juice, bestowing unbroken life upon the lord of the sacrifice; (Sūrya), who impelled by the wind² protects his people of his own accord, nourishes them and shines in various places.

2. The radiant light is born mighty, well-cherished, the abundant bestower of food, eternal, deposited in the supporting sustainer of the sky, the slayer of adversaries, the slayer of the Vṛitrás, abundantly slaying the Dasyus, the slayer of the Asuras, the slayer of rivals.

3. This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty; all-illumining, radiant, mighty,

¹ This and the preceding stanzas, it is said, are to be repeated at even-tide, when the cows are being brought home.

² According to Sāyana it is the circle of the Zodiac, according to Mahīdhara it is the solar orb which is driven along by the wind. Yajur Veda, XXXIII. 30. Verses 1 to 3 occur Sāma Veda, II. 6. 3. 5.
Sūrya displays to view his vast power, his unfailing lustre.

4. Illumining the whole (world) with thy radiance, thou hast attained (Sūrya) the luminous region of heaven, by which (radiance) animating all pious acts and addressed to the universal gods, all living beings are cherished.

Sūta XX. (CLXXI.)
The deity is Indra; the Rishi Iṣa, the son of Bhrigu; the metre is Gāyatri.

Varga XXIX. 1. Thou hast protected, Indra, this chariot of Iṣa, who offered libations; hear the invocation of the presenter of the Soma.

2. Thou hast carried off the head of the trembling sacrifice from his skin; come to the dwelling of the presenter of the Soma.¹

3. Thou hast often, Indra, let loose the mortal Venya,² against Manasyu, the son of Astrabudhna.

¹ The allusion is to the following legend: Sacrifice attempting to escape from the gods assumed a human form, that of a warrior. Indra, in the shape of an ant, gnawed the bowstring and then cut off his head. The head of the Sacrifice is said by Sāyaṇa to be the pravarjya, or preliminary ceremony of pouring fresh milk into boiling ghṛt. [For references to the Brahmaṇas, where the tale is differently told, see Wilson's Rig-Veda, vol. vi. Preface, p. 31.]

² Venya is said to mean Prithu, the son of Vena. Sāyaṇa explains saṁthāḥ as "hast harmed."
4. Bring forward that Súrya, Indra, who is lingering behind, the beloved of the gods, (awhile) concealed from them.

Súkta XXI. (CLXXII.)
The deity is the Dawn; the Rishi Samvarta, the son of Anirñas; the metre is the half-stanza Trishtubha.

1. Come, (Ushas), with the desirable (radiance);  Varga XXX. let the cows who are of full udders accompany thy chariot.¹

2. Come, (Ushas), with kindly thoughts; (it is the season) most honoured by the generous, and which brings the sacrifice to completion.

3. Like bearers of food, liberal in our gifts, we spread the thread (of sacrifice before the dawn), and worship (her).

4. Ushás drives away the darkness of her sister (night); her generative benevolence (harnesses) her chariot.²

Súkta XXII. (CLXXXIII.)
The deity is any inaugurated Rája; the Rishi Dhruva, of the race of Anirñas; the metre is Anuvātabhā

1. I have consecrated thee, (Rája); come amongst us, be steady and unvacillating; may all thy subjects desire thee (for their king), may the kingdom never fall from thee.

¹ Sáma Veda, I. 5. 2. 1. 7.
² Sáyana explains sujñitát that as "her own prolific faculty." The verse occurs Sáma Veda, I. 5. 2. 2. 5.
2. Come into this (kingdom), mayest thou never be deposed, unvacillating as a mountain; stand firm here like INDRA; establish thy kingdom in this world.

3. May INDRA, gratified by the perpetual oblation, firmly establish this (prince); may SOMA, may BRAHMAṆASPATI address him (as their votary).

4. Firm is the heaven, firm is the earth, firm are these mountains, firm is this entire world, so may this king of men be firm.

5. May the royal VARUṆA, the divine BRĪHASPATI, may INDRA and AGNI ever give stability to thy kingdom.

6. With a constant oblation we handle the constant Soma; therefore may INDRA render thy subject people payers of (their) taxes.

Sūkta XXIII. (CLXXIV.)
The deity is any Rājā, as in the last hymn; the Rishi is ABHĪVARTA, of the race of ANEIRAS; the metre is ANVISHUŚHA.

Varga XXXII.

1. By the abhīvarta oblation, whereby INDRA has conquered (everything), do thou, O BRAHMAṆASPATI, bring us to sovereign rule.¹

2. Having overcome our rivals, and those who are our enemies, do thou attack him who assails us, and him who behaves insolently towards us.²

¹ Either the Sūkta is a play upon the name of the Rishi (abhīvartena, abhīcavrte, abhīvartaya, etc.), or his name was suggested by the repetition of the derivatives of abhīrītī.
² [Sāyaṇa does not comment on this verse.]
3. May the divine Sāvitrī, may Soma establish thee, (rājā); may all beings establish thee, so that thou mayest be supreme.

4. That oblation whereby Indra became heroic, renowned and eminent, I have offered, O gods, (to you), may I become freed from my rivals.

5. May I become without a rival, the destroyer of my rivals, obtaining the sovereignty, overcoming (my foes), so that I may reign over these beings and over my people.

Śūkta XXIV. (CLXXV.)

The deities are the stones for grinding the Soma plant; the Rishi is Uṣṇīṣhvagrāvan, the son of the serpent Arbuda; the metre is Gadyātri.

1. May the divine Sāvitrī urge you, stones, by his sustaining (action), be yoked to the chariot-poles, express (the juice).

2. Drive away, stones, the malevolent (folk), drive away evil intention, make our cattle a remedy (against distress).

3. The stones consentient with the central pivot are honoured, giving energy to the sprinkling (juice).

4. May the divine Sāvitrī quickly urge you, stones, by his sustaining (action) for the sake of the worshipper, who makes the libation.

1 The upara is the large stone in the centre of the four stones, which bruise the plant; the plural is used for the singular, or it may imply the edges of the stone.
Súkta XXV. (CLXXXVI.)
The Ṛiṣhbus are the deities of the first stanza, Agni of the others; the Ṛishi is Sūnu, the son of Ṛiṣhu; the metre of the second verse is Gāyatrī, of the rest Anushūbb.

1. The Sūnus, (the sons) of the Ṛiṣhbus,¹ advance boldly to battle; supporters of all, they have spread over the earth as (a calf) over the mother cow.

2. Bring forward the divine Jātavedas by means of divine wisdom; may he bear our oblations (to the gods) in succession.

3. This ministrant priest devoted to the gods is brought (hither) for the sacrifice; radiant as the swift-moving sun, uniting (the oblation and the gods) surrounded (by the priests, Agni) knows of himself (how to worship the gods).

4. This Agni saves from peril caused by man as (well as) from peril caused by the immortals, a god stronger than strength, created for life-producing (sacrifice).

Súkta XXVI. (CLXXVII.)
The subject of the hymn is Māydāheda, the discernment of Māyd, or illusion (the cause of material creation); the Ṛishi is Patanga, the son of Prajapati; the metre of the first verse is Jagati, of the other two Trishūbha.

1. The wise behold with their mind (seated) in their heart the Sun made manifest by the illusion

¹ Another interpretation makes it the rays of the sun, which, absorbing all moisture (vīṣvadhyasāha), feed on the earth as a calf drinks the milk of the cow.
of the *Asura*;¹ the sages look into the solar orb, 
the ordainers (of solar worship) desire the region of 
his rays.

2. The Sun bears the (sacred) word² in his mind, 
the *Gandharva*³ has spoken it, (abiding) within the 
womb; sages cherish it in the place of sacrifice, 
brilliant, heavenly, ruling the mind.

3. I beheld the protector (the Sun), never de-
cending, going by his paths to the east and to the 
west; clothing (with light) the (four) quarters of 
heaven and the intermediate spaces, he constantly 
revolves in the midst of the worlds.⁴

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**Súkta XXVII. (CLXXVIII.)**

The deity is *Tárashya*; the *Rishi* is *Arishthanemi* his son; the 
metre is *Trishtubh*.

1. Let us invoke hither for our welfare that

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¹ Sáyana explains *asurasya* as “the supreme Brahmá devoid 
of all disguise,” and gives as an optional explanation of *aktam 
madyayá* “united to knowledge, all-knowing.”

² The word *vadh* is explained as the three Vedas; Sáyana 
citing Taitt. Br. III. 12. 9, “In the morning the deity moves 
in the sky with the hymns of the *Rísh*, he abides at noon in 
the *Yajurveda*, at his setting he is extolled with the *Sámadeva*; 
the sun moves accompanied by the three Vedas.”

³ Sáyana derives *Gandharva* from *gáh* (voices), and *dhi* to 
hold, and says it means “the breath of life.”

⁴ [This verse occurs also I. 164. 31. See above, Vol. II. 
p. 137, and see Yajur Veda, XXXVII. 17.]
TÁRKHSA,¹ who is mighty, the commissioned of the gods, the victorious, the outstripper of chariots, of irresistible car, the overthrower of hosts, the swift.

2. Repeatedly invoking the liberality (of TÁRKSHA), as (we do that) of INDRA, let us mount upon it for our welfare as upon a ship; O heaven and earth, vast, expanded, manifold, profound, may we not suffer harm now from (TÁRKSHA’s) coming to or departing from you.

3. He who has by his strength rapidly spread out the waters for the five castes like the sun by his light—thousand-yielding, hundred-bestowing is his course, like an unfailing arrow,² none can stop it.

SÓKTA XXVIII. (CLXXIX.)
The deity is INDRA; the Rishi of the first verse is ŚIBI, son of UŚINARA, of the second Pratardana, king of KASI, of the third Vasumanas, son of Rohidaswa; the metre of the first verse is Anushṭubh, of the two other verses Triśṭubh.

1. Rise up, look to the portion of INDRA suitable to the season; if it be cooked, offer it; if uncooked, gratify him (by praise).

2. Repair, INDRA, quickly to the oblation which is cooked, the sun is advanced nearly to the middle

¹ i.e. Supársha, the son of Trikeha, commissioned by the gods to bring the Soma from heaven. As the Garuda of the Puráṇas he has a different ancestry. This verse occurs Sáma Veda, I. 4. 1. 5. 1. See Nirukta, X. 28.
² [The Nirukta (X. 29) explains yucatim parydm as prayucatim paramaydm išhum, “a dividing reed-made arrow.”]
of his road; thy friends sit around thee with their offerings as the protectors of a family (attend upon) the migrating lord of the mansion.

3. I consider (the oblation) as cooked in the udder (of the cow), I consider it cooked in the fire, I consider this pure and fresh (oblation) well-cooked; Indra, wielder of the thunderbolt, doer of many deeds, drink well pleased of the curd of the noon-day sacrifice.

Sûkta XXIX. (CLXXX.)
The deity is Indra; the Rishi is his son Jaya; the metre is Trishtubh.

1. Indra, invoked of many, thou triumphest over thine enemies; pre-eminent is thy strength, may thy generosity be shown on this occasion; bring treasures with thy right hand; thou art the lord of the wealth-conveying rivers.

2. Terrible art thou as a wandering lion who dwells in the mountains; come from a far-off distant (world); having whetted thy rapid and sharp bolt, destroy our enemies, Indra, put to flight our opponents.  

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1 Kulpāḍh is explained as meaning the sons; ērdṣas as gantavyā grihdh, houses to be gone to as if they were inns or caravanserais.

2 Sāma Veda, II. 9. 3. 9. 1; Yajur Veda, XVIII. 71; Nirukta, I. 10. [In Nirukta, I. 20, kucharaḍh is explained as "having a bad gait," the epithets occur in connection with Viśāru in I. 154. 2; see Vol. II. p. 94 above.]
3. Thou hast been born, Indra, endowed with protecting and desirable vigour; benefactor of mankind, thou didst drive away the man who was unfriendly (to us), thou preparedst a spacious region for the gods.

Śūkta XXX. (CLXXXI.)
The deities are the Viśwadevas; the Rishi of the first verse is Pratha son of Vasisṭha, of the second Sapratha the son of Bharadwaja, and of the third Ghauma the son of Sūrya; the metre is Triṣṭubh.

Versa XXXIX.

1. Vasisṭha, whose (son) is Pratha by name, and whose (son) is Sapratha, has (with them) borne away from Dhartri, and from the radiant Savitri, and from Vishnu, the Rathantara portion of the oblation which is offered with the Anusṭubh verse.

2. They discovered (the Brihat) which had been put away, the most excellent substance of the sacrifice which was hidden; Bharadwaja took the Brihat from Dhartri, the radiant Savitri, Vishnu, and Agni.

3. Those brilliant deities discovered by their intelligence the principal means of sacrifice which has to be effused, which leads to the gods; these

1 The usual sense of Rathantara is the Sâma Veda, or certain hymns belonging to it. What is here exactly intended is not very obvious, and is not explained by the Scholiast.

2 i.e. Dhartri, Savitri, etc.

3 The Brihat is also a portion of the Sâma Veda.
(priests) have taken the Gharma from Dhatri, the radiant Savitri and Vishnu.¹

Sūkta XXXI. (CLXXXII.)
The deity is Brihaspati; the Rishi his son Tapurmūrdhan; the metre is Tristubh.

1. Let Brihaspati, the overcomer of difficulties,² Varga XL. put aside (all sins), let him thrust aside the weapon of the calumniator; may he hurl down the inglorious (enemy), may he baffle the malevolent, and bestow upon the sacrificer health and prosperity.

2. May Narāsamsa protect us at the Prayāja³ rite; may he be (the giver of) felicity to us as the Anuyāja (divinity) at oblations; may Brihaspati hurl down the inglorious (enemy), may he baffle the malevolent, and bestow upon the sacrificer health and prosperity.

3. May Tapurmūrdhan consume the Rākshasas, who are the enemies of the Brāhmaṇas, (and then proceed) to slay (their) malignant (chief); may Brihaspati hurl down the inglorious (enemy), may

¹ The Sūkta refers evidently to technical ritual, to which no key is given by the commentary.

² Sāyana explains dwgād as the destroyer of those who go wickedly. [It is more probably neuter plural, "may he lead us across difficulties."]

³ In this place Sāyana says there are five Prayājas, and three Anuyājas (see, for another enumeration, Vol. I. p. 122, note), and the second Prayāja has Narāsamsa (a name of Agni) for its deity, and the second Anuyāja has Agni as its deity.
he baffle the malevolent, and bestow upon the sacrificer health and prosperity.

Súkta XXXII. (CLXXXIII.)
The deities are, for the first verse, the sacrificer, for the second his wife, and for the third the Hotri; the Rishi is Prajápati, the son of Prajápati: the metre is Trishtubh.

Varga XLI. 1. [The wife speaks:] I beheld thee in my mind conversant (with sacred rites), born of penance, renowned for penance; enjoying in this world progeny and riches, do thou who art desirous of offspring beget offspring.

2. [The yajamána speaks:] I beheld thee in my mind radiant (with beauty), beseeching (thy husband’s approach) to thy body at due season; mayest thou, who art youthful, come up to me; bear offspring, thou who art desirous of offspring.

3. [The hotri speaks:] I implant the seed in vegetables, the germ in all living beings; I engender progeny upon the earth; I beget children on other women.¹

Súkta XXXIII. (CLXXXIV.)
The deities are those named in the several verses, or the subject of the hymn the benediction of the embryo; the Rishi is Twáshi, the maker of embryos, or Vishnu, the son of Prajápati; the metre is Anushtubh.

Varga XLII. 1. May Vishnu construct the womb, may

¹ The share of the Hotri in the procreation of living beings is referable to the efficacy of the sacrifices at which he ministers.
Twashti fabricate the members, may Prajapati sprinkle (the seed), may Dhatri cherish thy embryo.

2. Sustain the embryo, Sinvati, sustain the embryo, Saraswati, may the divine Aświns, garlanded with lotuses, sustain thy embryo.

3. We invoke thy embryo which the Aświns have churned with the golden pieces of touchwood, that thou mayest bring it forth in the tenth month.

Śūkta XXXIV. (CLXXXV.)
The deities are the Adityas, or the subject of the hymn, or a propitiation (swastydyana); the Rishi is Satyadhra, the son of Varuna; the metre is Gdyatri.

1. May the great, brilliant, unassailable protection of the three (deities), Mitra, Aryaman, and Varuna, be (granted to me).

2. Let not their malignant enemy have power over dwellings, or roads, or enclosures,

3. (Nor the enemy of) the mortal upon whom the sons of Aditi bestow the eternal light (of life) that he may live.¹

Śūkta XXXV. (CLXXXVI.)
The deity is Vatu; the Rishi is Ula, of the race of Vata; the metre is Gdyatri.

1. May Vāta breathe into our hearts a healing balm, bringing happiness; may he prolong our lives.

¹ Yajur Veda, III. 31 to 33.
2. Thou, Vātā, art both our father and our brother and our friend; cause us to live.
3. That store of ambrosia, Vātā, which is placed in thy house, give us of it that we may live.¹

Sūkta XXXVI. (CLXXXVII.)
The deity is Agni; the Rishi is his son Vātā; the metre is Gāyatri.

Varga XLV. 1. Raise the hymn to Agni, the benefactor of mankind; may he bear us (safe) beyond (the reach of) those who hate us.
2. May (Agni), who from a great distance shines fiercely upon the desert tract that he has attained,² bear us (safe) beyond (the reach of) those who hate us.
3. May (Agni), the showerer of benefits, who, with his pure radiance destroys the Rākhasas, bear us (safe) beyond (the reach of) those who hate us.

Sūkta XXXVII. (CLXXXVIII.)
The deity is Agni Játaavedas, the Rishi Sūrṇa, the son of Agni; the metre is Gāyatri.

Varga XLVI. 1. Urge the food-giver, Jātaavedas, (as) a horse,³ to sit down upon this our sacred grass.

¹ Sáma Veda, II. 9. 2. 11. 1 to 3. Verse 1 also occurs, I. 2. 2. 4. 10.
² [Tiro dhanes is properly “across the desert.” Sāyaṇa explains tir(a) as pradptam.]
³ Or, taking apwaam as an adjective, “the all-pervading Játa-vedas.”
2. I offer earnest and ample praise to this Jātavedas, the showerer (of benefits), whose sons are intelligent (worshippers).

3. May he invest our sacrifice with those bright (flames) of Jātavedas, that are the bearers of the oblation to the gods.

Śūkta XXXVIII. (CLXXXIX.)
The deity is Śūrya, or it may be Sarparajñi, who is also the Ṛishi; the metre is Gīyaśtri.

1. This moving many-coloured (Sun) has arrived, Varga XLVII. he has sat down before his mother (earth) in the east, and advances to his father heaven.¹

2. His radiance penetrates internally, drawing (the air) down (through the lungs) after having sent it up,² the mighty one ³ beholds the sky.

3. The thirty stations of the day and night

¹ i.e. Kādru, the mother of the serpent race.
² The whole of this Sūkta occurs in the Yajush, III. 6–8, and in the Sāman, II. 6, 1. 11. Mahīḍhara agrees with Sāyaṇa in rendering gau “moving” (gamanapīta). He applies the first half of the stanza to Agni, the last to Śūrya, or Agni in that character.
³ [Sāyaṇa gives an alternative explanation, “setting after having risen.”]
⁴ Sāyaṇa refers this to the sun; Mahīḍhara to Agni, in the character of Vāyu: both commentators explain mahishaḥ as “mighty.”
shine with (the sun's) rays, the voice (of praise) is addressed to the Sun.

Sūkta XXXIX. (CXC.)
The purport of each verse is its deity; the Rishi is Ashamārṣaya, the son of Madhuchchhandas; the metre is Anushūṇa.

Varga XLVIII.
1. Truth (of thought) and truthfulness (of speech) were born of arduous penance, thence was night generated, thence also the watery ocean.
2. From the watery ocean was the year afterwards produced, ordaining nights and days, the ruler of every moment.
3. Dhatrī in the beginning created the sun and moon, the heaven, the earth, the firmament, and the happy (sky).

[1 Or taking dhāma as accusative of duration of time, "he shines for thirty stations (or ghati, one ghāṭi being equal to 24 minutes) in the day." The "stations" in the translation in the text are equal to mukhūras, or periods of 48 minutes.]

[2 The two commentators explain this somewhat differently, but agree in the main. Mahīdhara takes patange as Agni, and makes vāk the nominative to virājati, and dhāma accusative of duration, explaining it either as the thirty mukhūras (which make up the 24 hours), or as the thirty days of the month during every one of which the diligent yajamāṇa sacrifices.

[3 Sāyana says this alludes to the penance of Brahmā preceding creation: tataḥ is "from that penance," or "from him (Brahmā)."

[4 Sāyana observes that samudra means both firmament and ocean; the epithet arṣava is added to distinguish the latter.]
EIGHTH ASHTAKA—EIGHTH ADHYAYA.

SUTRA XL. (CXCI.)

Agni is the deity of the first verse, the assembly (sanyadana) of the rest; the Rishi is Sanvanaka; the metre of the third stanza is Trishtubha, of the rest Anushtubha.

1. Agni, showerer (of benefits), thou who art the Varga XLIX. lord, thou verily combinest with all creatures, thou art kindled upon the footmark of Iśā, (the altar); bring unto us riches.

2. Meet together, talk together, let your minds apprehend alike; in like manner as the ancient gods concurring accepted their portion of the sacrifice.

3. Common be the prayer of these (assembled worshippers), common be the acquirement, common the purpose, associated be the desire. I repeat for you a common prayer, I offer for you with a common oblation.

4. Common, (worshippers), be your intention; common be (the wishes of) your hearts; common be your thoughts, so that there may be thorough union among you.

1 Lit. "thou mixest, associatest all things." [Sāyana, "thou alone amongst the gods pervadest all living beings." ] Mahidhara (Yajur Veda, XV. 30), "thou givest the sacrificer all the objects (phaladmi) for which he prays."
INDEX OF THE SÚKTAS.

MANḌALA X.

ASHTAKA VII. (CONTINUED).

ADHYÁYA V. (CONTINUED).

ANUVÁKA I.

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I</td>
<td>Agni</td>
<td>TRITA APTA</td>
</tr>
<tr>
<td>3.</td>
<td>II</td>
<td>The same</td>
<td>The same</td>
</tr>
<tr>
<td>5.</td>
<td>III</td>
<td>The same</td>
<td>The same</td>
</tr>
<tr>
<td>7.</td>
<td>IV</td>
<td>The same</td>
<td>The same</td>
</tr>
<tr>
<td>8.</td>
<td>V</td>
<td>The same</td>
<td>The same</td>
</tr>
</tbody>
</table>

ADHYÁYA VI.

ANUVÁKA I. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>VI</td>
<td>Agni</td>
<td>TRITA</td>
</tr>
<tr>
<td>13.</td>
<td>VII</td>
<td>The same</td>
<td>The same</td>
</tr>
<tr>
<td>15.</td>
<td>VIII</td>
<td>Agni: Indra</td>
<td>TRIŚIRAS</td>
</tr>
<tr>
<td>18.</td>
<td>IX</td>
<td>The Waters</td>
<td>SINDHUḌWIPA or TRIŚIRAS</td>
</tr>
<tr>
<td>20.</td>
<td>X</td>
<td>YAMA and YAMŚ</td>
<td>YAMA and YAMŚ</td>
</tr>
</tbody>
</table>

VOL. VI.
### INDEX OF THE SÚKTAS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>24.</td>
<td>XI (XI)</td>
<td>Agni</td>
<td>Havirñáma Agni</td>
</tr>
<tr>
<td>27.</td>
<td>XII (XII)</td>
<td>The same.</td>
<td>The same.</td>
</tr>
<tr>
<td>29.</td>
<td>XIII (XIII)</td>
<td>The two Śakatas,</td>
<td>Vivaswat.</td>
</tr>
<tr>
<td>31.</td>
<td>XIV (XIV)</td>
<td>Yama; the Lingókta deities; the Pitris; the two doga, sons of Saramá,</td>
<td>Yama.</td>
</tr>
<tr>
<td>34.</td>
<td>XV (XV)</td>
<td>The Pitris,</td>
<td>Śakha.</td>
</tr>
<tr>
<td>39.</td>
<td>XVI (XVI)</td>
<td>Agni,</td>
<td>Damana.</td>
</tr>
</tbody>
</table>

### ADHYÁYA VI. (CONTINUED.)

**ANUVÁKA II.**

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>42.</td>
<td>I (XVII)</td>
<td>Saraswá; Púshan; Sarasvatí; the Waters; Soma,</td>
<td>Devasrávan.</td>
</tr>
<tr>
<td>46.</td>
<td>II (XVIII)</td>
<td>Mritu; Dhátri; Twashti; the Pitrímedha; Prajapati.</td>
<td>Sankusuka.</td>
</tr>
</tbody>
</table>

### ADHYÁYA VII.

**ANUVÁKA II. (CONTINUED).**

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>50.</td>
<td>III (XIX)</td>
<td>The Cows or the Waters; Agni and Soma,</td>
<td>Mathíta, Bhriyu or Chyávana.</td>
</tr>
<tr>
<td>52.</td>
<td>IV (XX)</td>
<td>Agni</td>
<td>Vimada or Vasukrit.</td>
</tr>
<tr>
<td>54.</td>
<td>V (XXI)</td>
<td>The same,</td>
<td>The same.</td>
</tr>
<tr>
<td>56.</td>
<td>VI (XXII)</td>
<td>Indra,</td>
<td>Vimada.</td>
</tr>
<tr>
<td>59.</td>
<td>VII (XXIII)</td>
<td>The same,</td>
<td>The same.</td>
</tr>
<tr>
<td>61.</td>
<td>VIII (XXIV)</td>
<td>Indra; the Aśvins,</td>
<td>Vimada or Vasukrit.</td>
</tr>
<tr>
<td>62.</td>
<td>IX (XXV)</td>
<td>Soma,</td>
<td>The same.</td>
</tr>
<tr>
<td>65.</td>
<td>X (XXVI)</td>
<td>Púshan,</td>
<td>The same.</td>
</tr>
</tbody>
</table>
INDEX OF THE SÚKTAS.

66. XI. (XXVII.) Indra, Vasuṣṇa.
74. XII. (XXVIII.) Indra; Vasuṣṇa, Indra; Vasuṣṇa; Vasuṣṇa's wife.
77. XIII. (XXIX.) Indra, Vasuṣṇa.

ADHYÁYA VII. (CONTINUED).

ANUVÁKA III.

80. I. (XXX.) The Waters, or the grandsons of the Waters, Kavaṣṇa.
83. II. (XXXI.) Vīṣṇu Devaḥ, The same.
86. III. (XXXII.) Indra, The same.

MANḌALA X. (CONTINUED).

ADHYÁYA VIII.

ANUVÁKA III. (CONTINUED).

89. IV. (XXXIII.) The Viṣṇadevaḥ; Indra; Kuruṣravaṇa; Upamaṣṭravaṇa, Kavaṣṇa.
91. V. (XXXIV.) The dice; agriculture, Kavaṣṇa or Aṇṇa.
94. VI. (XXXV.) The Viṣṇadevaḥ, Lura.
97. VII. (XXXVI.) The same, The same.
100. VIII. (XXXVII.) Sūrya, Adbhitaṇa.
102. IX. (XXXVIII.) Indra, Indra.
104. X. (XXXIX.) The Aṣwina, Ghoṣha.
107. XI. (XI.) The same, The same.
110. XII. (XII.) The same, Suhaṣṭha.
111. XIII. (XIII.) Indra, Kriṣṇa.
INDEX OF THE SŪKTAS.

ASHTAKA VII. (CONTINUED).

ADHYĀYA VII. (CONTINUED).

ANUVĀKA IV.

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>114</td>
<td>I</td>
<td>(XLIII.) INDRA</td>
<td>KRISHNA.</td>
</tr>
<tr>
<td>116</td>
<td>II</td>
<td>(XLIV.) The same</td>
<td>The same.</td>
</tr>
<tr>
<td>119</td>
<td>III</td>
<td>(XLV.) AGNI</td>
<td>VATRAPRI.</td>
</tr>
</tbody>
</table>

ASHTAKA VIII.

ADHYĀYA I.

MANDALA X. (CONTINUED).

ANUVĀKA IV. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>123</td>
<td>IV</td>
<td>(XLVI.) AGNI</td>
<td>VATRAPRI.</td>
</tr>
<tr>
<td>126</td>
<td>V</td>
<td>(XLVII.) INDRA VAĪKUṆṬHA</td>
<td>SAPTAGU.</td>
</tr>
<tr>
<td>128</td>
<td>VI</td>
<td>(XLVIII.) The same</td>
<td>INDRA VAĪKUṆṬHA</td>
</tr>
<tr>
<td>131</td>
<td>VII</td>
<td>(XLIX.) The same</td>
<td>The same.</td>
</tr>
<tr>
<td>133</td>
<td>VIII</td>
<td>(L.) The same</td>
<td>The same.</td>
</tr>
<tr>
<td>135</td>
<td>IX</td>
<td>(LL.) AGNI: the Viṣṇadevas</td>
<td>The Viṣṇadevas;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AGNI</td>
</tr>
<tr>
<td>138</td>
<td>X</td>
<td>(LII.) The Viṣṇadevas</td>
<td>AGNI</td>
</tr>
<tr>
<td>140</td>
<td>XI</td>
<td>(LIII.) AGNI: the Viṣṇadevas</td>
<td>The Viṣṇadevas;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AGNI</td>
</tr>
<tr>
<td>143</td>
<td>XII</td>
<td>(LV.) INDRA</td>
<td>BRĪHADUKṬHA.</td>
</tr>
<tr>
<td>144</td>
<td>XIII</td>
<td>(LV.) The same</td>
<td>The same.</td>
</tr>
<tr>
<td>146</td>
<td>XIV</td>
<td>(LVI.) The Viṣṇadevas</td>
<td>The same.</td>
</tr>
<tr>
<td>149</td>
<td>XV</td>
<td>(LVII.) Viṣṇadevas; MANAS</td>
<td>BANDHU, SRUTA-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>BANDHU, AND</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>VIṆṆAṆDHU.</td>
</tr>
</tbody>
</table>
### INDEX OF THE SÚKTAS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>151</td>
<td>XVI.</td>
<td>MANAS.</td>
<td>The same.</td>
</tr>
<tr>
<td>152</td>
<td>XVII.</td>
<td>NRiti; Soma; ASVITI, LINGOKTADEVATÁS.</td>
<td>The same.</td>
</tr>
<tr>
<td>154</td>
<td>XVIII.</td>
<td>ASAMÁTI; INDRA; the invocation and resuscitation of SUBANDHU.</td>
<td>The GAUPÁYANÁS and their mother.</td>
</tr>
</tbody>
</table>

#### Anuváka V.

**ADHYÁYA I. (Continued).**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>156</td>
<td>I. (LXI.)</td>
<td>The Viśwadevas, NÁBHÁNEDHYÁ.</td>
<td></td>
</tr>
</tbody>
</table>

#### ADHYÁYA II.

**Anuváka V. (Continued).**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>165</td>
<td>II. (LXII.)</td>
<td>Viśwadevas; ANGIRASAS, the liberality of SÁVARNÁ, NÁBHÁNEDHYÁ.</td>
<td></td>
</tr>
<tr>
<td>167</td>
<td>III. (LXIII.)</td>
<td>Viśwadevas; PÁTHA SwASí, GAYA.</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>IV. (LXIV.)</td>
<td>Viśwadevas, The same.</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>V. (LXV.)</td>
<td>The same, VASUKARÍ.</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>VI. (LXVI.)</td>
<td>The same, The same.</td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>VII. (LXVII.)</td>
<td>BRIHÁSPATí, AYÁSTA.</td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>VIII. (LXVIII.)</td>
<td>The same, The same.</td>
<td></td>
</tr>
</tbody>
</table>

#### Anuváka VI.

**ADHYÁYA II. (Continued).**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>189</td>
<td>I. (LXIX.)</td>
<td>Ágni, SUMITRA.</td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>II. (LXX.)</td>
<td>The APRIS except TANúRAPÁT, The same.</td>
<td></td>
</tr>
<tr>
<td>194</td>
<td>III. (LXXXI.)</td>
<td>JNÁNA, BRIHÁSPATí.</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF THE SÚKTAS.

ADHYÁYA III.

ANUVÁKA VI. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Right</th>
</tr>
</thead>
<tbody>
<tr>
<td>197</td>
<td>IV.</td>
<td>(LXXII.)</td>
<td>The gods,</td>
</tr>
<tr>
<td>199</td>
<td>V.</td>
<td>(LXXIII.)</td>
<td>The Maruts,</td>
</tr>
<tr>
<td>202</td>
<td>VI.</td>
<td>(LXXIV.)</td>
<td>The same,</td>
</tr>
<tr>
<td>204</td>
<td>VII.</td>
<td>(LXXV.)</td>
<td>The rivers,</td>
</tr>
<tr>
<td>206</td>
<td>VIII.</td>
<td>(LXXVI.)</td>
<td>The Soma-stones,</td>
</tr>
<tr>
<td>208</td>
<td>IX.</td>
<td>(LXXVII.)</td>
<td>The Maruts,</td>
</tr>
<tr>
<td>210</td>
<td>X.</td>
<td>(LXXVIII.)</td>
<td>The same,</td>
</tr>
<tr>
<td>211</td>
<td>XI.</td>
<td>(LXXIX.)</td>
<td>Āgni,</td>
</tr>
<tr>
<td>213</td>
<td>XII.</td>
<td>(LXXX.)</td>
<td>The same,</td>
</tr>
<tr>
<td>214</td>
<td>XIII.</td>
<td>(LXXXI.)</td>
<td>Viśwakārmāna</td>
</tr>
<tr>
<td>217</td>
<td>XIV.</td>
<td>(LXXXII.)</td>
<td>The same,</td>
</tr>
<tr>
<td>220</td>
<td>XV.</td>
<td>(LXXXIII.)</td>
<td>Manyu,</td>
</tr>
<tr>
<td>221</td>
<td>XVI.</td>
<td>(LXXXIV.)</td>
<td>The same,</td>
</tr>
</tbody>
</table>

---

ANUVÁKA VII.

ADHYÁYA III. (CONTINUED.)

233. I. (LXXXV.) Soma; Sūrya’s marriage; the gods; the sun; the moon; marriage; the touch of a bride’s clothes; the destroyer of sickness; Sūrya. Sūrya.

---

ADHYÁYA IV.

ANUVÁKA VII. (CONTINUED.)

232. II. (LXXXVI.) Indra, Indra, Indra, and Viśnukarta.
INDEX OF THE SŪKTAS.

237. III. (LXXXVII.) Agni, Indra, Purusha, Patu.
241. IV. (LXXXVIII.) Agni and Sūrya, Mūrdhavanavat.
245. V. (LXXXIX.) Indra, Reṣu.
249. VI. (XC.) Purusha, Náháyāna.

ANUVÁKA VIII.

ADHYÁYA IV. (CONTINUED).

258. II. (XCII.) The Viśwadevas, Saryáta.
262. III. (XCIII.) The same, Tanva.

ADHYÁYA V.

ANUVÁKA VIII. (CONTINUED).

267. V. (XCV.) Purúravas and Urváśi, Purúravas and Urváśi.
273. VI. (XCVI.) Indra’s bay horses, Baru or Sarvaharí.
277. VII. (XCVII.) Medicinal herbs, Bhrīśaj.
281. VIII. (XCVIII.) Bṛihṣaṣṭrapati and the other gods, Devap.
283. IX. (XCIX.) Indra, Vamra.

ANUVÁKA IX.

ADHYÁYA V. (CONTINUED).

289. II. (CL.) The Viśwadevas, of the praise of the Rītuṣjas, Budha.
291. III. (CIL.) Drugaṇa of Indra, Mūdghala.
INDEX OF THE SŪKTAS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>293</td>
<td>IV.</td>
<td>(CIIL) Bṛhaspati; Aśvā; Indra; the Maruts,</td>
<td>Apratiratha.</td>
</tr>
<tr>
<td>296</td>
<td>V.</td>
<td>(CIV.) Indra,</td>
<td>Ashṭaka.</td>
</tr>
<tr>
<td>299</td>
<td>VI.</td>
<td>(CV.) The same.</td>
<td>Durmitra of Sumitra.</td>
</tr>
</tbody>
</table>

ADHYĀYA VI.

ANUVĀKA IX. (CONTINUED.)

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>301</td>
<td>VII.</td>
<td>(CVII.) The Aśvins,</td>
<td>Bhūtāmṛa.</td>
</tr>
<tr>
<td>304</td>
<td>VIII.</td>
<td>(CVII.) The Dakṣiṇā,</td>
<td>Divya or Dakṣiṇā.</td>
</tr>
<tr>
<td>307</td>
<td>IX.</td>
<td>(CVIII.) Saramā and the Pāṇis,</td>
<td>Saramā and the Pāṇis.</td>
</tr>
<tr>
<td>310</td>
<td>X.</td>
<td>(CIX.) The Viśvadevas,</td>
<td>Jukū.</td>
</tr>
<tr>
<td>312</td>
<td>XI.</td>
<td>(CX.) The Aśvin,</td>
<td>Jamadagni of Rāma.</td>
</tr>
<tr>
<td>314</td>
<td>XII.</td>
<td>(CXI.) Indra,</td>
<td>Ashyradamśytra.</td>
</tr>
<tr>
<td>316</td>
<td>XIII.</td>
<td>(CXII.) Indra,</td>
<td>Nabhaḥprabhedana.</td>
</tr>
</tbody>
</table>

ANUVĀKA X.

ADHYĀYA VI. (CONTINUED.)

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>318</td>
<td>I.</td>
<td>(CXIII.) Indra,</td>
<td>Śataprabhedana.</td>
</tr>
<tr>
<td>320</td>
<td>II.</td>
<td>(CXIV.) The Viśvadevas,</td>
<td>Sadhri of Gharma.</td>
</tr>
<tr>
<td>324</td>
<td>III.</td>
<td>(CXV.) Agni,</td>
<td>Upastuta.</td>
</tr>
<tr>
<td>326</td>
<td>IV.</td>
<td>(CXVI.) Indra,</td>
<td>Agniyuta.</td>
</tr>
<tr>
<td>328</td>
<td>V.</td>
<td>(CXVII.) Muniśce,</td>
<td>Bṛikshu.</td>
</tr>
<tr>
<td>330</td>
<td>VI.</td>
<td>(CXVIII.) Agni Raksāna,</td>
<td>Uruksāya.</td>
</tr>
<tr>
<td>331</td>
<td>VII.</td>
<td>(CXIX.) Indra,</td>
<td>Lava.</td>
</tr>
</tbody>
</table>
 INDEX OF THE SÚKTAS.  425

ADHYÁYA VII.
ANUVÁKA X. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Rūbáni</th>
</tr>
</thead>
<tbody>
<tr>
<td>333</td>
<td>VIII</td>
<td>Īndra</td>
<td>BRIHADDAIVA</td>
</tr>
<tr>
<td>335</td>
<td>IX.</td>
<td>Ká</td>
<td>HIRAÑTAGARSHA</td>
</tr>
<tr>
<td>338</td>
<td>X.</td>
<td>AGNI</td>
<td>CHITTRAMÁNVARA</td>
</tr>
<tr>
<td>340</td>
<td>XI.</td>
<td>VENÁ</td>
<td>VÉNA</td>
</tr>
<tr>
<td>342</td>
<td>XII.</td>
<td>AGNI; Īndra</td>
<td>AGNI; Īndra, VARUÑA AND SOMA</td>
</tr>
<tr>
<td>344</td>
<td>XIII.</td>
<td>VÁCH</td>
<td>VÁCH</td>
</tr>
<tr>
<td>346</td>
<td>XIV.</td>
<td>The Viśvádevás</td>
<td>KULMALABARHINKA OR AMHOMÚCH</td>
</tr>
<tr>
<td>347</td>
<td>XV.</td>
<td>Night</td>
<td>KUŚIRKA OR RÁTHR</td>
</tr>
<tr>
<td>348</td>
<td>XVI.</td>
<td>The Viśvádevás</td>
<td>VEHAYYA</td>
</tr>
</tbody>
</table>

---

ANUVÁKA XI.

ADHYÁYA VII. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>Súkta</th>
<th>Deity</th>
<th>Paramétri</th>
</tr>
</thead>
<tbody>
<tr>
<td>350</td>
<td>I.</td>
<td>PRAMÁTMA</td>
<td>PARAMÉTHI</td>
</tr>
<tr>
<td>353</td>
<td>II.</td>
<td>PRALAPATI</td>
<td>YAJNA</td>
</tr>
<tr>
<td>355</td>
<td>III.</td>
<td>The AŚWINS; Īndra</td>
<td>SUKÍRTRA</td>
</tr>
<tr>
<td>357</td>
<td>IV.</td>
<td>Heaven; earth; the AŚWINS, ŚAKAPÜTA</td>
<td>MÍTRA AND VARUÑA</td>
</tr>
<tr>
<td>359</td>
<td>V.</td>
<td>Īndra</td>
<td>SUDÁS</td>
</tr>
<tr>
<td>360</td>
<td>VI.</td>
<td>The same</td>
<td>MÁNDHÁTÝ; GODÁ</td>
</tr>
<tr>
<td>362</td>
<td>VII.</td>
<td>YAMA</td>
<td>KUMÁRA</td>
</tr>
<tr>
<td>364</td>
<td>VIII.</td>
<td>The Keśinas</td>
<td>The seven Múńás.</td>
</tr>
</tbody>
</table>
### INDEX OF THE SŪKTAS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Sūkta</th>
<th>Deity</th>
<th>Rishi</th>
</tr>
</thead>
<tbody>
<tr>
<td>365</td>
<td>IX.</td>
<td>The Viśwadeva,</td>
<td>The seven Rishis.</td>
</tr>
<tr>
<td>366</td>
<td>X.</td>
<td>Indra,</td>
<td>Anga.</td>
</tr>
<tr>
<td>368</td>
<td>XI.</td>
<td>Viśwāvasu,</td>
<td>Viśwāvasu.</td>
</tr>
<tr>
<td>369</td>
<td>XII.</td>
<td>Agni,</td>
<td>Agni Pāvaka.</td>
</tr>
<tr>
<td>371</td>
<td>XIII.</td>
<td>The Viśwadeva,</td>
<td>Agni Tāpasa.</td>
</tr>
<tr>
<td>372</td>
<td>XIV.</td>
<td>Agni,</td>
<td>Jaritri; Deoṇa; Sārīśrīkṣwa; and Stamba- Mitra.</td>
</tr>
</tbody>
</table>

### ADHYAYA VIII.

#### ANUVĀKA XI. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>(Continued)</th>
</tr>
</thead>
<tbody>
<tr>
<td>373</td>
<td>XV. (CXLIII.) The Āświna,</td>
</tr>
<tr>
<td>375</td>
<td>XVI. (CXLIV.) Indra,</td>
</tr>
<tr>
<td>376</td>
<td>XVII. (CXLV.) Getting rid of a rival,</td>
</tr>
<tr>
<td>377</td>
<td>XVIII. (CXLVI.) Arāṇṭāṇi,</td>
</tr>
<tr>
<td>378</td>
<td>XIX. (CXLVII.) Indra,</td>
</tr>
<tr>
<td>379</td>
<td>XX. (CXLVIII.) The same,</td>
</tr>
<tr>
<td>380</td>
<td>XXI. (CXLIX.) Savitṛi,</td>
</tr>
<tr>
<td>381</td>
<td>XXII. (CL.) Agni,</td>
</tr>
<tr>
<td>382</td>
<td>XXIII. (CLI.) Śraddhā,</td>
</tr>
</tbody>
</table>

#### ANUVĀKA XII.

### ADHYĀYA VIII. (CONTINUED).

<table>
<thead>
<tr>
<th>Page</th>
<th>(Continued)</th>
</tr>
</thead>
<tbody>
<tr>
<td>383</td>
<td>I. (CLII.) Indra,</td>
</tr>
<tr>
<td>384</td>
<td>III. (CLIV.) The state of the dead,</td>
</tr>
</tbody>
</table>
INDEX OF THE SŪKTAS.

385. IV. (CLV.) The averting of misfortune, BRAHMAYASPATI: THE VĪŚADEVAS, Ś|RIMIṢHIṬA.
386. V. (CLVI.) AGNI, KṢU.
387. VI. (CLVII.) THE VIŚADEVAS, BHUVANA, OR SADHANA.
388. VII. (CLVIII.) SŪRYA, CĀKSHUŚU.
388. VIII. (CLIX.) ŚACI, ŚACI.
389. IX. (CLX.) INDRA, PŪRĀṆA.
390. X. (CLXI.) INDRA, OR THE CURE OF CONSUMPTION, YĀSAMAYASANA.
391. XI. (CLXII.) PRAYER TO AVERT ABORTION, RAKSHOṆAṆA.
392. XII. (CLXIII.) THE CURE OF PHTHISIS, VĪṢHAVAN.
393. XIII. (CLXIV.) THE DISSIPATION OF BAD DREAMS, PRACHEṆAṆA.
394. XIV. (CLXV.) THE VIŚADEVAS, KAPOTA.
395. XV. (CLXVI.) THE DESTRUCTION OF A RIVAL, RISHABHA.
396. XVI. (CLXVII.) INDRA, VIŚAṆIṬHIṆA AND JAMAṆAGHṆI.
397. XVII. (CLXVIII.) VĀTU, AMILA.
398. XVIII. (CLXIX.) THE COW, ŚAṆIRA.
399. XIX. (CLXXX.) SŪRYA, VĪṢHAVAN.
400. XX. (CLXXI.) INDRA, IṬA.
401. XXI. (CLXXII.) THE DAWN, SAMVARA.
401. XXII. (CLXXIII.) AN INAUGURATED RĀJĀ, DHRAṆA.
402. XXIII. (CLXXIV.) THE SAME, ABHĪVARA.
403. XXIV. (CLXXV.) THE SOMA-STONES, URDVHAWAGRĀṆA.
404. XXV. (CLXXVI.) THE RĪBHU; AGNI, SŪṆU.
404. XXVI. (CLXXVII.) MĀṆIṢHAṆA, PATANṆA.
405. XXVII. (CLXXVIII.) TARKSHAṬA, ARISHṬANKEṆI.
406. XXVIII. (CLXXIX.) INDRA, ŚIṆI, PRATARDAṆA, VASUṆAṆA.
407. XXIX. (CLXXX.) THE SAME, JAYA.
408. XXX. (CLXXXI.) THE VIŚADEVAS, PRATHE, SAṆPRATHE, GAṆHAṆA.
409. XXXI. (CLXXXII.) BṚHIṢAPAṬI, TAPURMŪRDHAṆA.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>410</td>
<td>XXXII.</td>
<td>(CLXXXIII.) The sacrificer, his wife, the hotri,</td>
<td>Prajāpati.</td>
</tr>
<tr>
<td>410</td>
<td>XXXIII.</td>
<td>(CLXXXIV.) The benediction of the embryo, Twasṛṭ of Viṣṇu.</td>
<td></td>
</tr>
<tr>
<td>411</td>
<td>XXXIV.</td>
<td>(CLXXXV.) The Adityas, Sattādheṣi.</td>
<td></td>
</tr>
<tr>
<td>411</td>
<td>XXXV.</td>
<td>(CLXXXVI.) Vāyu, Ula.</td>
<td></td>
</tr>
<tr>
<td>412</td>
<td>XXXVI.</td>
<td>(CLXXXVII.) Agni, Vata.</td>
<td></td>
</tr>
<tr>
<td>412</td>
<td>XXXVII.</td>
<td>(CLXXXVIII.) Agni Jātavedas, Śyena.</td>
<td></td>
</tr>
<tr>
<td>413</td>
<td>XXXVIII.</td>
<td>(CLXXXIX.) Sūrya or Sārpaśrī, Sārpaśrī.</td>
<td></td>
</tr>
<tr>
<td>414</td>
<td>XXXIX.</td>
<td>(CXCI.) The purport of the several verses, Agnārāṣṭraya.</td>
<td></td>
</tr>
<tr>
<td>415</td>
<td>XL.</td>
<td>(CXLII.) Agni, the assembly, Samvāhana.</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF NAMES.

Aikunt, 250
Aitil, 205
Amanvat, 142
Astrabudhnya, 400
Avasthi, 152, 153
Auyaguna, 163
Avvattha, 86
Athishan, 55, 128, 269, 270, 384
Athishan, 333
Athishan, 32, 70
Athishiga, 130
Athishiga, 130
Atha, 131
Ateri, 106, 109, 213, 232, 365, 373, 374, 382
Auldha, 283
Auravasya, 59
Aydsya, 182, 309, 367
Ayu, 34, 132
Bala, 165
Banda, 149
Barhate, 224
Barhishade, 34, 36
Baru, 273
Bhaga, 84, 96, 169, 174, 181, 185, 199, 227, 229, 258, 262, 263, 344, 371, 382
Bhajeratha, 154
Bhadana, 119, 123
Bharadeja, 172, 237, 347, 365, 382, 383, 385, 408
Bhadri, 154, 198, 313
Bharg, 161
Bharmapura, 291
Bhawana, 218
Bhitika, 328
Bhishaj, 276
Bhrada, 224
Bhrgu, 50, 260, 400
Bhrgu, 32, 70, 107, 123, 125, 208, 312, 339
Bhuj, 104, 108, 178, 374
Bhupati, 137
Bhutama, 301, 304
Bhutandrapati, 137
Bhuvana, 214, 387
Bhuvanaputi, 137
Bhume, 35, 193, 323, 333, 350
Brahma, 21, 158, 159, 249, 310, 311, 336, 345, 371, 391, 414
Brahmavat, 142, 175, 184, 197, 385, 394, 402
Brahmavat, 104
Brihadivat, 333, 334
Brihadratha, 132
Brihaduktha, 143, 144, 146, 149
Brihati, 354
Buddha, 268, 289
Chakusha, 388
Chandra, 244
Chandramas, 3
Chhaya, 42
Chitra, 338
Chitti, 224
Chimu, 320
Chyavana, 50
Chyavana, 104
Dabhi, 320
Dadhikari, 289
Dadhyaksh, 128
Dakte, 11, 12, 117, 197, 198
Dakshin, 299, 300, 306
Dama, 39
INDEX OF NAMES.

Dúmues, 254
Dúnovas, 334
Dúsa, 60, 103, 152, 190, 220, 236, 285, 292, 333, 366, 379
Dúvas, 57, 127, 128, 151, 148, 200, 231, 270, 285, 300, 301, 399
Dúvamani, 377
Dúvapi, 281, 282, 283
Dúvaprasa, 42
Dúvi, 268
Dháukha, 94
Dhávamsha, 300
Dhádri, 46, 48, 199, 231, 284, 388, 397, 408, 409, 411, 414
Dhúmi, 320
Dhrwma, 401
Dhrvahases, 64, 65
Dhvadhas, 130
Dhíva, 304
Dhrupa, 372
Dhrupaka, 291
Dhúśásana, 89
Dhúśasana, 264
Dhúsubha, 299, 300
Dhúsupa, 286, 289
Dvita, 2
Ekatta, 2
Ekáta, 364
Gandhára, 22, 230, 341, 364, 368, 369, 405
Gandharvá, 24
Gáná, 204
Gáráhapsya, 1
Gáruḍa, 406
Gáruḍmat, 380
Gátha, 224
Gáu, 34,
Gáupasëman, 149, 154
Gáuri, 233
Gáurigáti, 199
Gávishákhira, 363
Gáya, 167, 171, 175
Gáyatrí, 77, 354
Gáharma, 320
Gáhódh, 104, 105, 108, 109, 110
Gádhá, 360
Gámati, 205
Gátmam, 366
Góra, 295
Grántihini, 270
Gámyu, 130
Hóvirdháka Ángári, 24, 29
Hóvirdhákáma, 138
Hóti, 284
Hiraṇyagárika, 335, 336
Hiraṇyakhásta, 105, 178
Hiraṇyastápa, 380, 381
Hrásdchakshus, 270
Ikshódkhu, 155
Iká, 267
Ild, 8, 98, 154, 193, 264, 265, 313, 415
Iláka, 80, 89
Indra, passim
Iráraú, 232, 233, 244, 265, 376
Indu, 376
Irammeda, 377
Irónu, 206
Irónu, 206
Iśisthi, 278
Iśa, 400
Jagáti, 354
Jayadagni, 312, 365, 396, 397
Jáváthápa, 206, 213
Jóvári, 372
Jóvatáha, 213
Játavasas, 8, 9, 13, 16, 38, 39, 40, 119, 136, 157, 161, 190, 237, 241, 257, 312, 335, 370, 381, 404, 413, 415
Jayá, 407
Juká, 310
Játi, 364
Jyotish, 34
Ká, 335, 336, 337
Kádár, 264
Kákshásat, 64, 104, 108, 161, 355, 373, 398
Káli, 105
Káma, 383
Komádyu, 178
Kápaña, 20, 66, 86, 88
Kápi, 71
Kápo, 394
Kárañja, 130
<table>
<thead>
<tr>
<th>INDEX OF NAMES.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karikrata, 364</td>
</tr>
<tr>
<td>Kesi, 406</td>
</tr>
<tr>
<td>Kayapa, 392</td>
</tr>
<tr>
<td>Kausika, 232</td>
</tr>
<tr>
<td>Kavasha, 80, 89, 91</td>
</tr>
<tr>
<td>Kavi, 285</td>
</tr>
<tr>
<td>Kavyas, 31</td>
</tr>
<tr>
<td>Kejina, 364</td>
</tr>
<tr>
<td>Keu, 386</td>
</tr>
<tr>
<td>Kimlidina, 241</td>
</tr>
<tr>
<td>Kriddhukarna, 67</td>
</tr>
<tr>
<td>Kridamu, 173</td>
</tr>
<tr>
<td>Kriekha, 111, 114</td>
</tr>
<tr>
<td>Kriyay, 228</td>
</tr>
<tr>
<td>Kseatriya, 49</td>
</tr>
<tr>
<td>Kubha, 205</td>
</tr>
<tr>
<td>Kuimalabharbha, 346</td>
</tr>
<tr>
<td>Kundra, 362</td>
</tr>
<tr>
<td>Kurus, 89, 281</td>
</tr>
<tr>
<td>Kurupravarna, 89, 90</td>
</tr>
<tr>
<td>Kusika, 347</td>
</tr>
<tr>
<td>Kutva, 78, 103, 108, 131, 285, 299, 301, 366</td>
</tr>
<tr>
<td>Kurusa, 244</td>
</tr>
<tr>
<td>Lava, 331</td>
</tr>
<tr>
<td>Loka, 197</td>
</tr>
<tr>
<td>Luka, 94, 103</td>
</tr>
<tr>
<td>Madhuchchhandas, 414</td>
</tr>
<tr>
<td>Magdvine, 149</td>
</tr>
<tr>
<td>Magha, 225</td>
</tr>
<tr>
<td>Manas, 149, 151</td>
</tr>
<tr>
<td>Manasv, 400</td>
</tr>
<tr>
<td>Mandhatri, 360</td>
</tr>
<tr>
<td>Manu, 42, 125, 137, 141, 156, 157, 161, 162, 163, 165, 166, 167, 169, 189, 193, 201, 206, 236, 258, 267, 287, 370, 381</td>
</tr>
<tr>
<td>Manya, 220, 221, 222</td>
</tr>
<tr>
<td>Marichi, 355</td>
</tr>
<tr>
<td>Mardradya, 199</td>
</tr>
<tr>
<td>Marudaridha, 205</td>
</tr>
<tr>
<td>Matalin, 31</td>
</tr>
<tr>
<td>Madaripravana, 125, 128, 231, 245, 320</td>
</tr>
<tr>
<td>Mathita, 50</td>
</tr>
<tr>
<td>Mayavat, 91</td>
</tr>
<tr>
<td>Madya, 351</td>
</tr>
<tr>
<td>Mayava, 264</td>
</tr>
<tr>
<td>Medhititi, 20.</td>
</tr>
<tr>
<td>Mehatu, 205</td>
</tr>
<tr>
<td>Mend, 315</td>
</tr>
<tr>
<td>Mitrakrut, 248</td>
</tr>
<tr>
<td>Mitraditya, 89, 90</td>
</tr>
<tr>
<td>Mritika, 381</td>
</tr>
<tr>
<td>Mrigavydha, 159</td>
</tr>
<tr>
<td>Mrigaya, 132</td>
</tr>
<tr>
<td>Mriyom, 46</td>
</tr>
<tr>
<td>Mudgala, 291, 292, 293</td>
</tr>
<tr>
<td>Mudgadini, 291, 292</td>
</tr>
<tr>
<td>Muyavat, 91</td>
</tr>
<tr>
<td>Munis, 364</td>
</tr>
<tr>
<td>Muraanuvat, 241</td>
</tr>
<tr>
<td>Mushkavat, 102</td>
</tr>
<tr>
<td>Nabakpabhadana, 316</td>
</tr>
<tr>
<td>Nabhdnedobhaha, 156, 167, 160, 162, 163, 164, 165</td>
</tr>
<tr>
<td>Nakhiketasa, 362</td>
</tr>
<tr>
<td>Nakash, 214</td>
</tr>
<tr>
<td>Nahusha, 167</td>
</tr>
<tr>
<td>Nakasatra, 223, 244</td>
</tr>
<tr>
<td>Nala, 69</td>
</tr>
<tr>
<td>Namuch, 132, 201, 356</td>
</tr>
<tr>
<td>Naradapusa, 173, 192, 409</td>
</tr>
<tr>
<td>Naradapust, 224</td>
</tr>
<tr>
<td>Nardyapa, 249</td>
</tr>
<tr>
<td>Navardastva, 132</td>
</tr>
<tr>
<td>Nisatyas, 62, 104, 105, 110, 161, 200</td>
</tr>
<tr>
<td>NAME</td>
</tr>
<tr>
<td>-----------------------------</td>
</tr>
<tr>
<td>Nārāyaṇa, 23, 49, 97, 98, 162, 158, 207, 272, 321, 391, 393, 394</td>
</tr>
<tr>
<td>Nākštriti, 278</td>
</tr>
<tr>
<td>Nādeśa, 302, 303</td>
</tr>
<tr>
<td>Nārīmeda, 213, 357, 358</td>
</tr>
<tr>
<td>Paḍghribbi, 182</td>
</tr>
<tr>
<td>Paṇī, 182, 184, 307, 308, 309, 387</td>
</tr>
<tr>
<td>Paramāśā, 218, 251, 344, 350</td>
</tr>
<tr>
<td>Paramesṛthina, 350</td>
</tr>
<tr>
<td>Paramesvarā, 144, 214, 215, 216</td>
</tr>
<tr>
<td>Pārasārāma, 312</td>
</tr>
<tr>
<td>Pārīśriy, 64</td>
</tr>
<tr>
<td>Pārīśriy, 64</td>
</tr>
<tr>
<td>Pārjavya, 3, 73, 177, 180, 181, 186, 281, 340, 398</td>
</tr>
<tr>
<td>Pārṣu, 236</td>
</tr>
<tr>
<td>Pārthya, 264</td>
</tr>
<tr>
<td>Paruship, 205</td>
</tr>
<tr>
<td>Parvata, 388</td>
</tr>
<tr>
<td>Patanta, 404</td>
</tr>
<tr>
<td>Pathyā swasti, 167</td>
</tr>
<tr>
<td>Pēdu, 106</td>
</tr>
<tr>
<td>Pipru, 286, 366</td>
</tr>
<tr>
<td>Pīruśmedha, 46</td>
</tr>
<tr>
<td>Pīṣṭa, 5, 31, 32, 33, 34, 35, 36, 37, 58, 59, 40, 41, 43, 44, 50, 51, 50, 51, 224</td>
</tr>
<tr>
<td>Rāthaprosītha Asamītī, 155</td>
</tr>
<tr>
<td>Raṭrī, 347</td>
</tr>
<tr>
<td>Reva, 106</td>
</tr>
<tr>
<td>Reva, 245</td>
</tr>
<tr>
<td>Ribhu, 60, 174, 263</td>
</tr>
<tr>
<td>Ṛyijwana, 286, 366</td>
</tr>
<tr>
<td>Ṛkṣva, 31</td>
</tr>
<tr>
<td>Ṛkṣva, 281, 282, 283</td>
</tr>
<tr>
<td>Ṛkṣviśa, 289</td>
</tr>
<tr>
<td>Ṛkṣvikaś, 389</td>
</tr>
<tr>
<td>Ṛkaḍāśa, 131</td>
</tr>
<tr>
<td>Śabara, 398</td>
</tr>
</tbody>
</table>
INDEX OF NAMES.

Śakti, 388, 389
Śādāha, 387
Śadāri, 320
Śādāyas, 252, 254, 354
Śakṣāṭā, 357, 358
Śaṅkādā, 29
Śakra, 108, 112, 298, 361
Śakti, 199
Śakara, 395
Śāmi, 86
Śāmitri, 314
Śamvanana, 415
Śamvata, 401
Śarana, 232
Śanaka, 34
Śānkhya, 373
Śankusa, 46
Śantana, 281, 282, 283
Sapratha, 408
Septagu, 126, 127, 128
Septabadhri, 106
Sepi, 211
Saramā, 31, 33, 307, 308, 309
Saraswati, 42, 43
Sarasvatī, 179
Sarasvatī, 42, 44, 82, 154, 173, 175, 178, 193, 194, 205, 231, 318, 356, 371, 411
Sarasvati, 173
Śdrīśirikra, 372
Śdriṅga, 372
Śṛadāpi, 206
Śṛpadāpi, 413
Śravahari, 273
Śrāvyā, 258
Śravandra, 94
Śrāva, 383
Śatakratu, 90, 317, 361
Śateprabhādāna, 318
Śati, 232
Śatyadhriti, 411
Śatyavati, 231
Śādyāyaṇa, 102
Śauvika, 211, 213
Śaumya, 34, 37
Śeṣa, 165, 166, 167
Śeṣa, 28, 71, 84, 92, 94, 95, 99, 173, 179, 224, 225, 227, 229, 240, 258, 263, 287, 288, 349, 354, 368, 371, 380, 381, 388, 391, 403, 408, 409
Śavya,
Śayu, 107, 109, 162
Śeṣa, 406
Śiśuha, 346
Śiṣṭha, 173, 181, 204, 205, 206
Śinghavipa, 18, 20
Śindhuvati, 204
Śinvali, 411
Śinjara, 108, 109
Śirimbitha, 385
Śirisha, 378
Śītal, 205
Śīva, 257
Śmadībhā, 131
Śobhāri, 347
Śoma, 5, 19, 29, 32, 33, 36, 37, 42, 44, 50, 56, 59, 60, 61, 62, 63, 64,
65, 67, 77, 78, 79, 80, 81, 87, 88, 89, 91, 94, 98, 111, 114, 115, 117, 118, 120, 122, 125, etc.
Śraddhā, 382
Śrēni, 270
Śriyad, 232
Śrutabandhu, 149
Śrutarvam, 132
Śambanira, 372
Śrāvaṇa, 326
Śubandhu, 149, 150, 152, 155, 156
Śuddha, 359
Śuddhanavan, 207
Śuṣṭava, 110, 111
Śuṣārya, 270
Śukriti, 355
Śukra, 396
Śumitra, 189, 190, 191, 299, 300
Śumna-dari, 270
Śunyata, 105
Śīva, 404
Śuparna, 375, 406
Śūrī, 378
Śūrya, 100, 102, 103, 119, 122, 132, 241, 243, 364, 371, 379, 388, 399, 400, 401, 413
Śūryā, 223, 224, 225, 226, 229, 230
Śuvantu, 205
Śūṣaka, 57, 58, 59, 131, 161, 285, 315
Śukhod, 205
Śukūri, 205
<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Svedas</td>
<td>378</td>
</tr>
<tr>
<td>Sudhā</td>
<td>224</td>
</tr>
<tr>
<td>Sveeti</td>
<td>205</td>
</tr>
<tr>
<td>Syama</td>
<td>412</td>
</tr>
<tr>
<td>Syāmamukti</td>
<td>208</td>
</tr>
<tr>
<td>Tārakāna</td>
<td>102</td>
</tr>
<tr>
<td>Tīkha</td>
<td>262, 264</td>
</tr>
<tr>
<td>Tīrāsankṛiti</td>
<td>191, 312</td>
</tr>
<tr>
<td>Tīrāsākṣāna</td>
<td>320</td>
</tr>
<tr>
<td>Tīrāsākṣāna</td>
<td>409</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>375, 405, 406</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>173</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>89, 90, 382</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>34</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>406</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>205</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>354</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>15, 17</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>78</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>12, 17, 18, 124, 128, 172, 285</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>132</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>3, 5, 15, 17, 22, 42, 48, 48, 125, 129, 135, 142, 174, 177, 179, 198, 207, 216, 260, 313, 344, 410, 411</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>91</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>104, 131</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>132</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>394</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>60, 84, 174, 200, 263</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>211</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>362</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>147, 148, 181</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>182, 183, 184, 186, 187, 307, 366, 379</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>143, 146, 241, 346</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>375</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>403</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>8</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>310</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>348</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>366</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>330</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>267, 268, 269, 270, 271, 272</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>57, 285</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>145, 269, 289, 348, 367, 401</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>384</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>286</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>406</td>
</tr>
<tr>
<td>Tīrakānta</td>
<td>43</td>
</tr>
<tr>
<td>Pādah</td>
<td>310, 344</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>105, 109, 178</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>189, 190, 191</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>126, 128, 131</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>9, 123, 211, 212, 213, 241, 243, 244</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>394</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>60, 84, 174, 200, 263</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>211</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>362</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>147, 148, 181</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>182, 183, 184, 186, 187, 307, 366, 379</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>143, 146, 241, 346</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>283, 285</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>286</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>193, 314</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>105, 286</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>108</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>135, 145</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>37, 178, 182, 232, 272, 333, 339, 365, 381, 383, 408</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>159</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>102, 103, 130, 145, 179, 181, 209, 263, 291, 299, 312, 344, 347, 350, 373, 381</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>59, 62, 66, 74, 75, 76, 77</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>52, 62</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>406</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>172, 177, 181, 371, 397, 398, 411, 413</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>364</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>364</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>412</td>
</tr>
<tr>
<td>Pādārakṣāna</td>
<td>119</td>
</tr>
</tbody>
</table>
INDEX OF NAMES.

Fedyu, 43, 73, 119, 172, 175, 177, 181, 207, 224, 225, 252, 255, 258, 261, 263, 287, 305, 310, 364, 365, 371, 382, 388, 397, 398, 411, 413
Venya, 400
Vosa, 132
Vetasu, 131
Vibhrdij, 399
Vibhavas, 124
Vibhwan, 207
Vibhatri, 397
Vibhaya, 348
Vibhdanasa, 283
Vibhagha, 126
Vimada, 52, 54, 56, 61, 62, 105, 178
Vipdse, 205
Viprajusi, 364
Viprabandhu, 149
Vidyi, 145, 249, 251, 354, 395
Virupa, 314, 316, 318, 320
Vishnu, 126, 175, 179, 232, 260, 295, 318, 348, 371, 408, 409, 410
Vishnapu, 178
Vippald, 105
Viprayaka, 178
Vippakaranam, 214, 215, 216, 217, 218, 219
Viprayana, 227, 368
Viprayana, 59
Vitasid, 205
Vitihaya, 254
Vissavat, 20, 29, 31, 32, 42, 43, 55, 106, 151, 156, 162, 167, 199, 384, 394
Viyihan, 392
Vrishdapi, 233, 233, 234, 235, 236, 237
Vrishtapaka, 364
Vrishtiharya, 324, 325
Vrtra, 58, 60, 76, 130, 132, 177, 180, 190, 200, 201, 203, 246, 248, 284, 295, 298, 299, 315, 319, 320, 326, 343, 344, 359, 367, 378, 383, 384, 399
Yada, 132
Yajna, 295, 353, 354
Yajnapuruha, 295
Yaksha, 244
Yakshandhana, 390
Yama, 20, 21, 22, 23, 24, 28, 30, 31, 32, 33, 34, 37, 39, 40, 42, 43, 46, 50, 55, 136, 139, 151, 156, 163, 172, 260, 279, 341, 362, 363, 375, 385, 394, 395
Yami, 20, 21, 22, 23, 24, 384
Yamunda, 204
Yastudhana, 237, 238, 239, 240, 241, 334
Yavanagwa, 264, 360
Yayati, 167
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